

THE BOOK OF
Common Prayer
And Administration of the
SACRAMENTS,
AND OTHER
Rites and Ceremonies of the CHURCH,
According to the Use of the
Church of Ireland:
Together with the
PSALTER or *PSALMS*
OF
DAVID,

Pointed as they are to be sung or said in Churches:
AND THE
FORM and MANNER
OF
Making, Ordaining, and Consecrating of
BISHOPS, PRIESTS, and DEACONS.

D. U. B. L. I. N.

Printed by and for *Andrew Crook*, Printer to the King's Most Excellent Majesty, on the *Blind-Key*, and for *Eliphal Dobson*, at the Stationers-Arms in *Castle-Street*, Bookseller, M. DCC.

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An Act for the Uniformity of Publick Prayers, and Administration of Sacraments, and other Rites, and Ceremonies, and for establishing the Form of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons, in the Church of Ireland.

XVII, XVIII. Car. II. Cap. VI.

W Hereas nothing conduceth more to the Honor of God, the settling of the Peace of a Nation, which is desired of all good men; nor to the advancement of Religion, then an universal agreement in the publick Worship of Almighty God, and to the intent that We His Majesty's Subjects of this His Kingdom of Ireland, may in this Church of Ireland hold the same Conformity of Common Prayers, and Administration of the Sacraments, and other the Rites and Ceremonies of the Church, according to the use of the Church of England: together with the Psalter or Psalms of David, pointed as they are to be sung, or said in Churches, and the form or manner of making, ordaining, or consecrating of Bishops, Priests, and Deacons, which was recommended unto both Houses of Convocation here assembled in Ireland; to consider whether the same Form of publick Worship might not be profitably received, as the publick Form of Divine Service in this Your Majesty's Kingdom of Ireland.

Whereupon both Houses of Convocation did diligently consider the same, and after mature consideration, well weighing the advantages that must necessarily arise unto the whole Kingdom from the Uniformity of publick Prayers did fully approve and allow the same, and have exhibited and presented unto Your Majesty's Lord Lieutenant and Council here in Ireland, one Book hereunto annexed: Intituled, The Book of Common Prayer and Administration of Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of Ireland; together with the Psalter or Psalms of David, pointed as they are

to be Sung or said in Churches, and the form or manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons. Therefore to the intent that the greatly desirable work of Uniformity in Divine Worship may be obtained, and that every Person within this Your Majesty's Realm of Ireland, may certainly know the Rule to which he is to conform in publick Worship and Administration of Sacraments and other Rites and Ceremonies of the Church of Ireland, and the manner how and by whom Bishops, Priests and Deacons are, and ought to be made, ordained and consecrated.

May it please your Majesty, That it be Enacted, And be it Enacted by the King's most Excellent Majesty, by and with the Advice and consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by the Authority of the same; that all and singular Ministers, in any Cathedral, Collegiate or Parish Church or Chappel, or other place of Publick Worship within this Realm of Ireland, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publick and Common Prayer, in such Order and Form as is mentioned in the said Book annexed and joyned to this present Act, and Intituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church according to the use of the Church of Ireland, together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches, and the Form or Manner of making, ordaining and con-

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secrating of Bishops, Priests, and Deacons : And that the Morning and Evening Prayers therein contained shall upon every Lords day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate in every Church, Chappel or other place of publick Worship within this His Majesty's Realm of Ireland.

And to the end that Uniformity in the Publick Worship of God which is so much desired, may be speedily effected : Be it further Enacted by the Authority aforesaid, that every Parson, Vicar, or other Minister whatsoever who now hath and enjoyeth any Ecclesiastical Benefice or Promotion within this Realm of Ireland, shall in the Church, Chappel or place of publick Worship belonging to his said Benefice or Promotion upon some Lords day before the Feast day of the Annunciation of the Blessed Virgin Mary, which shall be in the year of our Lord God, One thousand six hundred sixty and seven, openly publicly and solemnly read the Morning and Evening Prayer appointed by this Act to be read, by and according to the said Book of Common Prayer, at the times thereby appointed, and after such reading thereof, shall openly and publicly before the Congregation there assembled, declare his Unfeigned assent and consent to the use of all things in the said Book contained and prescribed in these words and no other.

" **I** A. B. do hereby declare my unfeigned assent and consent, to all and every thing contained and prescribed in and by the Book Intituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of Ireland, together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches, and the form or manner of making, ordaining and consecrating of Bishops, Priests and Deacons.

And that all and every such person, who shall without some lawful impediment to be allowed and approved of by the Ordinary of the place, neglect or refuse to do the same within the time aforesaid, or in case of such impediment, within one month after such impediment removed, shall (ipso facto) be deprived of his Spiritual Promotions, and that from thenceforth it shall be lawful to and for all Patrons and Donors of all and singular the said Spiritual Promotions, or any of them, according to their respective Right and Titles to present or collate to the same, as though the person or persons so offending or neglecting were dead.

And be it further Enacted by the Authority aforesaid, That every person who shall hereafter be presented or collated, or put into any Ecclesiastical Benefice or promotion, within this His Majesty's Realm of Ireland, shall in the Church, Chappel, or place of publick Worship belonging to his said Benefice or Promotion, within two months next after that he shall be in the actual possession of the said Ecclesiastical Benefice or promotion upon some Lords day, openly, publicly and solemnly read the Morning and Evening Prayers, appointed to be read by and according to the said Book of Common-prayer, at the times thereby appointed, and after such reading thereof, shall openly and publicly before the Congregation there assembled, declare his unfeigned assent and consent to the use of all things therein contained and prescribed according to the form before appointed, and that all and every such person (who shall without some lawful impediment to be allowed and approved by the Ordinary of the place, neglect or refuse to do the same within the time aforesaid) or in case of such impediment, within one month after such impediment removed, shall (ipso facto) be deprived of all his said Ecclesiastical Benefices and Promotions, and that from thenceforth it shall and may be lawful to and for all Patrons and Donors of all and singular the said Ecclesiastical Benefices and Promotions

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promotions, or any of the n (according to their respective Right and Titles) to present or collate to the same, as though the person or persons so offending or neglected were dead.

And be it further Enacted by the Authority aforesaid, that in all places where the proper Incumbent of any Parsonage or Vicarage, or Benefice with Cure, doth reside on his living, and keep a Curate, the Incumbent himself in person, not having some lawful impediment, to be allowed by the Ordinary of the place, shall once at the least in every month, openly and publicly read the Common Prayers and Service, in and by the said Book prescribed, and if there be occasion, administer each of the Sacraments, and other Rites of the Church, in the Parish Church or Chappel of or belonging to the same Parsonage, Vicarage, or Benefice, in such order, manner and form, as in and by the said Book is appointed, upon pain to forfeit the sum of Five pounds to the use of the poor of the Parish for every offence, upon conviction by confession or proof of two credible witnesses upon Oath, before two Justices of the County, City or Town Corporate where the offence shall be Committed, which Oath the said Justices are hereby impowred to administer, and in default of payment within ten days to be levied by distress and sale of the Goods and Chattels of the offender, by the Warrant of the said Justices, by the Church-Wardens or Overseers of the poor of the said Parish, rendring the surplussage to the party offending.

And be it further Enacted by the Authority aforesaid, that every Dean and other Dignitary, Canon, Prebendary, and Warden of every Cathedral or Collegiate Church, and all Masters, and other Heads, Fellows, Chaplains and Tutors of, or in any Colledge, Hall, House of Learning or Hospital, and every publick Professor and Reader in any Universities, Colledge or Colledges which are or shall be within his Realm, and every Parson, Vicar, Curate,

Lecturer and every other Person, in holy Orders, and every Schoolmaster, keeping any publick or private School, and every person instructing or teaching any youth in any house or private Family, as a Tutor or Schoolmaster, who upon the Feast of St. John Baptist, which shall be in the year of Our Lord, One thousand six hundred sixty and seven, or any time hereafter, shall be Incumbent to have possession of any Deanry, Dignity, Canonry, Prebend, Wardenship, Mastership, Headship, Fellowship, Professors place, or Readers place, Parsonage, Vicarage, or any other Ecclesiastical Dignity or promotion, or of any Curates place, Lecture or School, or shall instruct or teach any youth as Tutor or Schoolmaster, shall before the Nine and twentieth day of September, which shall be in the year of our Lord, One thousand six hundred sixty and seven, or at or before his or their respective admissions to be Incumbent, or have possession of any the Dignities, Promotions or places aforesaid, subscribe the Declaration or Acknowledgement following; scilicet.

I A. B. do declare, That it is not lawful upon any pretence whatsoever to take arms against the King; and that I do abhor that Traiterous Position, of taking Arms by his Authority, against His person or against those that are Commissionated by him; and that I will conform to the Liturgy of the Church of Ireland, as it is now by Law established, and I do declare, That I do hold, that there lies no Obligation upon me, or on any other person, from the Oath commonly called, The Solemn League and Covenant, to endeavour any change or alteration of Government, either in Church or State, and that the same was in it self an unlawful Oath.

Which said Declaration and Acknowledgement, shall be subscribed by every of the said Masters, and other Heads, Fellows, Chaplains and Tutors of or in any Collee,

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Hall, or house of Learning, which are or shall be within this Kingdom, and by every publick Professor and Reader in any University, Colledge or Colledges within this Kingdom, before the Vice-Chancellor, or Visitor or Visitors of the said Colledge, Hall, or his or their Deputies, and the said Declaration or Acknowledgement shall be subscribed before the respective Archbishop, Bishop or Ordinary of the Diocess, by every other person hereby enjoyned to subscribe the same, upon pain that all and every the persons aforesaid, failing in or refusing such subscriptions, shall lose and forfeit such his respective Deanry, Dignity, Canonry, Prebend, Wardenship, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity or Promotion, Curates place, Lecture and School, and shall be utterly disabled and (*ipso facto*) deprived of the same, and that every such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity or promotion, Curates place, Lecture and School, shall be void, as if such person so failing or refusing were naturally dead.

And be it further Enacted by the Authority aforesaid, That every Schoolmaster or other person instructing or teaching youth in any private House or Family, as a Tutor or Schoolmaster, be required to take the Oath of Allegiance and Supremacy, which Oath is to be administered by the Ordinary.

And if any Schoolmaster or other person, instructing or teaching youth in any private House or Family, as a Tutor or Schoolmaster, shall instruct or teach any youth as a Tutor or Schoolmaster before License obtained from his respective Archbishop, Bishop, or Ordinary of the Diocess according to the Laws and Statutes of this Kingdom, for which he shall pay Twelve pence only, and before such subscription and acknowledgement made as aforesaid, and before such taking of the Oath of Allegiance

and Supremacy as aforesaid, then every such Schoolmaster and other instructing and teaching as aforesaid, shall for the first offence suffer three months imprisonment without Bail or Mainprize, and for every second and other such offence, shall suffer three months imprisonment, without Bail, or Mainprize, and also forfeit to His Majesty the sum of Five pounds, and after such subscription made, every such Parson, Vicar, Curate and Lecturer, shall procure a Certificate under the hand and seal of the respective Archbishop, Bishop or Ordinary of the Diocess, who are hereby enjoyned and required upon demand, to make and deliver the same, and shall publicly and openly read the same, together with the Declaration or acknowledgement aforesaid, upon some Lord's day within three moneths then next following, in his parish Church where he is to officiate, in the presence of the Congregation there assembled, in the time of Divine Service, upon pain that every person failing therein, shall lose such Parsonage, Vicarage or Benefice, Curates place or Lecturers place respectively, and shall be utterly disabled and (*ipso facto*) deprived of the same: and that the said Parsonage Vicarage or Benefice, Curates place, or Lecturers place, shall be void as if he were naturally dead.

Provided always, That from and after the Twenty fifth day of March, which shall be in the year of our Lord God, One thousand six hundred eighty two, there shall be omitted in the said Declaration or Acknowledgment so to be subscribed and read, these words following (*scil.*)

And I do declare, That I do hold, that there lies no Obligation on me, or any other person, from the Oath commonly called, *The Solemn League and Covenant*, to endeavor any change or alteration of Government, either in Church or State, and that the same was in it self an unlawful Oath.

So as none of the persons aforesaid, shall from

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from thenceforth be at all obliged to subscribe or read that part of the said Declaration or Acknowledgement.

Provided always, and be it Enacted, That from and after the Twenty ninth day of September, which shall be in the year of our Lord, One thousand six hundred sixty and seven, no person who now is Incumbent and in possession of any Parsonage, Vicarage, or Benefice, and who is not already in holy Orders by Episcopal Ordination, or shall not before the said Twenty ninth day of September, be ordained Priest or Deacon, according to the form of Episcopal Ordination, shall have hold or enjoy the said Parsonage, Vicarage, Benefice with cure, or other Ecclesiastical Promotion within this Kingdom of Ireland, but shall be utterly disabled, and ipso facto deprived of the same, and all his Ecclesiastical promotion shall be void, as if he were naturally dead.

And be it further Enacted by the Authority aforesaid, That no person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to consecrate and administer the holy Sacrament of the Lord's Supper, before such times as he shall be ordained Priest according to the form and manner in and by the said Book prescribed, unless he have formerly been made Priest by Episcopal Ordination; upon pain to forfeit for every offence, the sum of One hundred pounds one moiety thereof to the King's Majesty, the other moiety thereof to be equally divided between the poor of the parish where the offence shall be committed, and such person or persons as shall sue for the same by action of Debt, Bill, Plaint or Information in any of His Majesty's Courts of Record, wherein no Essoin Protection or Wager of Law shall be allowed, and to be disabled from taking or being admitted into the Order of Priest, by the space of one whole year then next following.

Provided always, That no Titles to con-

fer or present by Lapse, shall accrue by any avoidance or Deprivation (ipso facto) by virtue of this Statute, but after six months after notice of such avoidance or Deprivation, given by the Ordinary to the Patron, or such sentence of Deprivation openly and publickly read in the parish Church of the Benefice, Parsonage or Vicarage becoming void, or whereof the Incumbent shall be deprived by virtue of this Act.

And be it further Enacted by the Authority aforesaid, That no Form or Order of Common Prayers, Administration of Sacraments, Rites or Ceremonies shall be openly used in any Church, Chappel, or other publick place of or in any Colledge or Hall in any University, Colledge or Colledges within this Realm, or any of them, other then what is prescribed and appointed to be used in and by the said Book, and that the present Governour or Head of every Colledge and Hall in the University and of the said Colledge or Colledges within one month after the Nine and twentieth day of September, which shall be in the year of our Lord, One thousand six hundred sixty and seven, and every Governor or Head of any of the said Colledges or Halls hereafter to be elected or appointed, within one month next after his election or collation and admission into the same Government or Headship, shall openly and publickly in the Church, Chappel, or other publick place of the same Colledge or Hall, and in the presence of the Fellows and Scholars of the same or the greater part of them then resident subscribe to the Nine and thirty Articles of Religion, agreed upon by the Archbishops and Bishops, and the whole Clergy in the Convocation holden at London in the year of our Lord, One thousand five hundred sixty two, for the avoiding of diversities of opinion, and for establishing of consistency touching true Religion, and unto the said Book; and declare his unfeigned assent and consent unto, and approbation of the said Articles, and of the said Book, and

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to the use of all the Prayers, Rites and Ceremonies, Forms and Orders in the said Book prescribed and contained, according to the form aforesaid: And that all such Governours or Heads of the said Colledges and Halls, or any of them, as are or shall be in holy Orders, shall once at least in every quarter of the year, not having a lawful impediment, openly and publickly read the Morning Prayer and Service in and by the said Book appointed to be read in the Church, Chappel, or other publick place of the same Colledge or Hall, upon pain to lose and be suspended of and from all the benefits and profits belonging to the same government or Headship by the space of six months, by the Visitor or Visitors of the same Colledge or Hall: And if any Governour or Head of any Colledge or Hall, suspended for not subscribing unto the said Articles and Book, or for not reading of the Morning Prayer and Service aforesaid, shall not at, or before the end of six months next after such suspension, subscribe to the said Articles and Book, and declare his consent thereunto as aforesaid, or read the Morning Prayer and Service as aforesaid then such Government or Headship shall be (*ipso facto*) void: Provided, that the penalties in this Act shall not extend to the Foreigners or Aliens of the Foreign Reformed Churches allowed, or to be allowed by the King's Majesty, His Heirs and Successors in this Kingdom.

Provided always, That it shall and may be lawful to use the Morning and Evening prayer and all other prayers and services prescribed in and by the said Book, in the Chappels or other publick places of any Colledges, Halls or Universities within this Realm, and in the Convocations of the Clergy in Latine, Any thing in this Act contained to the contrary notwithstanding.

And be it further Enacted by the Authority aforesaid, That no person shall be, or be received as a Lecturer, or permitted, suffered or allowed to preach as a Lecturer, or to preach or read any Sermon or Lecture in any Church, Chappel, or other place of

publick Worship within this Realm of Ireland, unless he be first approved, and thereunto licensed by the Archbishop of the Province, or Bishop of the Diocess, or (in case the See be void) by the Guardian of the Spiritualities, under his seal, and shall in the presence of the same Archbishop, or Bishop, or Guardian, read the Nine and thirty Articles of Religion above mentioned, with declaration of his unfeigned assent to the same; and that every person and persons who now is, or hereafter shall be licensed, assigned, appointed or received as a Lecturer to preach upon any day of the week in any Church, Chappel or place of publick Worship within this Realm of Ireland, the first time he preacheth; before his Sermon shall openly, publickly and solemnly read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, and then and there publickly and openly declare his assent unto, and approbation of the said Book; and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form before appointed in this Act; and also shall upon the first Lecture day of every month afterwards, so long as he continues Lecturer or Preacher there, at the place appointed for his said Lecture or Sermon, before his said Lecture or Sermon, openly, publickly and solemnly read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, at which the said Lecture or Sermon is to be preached, and after such reading thereof, shall openly and publickly before the Congregation there assembled, declare his unfeigned assent and consent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form aforesaid; and that all and every such person and persons who shall neglect or refuse to do the same, shall from thenceforth be disabled to preach the said, or any other Lecture or Sermon, in the said, or
any

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any other Church, Chappel or place of publick Worship, until such time as he and they shall openly, publickly and solemnly read the Common Prayers and Service appointed by the said Book, and conform in all points to the things therein appointed and prescribed according to the purport, true intent, and meaning of this Act.

Provided always, That if the said Sermon or Lecture be to be preached or read in any Cathedral or Collegiate Church or Chappel, it shall be sufficient for the said Lecturer, openly at the time aforesaid, to declare his assent and consent to all things contained in the said Book, according to the form aforesaid.

And be it further Enacted by the Authority aforesaid, That if any person who is by this Act disabled to preach any Lecture or Sermon, shall, during the time that he shall continue and remain so disabled, preach any Sermon or Lecture, that then for every such offence the person and persons so offending, shall suffer three months imprisonment in the common Gaol, without Bail or Mainprize; and that any two Justices of the peace of any County of this Kingdom, and the Mayor or other chief Magistrate of any City or Town Corporate within the same, upon certificate from the Ordinary of the place made to him or them of the offence committed, shall, and are hereby required to commit the person or persons so offending, to the Gaol of the same County, City or Town Corporate accordingly.

Provided always, and be it further Enacted by the Authority aforesaid, That at all and every time and times when any Sermon or Lecture is to be preached, the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, shall be openly, publickly and solemnly read by some Priest or Deacon in the Church, Chappel, or place of publick Worship, where the said Sermon or Lecture is to be preached, before such Lecture or Sermon be preached, and that the Lecture then to be preached shall be present at the reading thereof.

Provided nevertheless, That this Act shall not extend to the Chappels in the University, Colledge, or Colledges that are or shall be in this Realm, or any of them, when or at such times as any Sermon or Lecture is preached or read in the said Chappels, or any of them for, or as the publick University Sermon, or Lecture, but that the same Sermons and Lectures may be preached and read in such sort and manner as the same have been heretofore preached or read in the said University or Colledge. This Act, or any thing herein contained to the contrary thereof in any wise notwithstanding.

And be it further Enacted by the Authority aforesaid, that the Law and Statute of this Realm, which hath been formerly made, and is now in force for the Uniformity of Prayer, and Administration of the Sacraments within this Realm of Ireland, shall stand in full force and strength to all intents and purposes whatsoever, for the establishing and confirming of the said Book Intituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church according to the use of the Church of Ireland, together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches, and the Form and Manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons, herein before mentioned, to be joyned and annexed to this Act, and shall be applied, practised and put in use for the punishing of all the offences contrary to the said Law, with relation to the Book aforesaid, and no other.

Provided always, and be it further Enacted by the Authority aforesaid, That in all those Prayers, Litanies and Collects which do any way relate to the King, Queen, Royal Progeny, or the Lord Lieutenant, or other chief Governour or Governours of this Kingdom, the Names or Titles be altered and changed from time to time, and fitted to the then present occasion, according to the direction of lawful Authority.

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Provided

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Provided also, and be it Enacted by the Authority aforesaid, That a true printed Copy of the said Book, Intituled, The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of Ireland; together with the Psalter or Psalms of David, pointed as they are to be Sung or said in Churches, and the form or manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons, shall at the cost and charge of the Pariskoners of every Parish Church and Chappelry, Cathedral Church, Colledge, Collegiate Church and Hall, be attained and gotten before the Nine and twentieth day of September, which shall be in the year of our Lord, One thousand six hundred sixty and seven upon pain of forfeiture of Three pounds sterling by the month, for so long time as they shall be then after unprovided thereof, by every Parish or Chappelry Cathedral Church, Colledge, Collegiate Church and Hall, making default therein, the said forfeiture to be levied by the Church-wardens, and imploied for the reparation of the Church and relief of the poor.

Provided always, That whereas the six and thirty Article of the Nine and thirty Articles agreed upon by the Archbishops and Bishops of both Provinces; and the whole Clergy, in the Convocation holden at London, in the year of our Lord, One thousand five hundred and sixty two, for the avoiding of Diversities of Opinions, and for establishing of consent touching true Religion, is in these words following (viz.)

That the Book of Consecration of Archbishops and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of King Edward the sixth, and confirmed at the same time by Authority of Parliament, do contain all things necessary to such Consecration and Ordaining, neither hath it any thing, that of it self is superstitious and ungodly, and therefore whosoever are Consecrated or Ordered, according to the Rites of that Book, since the second year of the aforesaid King Edward unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites, we Decree all such to be rightly Ordered, and lawfully Consecrated and Ordered.

It be Enacted, and be it further Enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles, by any Deacon, Priest, or Ecclesiastical person, or other person whatsoever, who by this Act, or any other Law now in force, is required to subscribe unto the said Articles, shall be construed, and be taken to extend, and shall be applied for and touching the said six and thirtieth Article, unto the Book containing the form and manner of making, ordaining and consecrating of Bishops, Priests and Deacons in this Act mentioned, in such sort and manner as the same did heretofore extend unto the Book set forth in the time of King Edward the sixth, mentioned in the said Six and thirtieth Article; Any thing in the said Article, or in any Statute, Act or Canon heretofore had or made to the contrary thereof in any wise notwithstanding.

The P R E F A C E.

IT hath been the Wisdom of the Church of *England*, ever since the first compiling of her Publick Liturgy, to keep the Mean between the two Extrems, of too much Stiffness in refusing, and of too much easiness in admitting any variations from it. For, as on the one side common Experience sheweth, that where a change hath been made of things adviſedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more, and greater than the evils; that were intended to be remedied by such change: So on the other side, the particular Forms of Divine Worship, and the rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church upon just and weighty considerations here thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times where thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken notwithstanding all the vain attempt, and impetuous assaults made against it by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what

mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the World, and we are not willing here to remember. But when upon His Majesties happy Restauration it seemed probable, that amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it, those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of *Common Prayer*, the old Objections mustered up, with the addition of some new ones more than formerly had been made; to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such alterations therein, and additions thereunto made, as should be thought requisite for the ease of tender Consciences: Whereunto His Majesty out of His pious inclination to give satisfaction (so far as could be reasonable expected) to all His Subjects of what persuasion soever, did graciously condescend.

In which Review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable Practice of the Church of *England*,

The Preface.

or indeed of the whole Catholick Church of Christ) or else of no consequence at all but utterly frivolous and vain. But such alterations as were tendred to us (by what persons, under what pretences, or to what purpose soever so tendred) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: Not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully perswaded in our judgments (and we here profess it to the World) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all humane Writings, especially such as are set forth by Authority, and even to the very best Translations of the holy Scripture it self.

Our general aim therefore in this undertaken was, not to gratifie this or that party in any their unreasonable demands; but to do that which to our best understandings we conceived might most tend to the preservation of peace and unity in the Church; the procuring reverence, and exciting of piety and devotion in the publick Worship of God; and the cutting off occasion from them that seek occasion of cavil, or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Kalendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language

of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendring of portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places are now ordered to be read according to the last Translation: And that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an Office for the Baptism of such as are of riper years; which although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several alterations in any part of the Liturgy, shall take the pains to compare the Present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein, (so far as lay in us to the consciences of all men; although) we know it impossible (in such variety of apprehensions, humours and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be none in this kind by any other than themselves: Yet we have good hope, that what is here presented, and hath been by the Convocation of both Provinces with great diligence examined and approved; will be, also well accepted and approved all by sober, peaceable, and truly conscientious Sons of the Church of England.

Concerning the Service of the CHURCH.

THere was never any thing by the wit of man so well devised, or so sure established, which, in continuance of time, hath not been corrupted: As among other things, it may plainly appear by the Common Prayers in the Church, commonly called Divine Service. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained, but of a good purpose, and for a great advancement of Godliness. For they so ordered the matter, that all the whole Bible, (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the Congregation, should (by often reading, and meditation in Gods Word) be stirred up to Godliness themselves, and be more able to exhort others by wholesome Doctrine, and to confute them that were Adversaries to the Truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years passed, this godly and decent Order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain Stories, and Legends, with multitude of Responds, Verses, vain Repetitions, Commemorations, and Synodals; that commonly, when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this sort the Book of Isaiah was begun in Advent, and the Book of Genesis in Septuagesima; but they were only begun, and never read thorough: After like sort were other Books of holy Scripture used. And moreover, whereas St. Paul would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; The Service in this Church of England these many years, hath been read in Latin to the peo-

ple, which they understand not; so that they have heard with their ears only, and their heart, spirit and mind have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the Psalms into seven Portions, whereof every one was called a Nocturn: Now of late time, a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the Rules called the Pie, and the manifold changings of the Service was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read than to read it when it was found out.

These inconveniences therefore considered; here is set forth such an Order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Kalender for that purpose, which is plain and easie to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitations, and such like things as did break the continual course of the reading of Scripture.

It, because there is no remedy, but that of necessity, there must be some Rules; therefore certain Rules are here set forth; which as they are few in number, so they are plain and easie to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture: much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a language and order, as is most easie

Concerning the Service of the CHURCH.

case and plain for the understanding both of the readers and bearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order and for that the Rules be few and easie.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following Salisbury Use some Hereford Use and some the Use of Bangor, some of York, some of Lincoln; now from henceforth all the whole Realm shall have but one Use.

And for as much, as nothing can be so plainly set forth, but doubts may arise in

the use and practise of the same; to appease all such diversity (if any arise) and of the resolution of all doubts, concerning the manner how to understand, do, and execute the things contained in this Book: the parties that so doubt, or diversly take any thing, shall alway resort to the Bishop of the Diocese; who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

THough it be appointed, That all things shall be read and sung in the Church in the *English* Tongue, to the end, that the Congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer,

either privately or openly, not being lett by sickness, or some other urgent cause. And the Curate that ministrETH in every Parish-Church or Chappel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-Church or Chappel where he ministrETH, and shall cause a Bell to be toled thereunto a convenient time before he begin, that the people may come to hear Gods Word, and to pray with him.

Of Ceremonies, why some be Abolished, and some Retained.

OF such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: Some entred into the Church by undiscereet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the Glory of God, are worthy to be cut away, and clean rejected: Other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent Order in the Church (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as

the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony in it self considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common Order and Discipline, is no small offence before God. Let all things be done among you, saith St. Paul, in a seemly and due order; The appointment of the which Order pertaineth not to private men; therefore no man, ought to take in hand, or presume to appoint or alter any publick or common Order in Christs Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so divers, that some think it a great matter of Conscience to depart from a peace of the least of their Ceremonies; they be so addicted to their old customs; and again on the other side, some be so new fangled;

Of Ceremonies, why some be Abolished, and some Retained.

fangled; that they would innovate all things and so despise the old, that nothing can like them, but that is new: It was thought expedient not so much to have respect how to please and satisfie either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfie, here be certain causes rendred, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burthen of them was intolerable; whereof St. Augustine in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled, that such yoke and burthen should be taken away, as time would serve quietly to do it. But what would St. Augustine have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared; This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, then declare and set forth Christs Benefits unto us. And besides this, Christs Gospel is not a Ceremonial Law, (as much of Moses's Law was) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the spirit; being content only with those Ceremonies which do serve to a decent Order, and godly Discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused; partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the Glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those persons, which peradventure will be offended for that some of the old Ceremonies are retained still: If they consider, that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgments. And if they think much, that any of the old do remain, and would rather have all devised anew: Then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without benraying of their own folly. For in such a case, they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious for unity and concord, than of innovations and new fangleness, which (as much as may be with true setting forth of Christs Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies referred to be offended. For as those are taken away which were most abused, and did burthen mens Consciences without any cause; so the other that remain, are retained for a Discipline and Order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with Gods Law. And moreover they be neither dark nor dumb Ceremonies; but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own people only: For we think it convenient, that every Country should use such Ceremonies as they shall think best to the setting forth of Gods Honour and Glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in mens ordinances it often chanceth diversly in divers Countries.

THE

The Order how the Psalter is appointed to be read.

THe Psalter shall be read through once every month, as it is there appointed, both for morning and evening Prayer. But in *February* it shall be read only to the Twenty eighth, or Twenty ninth day of the month.

And whereas *January, March, May, July, August, October and December*, have One and thirty days apiece; It is ordered, that the same Psalms shall be read the last day of the said months, which were read the day before: So that the Psalter may begin against the first day of the next month ensuing.

And whereas the 119. Psalm is divided into 22 Portions, and is overlong

to be read at one time; It is ordered, that at one time shall not be read above four or five of the said portions.

And at the end of every Psalm, and of every such part of the 119. Psalm, shall be repeated this Hymn.

Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now and ever shall be: world without end. Amen.

Note, that the Psalter followeth the Division of the Hebrews, and the Translation of the great English Bible, set forth and used in the time of King *Henry* the Eighth, and *Edward* the sixth.

The Order how the rest of the holy Scripture is appointed to be read.

THe Old Testament is appointed for the first Lessons at Morning and Evening prayer; so as the most part thereof will be read every year once, as in the Kalendar is appointed.

The New Testament is: appointed for the second Lessons at Morning and Evening prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; except the Apocalyps, out of which there are only certain proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the month in the Kalendar following, and there ye shall find the Chapters that shall be read for the

Lessons both at Morning and Evening Prayer; Except only the Moveable Feasts, which are not in the Kalendar, and the immoveable, where there is a blank left in the column of the Lessons; the proper Lessons for all which days are to be found in the Table of Proper Lessons.

And note, that whensoever proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter and Kalendar (if they be different) shall be omitted for that time.

Note also, that the Collect, Epistle, and Gospel appointed for the Sunday, shall serve all the week after, where it is not in this Book otherwise ordered.

Pr oper LESSONS to be read at Morning and Evening Prayer on
the Sundays, and other Holy-days throughout the year.

Lessons proper for Sundays.

<i>Sundays of Advent.</i>	<i>Mattins.</i>	<i>Evening.</i>
The first.	Isai. 1.	Isai. 2
2.	5.	24
3.	25.	26
4.	30.	32
<i>Sundays after Christmas.</i>		
The first.	37.	38
2.	41.	43
<i>Sundays after the Epiphany.</i>		
The first.	44	46
2.	51	53
3.	55	56
4.	57	58
5.	59	64
6.	65	66
<i>Septuagesima</i>	Gen. 1	Genes. 2
<i>Sexagesima</i>	3	6
<i>Quinquagesima</i>	9 to ver. 20	12
<i>Lent.</i>		
First Sunday.	19 to ver. 30	22
2.	27	34
3.	29	42
4.	43	45
5.	Exod. 3	Exod. 5
6		
1 Lesson	Exod. 9	Exod. 10
2 Lesson	Matth. 26	Heb. 5 to v. 11
<i>Easter day.</i>		
1 Lesson	Exod. 12	Exod. 14
2 Lesson	Rom. 6	Acts 2 v. 22.
<i>Sundays after Easter.</i>		
The first.	Numb. 16	Numb. 22
2.	23. 24	25
3.	Deut. 4	Deut. 5
4.	6	7
5.	8	9
<i>Sunday after Ascension day.</i>	12	13
<i>Whitsunday.</i>	Deut. 16 to v. 18	
1 Lesson	Acts 10 v. 34	Isai. 11
2 Lesson		Acts 19 to v. 21.

Proper Lessons, &c.

<i>Trinity Sunday.</i>	<i>Mattins.</i>	<i>Evenfong.</i>
1 Lesson	Gen. 1	Gen. 18
2 Lesson	Matth. 3	1 John 5
<i>Sundays after Trinity.</i>		
The first	Josh. 10	Josh. 23
2	Judg. 4	Judg. 5
3	1 Sam. 2	1 Sam. 3
4	12	13
5	15	17
6	2 Sam. 12	2 Sam. 19
7	21	24
8	1 Kings 13	1 Kings 17
9	18	19
10	21	22
11	2 Kings 5	2 Kings 9
12	10	18
13	19	23
14	Jerem. 5	Jerem. 22
15	35	36
16	Ezek. 2	Ezek. 13
17	14	18
18	20	24
19	Daniel 3	Daniel 6
20	Joel 2	Mic. 6
21	Habb. 2	Prov. 1
22	Prov. 2	3
23	11	12
24	13	14
25	15	16
26	17	19

¶ Lessons proper for Holy-days.

	<i>Mattins.</i>	<i>Evenfong.</i>
<i>St. Andrew.</i>	Prov. 20	Prov. 21
<i>St. Thomas the Apostle.</i>	23	24
<i>Nativity of CHRIST.</i>		
1 Lesson	Isai. 9 to ver. 8	Isai. 7 ver. 10 to ver. 17
2 Lesson	Luk. 2 to v. 15	Tit. 3 ver. 4 to ver. 9
<i>St. Stephen.</i>		
1 Lesson	Prov. 28	Ecclef. 4
2 Lesson	Acts 6 v. 8. and ch. 7 to v. 30	Acts 7 ver. 30 to ver. 55
<i>St. John.</i>		
1 Lesson	Ecclef. 5	Ecclef. 6
2 Lesson	Apoc. 1	Apoc. 22
<i>Innocents day.</i>	Jer. 31 to ver. 18	Wisdom 1

Lessons proper for Holy-days.

	<i>Mattins.</i>	<i>Evenfong.</i>
<i>Circumcision.</i>		
1 Lesson	Gen. 17	Deut. 10 ver. 12
2 Lesson	Rom. 2	Colof. 2
<i>Epiphany.</i>		
1 Lesson	Ifai. 60	Ifai. 49
2 Lesson	Luk. 3 to v. 23	John 2 to v. 12
<i>Conversion of St. Paul.</i>		
1 Lesson	Wisdom 5	Wisdom 6
2 Lesson	Acts 22 to ver. 22	Acts 26
<i>Purif. of the Virgin Mary.</i>	Wisdom 9	Wisdom 12
<i>St. Matthias.</i>	19	Ecluf. 1
<i>Annunciation of Our Lady.</i>	Ecluf. 2	3
<i>Wednesday before Easter.</i>		
1 Lesson	Hof. 13	Hofea 14
2 Lesson	John 11 v. 45	
<i>Thursday before Easter.</i>		
1 Lesson	Dan. 9	Jerem. 31
2 Lesson	John 13	
<i>Good Friday.</i>		
1 Lesson	Gen. 22 to ver. 20	Ifai. 53
2 Lesson	John 18	1 Peter 2
<i>Easter Even.</i>		
1 Lesson	Zech. 9	Exod. 13
2 Lesson	Luke 23 v. 50	Heb. 4
<i>Munday in Easter week.</i>		
1 Lesson	Exod. 16	Exod. 17
2 Lesson	Matth. 28	Acts 3
<i>Tuesday in Easter week.</i>		
1 Lesson	Exod. 20	Exod. 32
2 Lesson	Luke 24 to ver. 13	1 Cor. 15
<i>St. Mark.</i>	Ecluf. 4	Ecluf. 5
<i>St. Philip and St. Jacob.</i>		
1 Lesson	7	9
2 Lesson	John 1 ver. 43	
<i>Ascension day.</i>		
1 Lesson	Deut. 10	2 Kings 2
2 Lesson	Luke 24 v. 44	Ephes. 4 to ver. 17
<i>Munday in Whitfun week.</i>		
1 Lesson	Gen. 11 to ver. 10	Numb. 11 v. 16 to ver. 30
2 Lesson	1 Cor. 12	1 Cor. 14 to ver. 26
<i>Tuesday in Whitfun week.</i>		
1 Lesson	1 Sam. 19 ver. 18	Deut. 30
2 Lesson	1 Thef. 5 ver. 12 to ver. 24	1 John 4 to ver. 14

Lessons proper for Holy-days.

	Mattins.	Even song.
S. Barnabas		
1 Lesson	Ecclus 10	Ecclus 12
2 Lesson	Acts 14	Acts 15, to v. 36
S. John Baptist		
1 Lesson	Malachi 3	Malachi 14
2 Lesson	Matth. 3	Matthew 14, to v. 13.
S. Peter		
1 Lesson	Ecclus 15	Ecclus 19
2 Lesson	Acts 3	Acts 4
S. James	Ecclus 21	Ecclus 22
S. Bartholomew	24	29
S. Matthew	Ecclus 35	Ecclus 38
S. Michael		
1 Lesson	Gen. 32	Daniel 10, v. 5.
2 Lesson	Acts 12 to v. 20	Jude v. 6. to v. 16
S. Luke.	Ecclus 51	Job 1
S. Simon and S. Jude	Job 24, 25	42
All Saints		
1 Lesson	Wisdom 3, to v. 10	Wisdom 5. to v. 17
2 Lesson	Hebrews 11. v. 33, & cap. 12 to v. 7	Apoc. 19, to v. 17

¶ Proper Psalms on certain days.

	Mattins.	Even song.
¶ Christmas-day.	Pfalm xix. xlv. lxxxv.	lxxxix. cx. cxxxii.
¶ Ash-wednesday.	vi. xxxii. xxxviii.	cii. cxxx. cxliii.
¶ Good Friday.	xxii. xl. liv.	lxix. lxxxviii.
¶ Easter day.	ii. lvij. cxi.	cxiii. cxiv. cxviii.
¶ Ascension-day.	viii. xv. xvi.	xxiv. xlvi. cviii.
¶ Whit-Sunday.	xlviij. lxviii.	civ. cxlv.

JANUARY

The Kalendar.

JANUARY hath xxxj days.

The Moon hath xxx.

				MORNING		EVENING	
				Prayer.		Prayer.	
				1 Lesson	2 Lesson	1 Lesson	2 Lesson
2	1	a	Kalend.	Circumcision.	Gen. 1	Matth. 1	Gen. 2
	2	b	4 No.		3	2	4
10	3	c	3 No.		5	3	6
	4	d	Pr. No.		7	4	8
19	5	e	None	Epiphany.	9	5	12
	6	f	8 Id.		13	6	14
8	7	g	7 Id.	Lucian, Priest & Mart.	15	7	16
16	8	a	6 Id.		17	8	18
	9	b	5 Id.		19	9	20
	10	c	4 Id.		21	10	22
13	11	d	3 Id.		23	11	24
	12	e	Pr. Id.	Hillary, Bish. & Conf.	25	12	26
	13	f	Idus		27	13	28
10	14	g	19 Kl. Feb.		29	14	30
	15	a	18 Kl.		31	15	32
18	16	b	17 Kl.		33	16	34
	17	c	16 Kl.	Prisca, Rom. Vir. & M.	35	17	37
7	18	d	15 Kl.		38	18	39
	19	e	14 Kl.	Fabian, B. of Rome, M.	40	19	41
15	20	f	13 Kl.	Agnes, Rom. Vir. & M.	42	20	43
	21	g	12 Kl.	Vincent, Span. Deac. M.	44	21	45
12	22	a	11 Kl.		46	22	47
	23	b	10 Kl.		48	23	49
	24	c	9 Kl.	Conversion of Saint	50	24	Exod. 1
9	25	d	8 Kl.	(Paul.)	Exod. 2	25	3
	26	e	7 Kl.		4	26	5
17	27	f	6 Kl.		* 6	27	7
	28	g	5 Kl.		8	28	9
6	29	a	4 Kl.				10
	30	b	3 Kl.	King Charles Mart.			11
13	31	c	Pr. Kl.				12

Note, that * Exodus vi. is to be read only to verse 14.

FEBRUARY

The Kalendar.

FEBRUARY hath xxviiij days.

The Moon hath xxx.

				MORNING		EVENING	
				Prayer.		Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
				Exod. 10	Mark 1	Exod. 11	1 Cor. 13
11	1d	Kalende					
12	2e	4 No.	Purificat. of Mary B.		2		14
13	3f	3 No.	Virgin.	12	3	13	15
14	4g	Pr. No.		14	4	15	16
15	5a	None	Agatha Sicilian V. & M.	16	5	17	2 Cor. 1
16	6b	8 Id.		18	6	19	2
17	7c	7 Id.		20	7	21	3
18	8d	6 Id.		22	8	23	4
19	9e	5 Id.		24	9	25	5
20	10f	4 Id.		26	10	27	6
21	11g	3 Id.		28	11	29	7
22	12a	Pr. Id.		Levit. 18	12	Lev. 19	8
23	13b	Idus.		20	13	26	9
24	14c	16 Kl. Mar.	Valentine Bish. & Mar.	Num. 11	14	Num. 12	10
25	15d	15 Kl.		13	15	14	11
26	16e	14 Kl.		16	16	17	12
27	17f	13 Kl.		20	17	21	13
28	18g	12 Kl.		22	Lu. 10	23	14
29	19a	11 Kl.		24	1. 39	25	Galat. 1
30	20b	10 Kl.		27	2	30	2
31	21c	9 Kl.		31	3	32	3
32	22d	8 Kl.		35	4	36	4
33	23e	7 Kl.		Deut. 1	5	Deut. 2	5
34	24f	6 Kl.	St. Matthias Ap. & Part.	3	6	4	6
35	25g	5 Kl.		5	7	6	Ephes. 1
36	26a	4 Kl.		7	8	8	2
37	27b	3 Kl.		9	9	10	3
38	28c	Pr. Kl.		11	10	12	4
39	29			13	11	14	5
					Matth. 7		Rom. 12

MARCH

The Kalendar.

MARCH hath xxxj. days.

The Moon hath xxx.

			MORNING		EVENING		
			Prayer.		Prayer.		
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	
3	1	d <i>Kalendæ</i>	David, Archb. Minev.	Deut. 15	Luke 12	Deut. 16	Epist. 6
	2	e 6 No.	Cedde or Chad, B. Lite.	17	13	18	Philip. 1
11	3	f 5 No.		19	14	20	2
	4	g 4 No.		21	15	22	3
19	5	a 3 No.		24	16	25	4
8	6	b Pr. No.		26	17	27	Colof. 1
	7	c <i>None</i>	Perpetua Maurit. Mar.	28	18	29	2
16	8	d 8 Id.		30	19	31	3
5	9	e 7 Id.		32	20	33	4
	10	f 6 Id.		34	21	Josh. 11	Thef. 7
13	11	g 5 Id.		Josh. 2	22	3	2
2	12	a 4 Id.	Greg. M.B. of Ro. & C.	4	23	5	3
	13	b 3 Id.		6	24	7	4
10	14	c Pr. Id.		8	John 1	9	5
	15	d <i>Idus</i>		10	2	23	2 Thef. 1
18	16	e 17 Kl. Apr.		24	3	Judg. 1	2
7	17	f 16 Kl.		Judg. 2	4	3	3
	18	g 15 Kl.	Ed. K. of West Sax.	4	5	5	1 Tim. 1
15	19	a 14 Kl.		6	6	7	2, 3
4	20	b 13 Kl.		8	7	9	4
	21	c 12 Kl.	Benedict, Abbor.	10	8	11	5
12	22	d 11 Kl.		12	9	13	6
1	23	e 10 Kl.		14	10	15	2 Tim. 1
	24	f 9 Kl.	<i>Fast.</i>	16	11	17	2
9	25	g 8 Kl.	Annunciation of Mary	12	12		3
	26	a 7 Kl.		18	13	19	4
17	27	b 6 Kl.		20	14	21	Titus 1
6	28	c 5 Kl.		Ruth 1	15	Ruth 2	2, 3
	29	d 4 Kl.		3	16	4	Philom.
14	30	e 3 Kl.		1 Sam. 1	17	1 Sam. 2	Hebr. 1
3	31	f Pr. Kl.		3	18	4	2

APRIL

The Kalendar.

A P R I L hath xxx. days.

The Moon hath xxix.

				MORNING		EVENING	
				Prayer.		Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
11	1g	Kalend.e		1 Sam.	5 John	1 Sam.	6 Hebr.
2	2a	4 No.		7	20	8	3
3	3b	3 No.	Richard, B. of Chichest	9	21	10	4
19	4c	Pr. No.	S. Ambrose; B. of Milan	11 Acts	1	12	5
8	5d	None		13	2	14	6
16	6e	8 Id.		15	3	16	7
5	7f	7 Id.		17	4	18	8
	8g	6 Id.		19	5	20	9
13	9a	5 Id.		21	6	22	10
2	10b	4 Id.		23	7	24	11
	11c	3 Id.		25	8	26	12
10	12d	Pr. Id.		27	9	28 James	13
	13e	Idus		29	10	30	1
18	14f	18 Kl. Maij		31	11	2 Sam.	2
7	15g	17 Kl.		2 Sam.	2	12	3
	16a	16 Kl.		4	13	3	4
15	17b	15 Kl.		6	14	6	5
4	18c	14 Kl.		8	15	7	1 Pet.
	19d	13 Kl.	Alphege, Archb. Cant.	10	16	9	2
12	20e	12 Kl.		12	17	11	3
	21f	11 Kl.		14	18	13	4
	22g	10 Kl.		16	19	15	5
9	23a	9 Kl.	S. George, Matyr.	18	20	17	2 Pet.
	24b	8 Kl.		20	21	19	1
17	25c	7 Kl.	S. Mark Evan. &	22	22	21	3
6	26d	6 Kl.	(Part.	22	23	23	1 John
	27e	5 Kl.		24	24	24	2
14	28f	4 Kl.		1 King.	2	1 King.	3
3	29g	3 Kl.		4	25	3	4
30	30a	Pr. Kl.		6	26	5	5
					27	7	2. 3 John

M A Y

The Kalendar.

MAY hath xxxj days.

The Moon hath xxx.

				MORNING		EVENING	
				Prayer.		Prayer.	
				1 Lesson	2 Lesson	1 Lesson	2 Lesson
21	b	Kalendæ	St. Philip and Jacob	1 Kings 8	Acts 28	1 Kings 9	Jude
2	c	6 No.	(A. & B.)	10	Matth. 1	11	Rom. 1
19	d	5 No.	Invention of the Crofs.	12	2	13	2
8	e	4 No.		14	3	15	3
15	f	3 No.		16	4	17	4
16	g	Pr. No.	S. John Evan. ante Port.	18	5	19	5
5	a	Nonæ	(Lat.)	20	6	21	6
8	b	8 Id.		22	7	2 Kings 1	7
13	c	7 Id.		2 Kings 2	8	3	8
2	d	6 Id.		4	9	5	9
11	e	5 Id.		6	10	7	10
10	f	4 Id.		8	11	9	11
13	g	3 Id.		10	12	11	12
18	a	Pr. Id.		12	13	13	13
7	b	Idus		14	14	15	14
16	c	17 Kl. Junii.		16	15	17	15
15	d	16 Kl.		18	16	19	16
4	e	15 Kl.		20	17	21	1 Cor. 1
19	f	14 Kl.	Dunstan A. B. of Cant.	22	18	23	2
12	g	13 Kl.		24	19	25	3
1	a	12 Kl.		Ezra 1	20	Ezra 3	4
22	b	11 Kl.		4	21	5	5
9	c	10 Kl.		6	22	7	6
24	d	9 Kl.		9	23	Neh. 1	7
17	e	8 Kl.		2	24	4	8
6	f	7 Kl.	Aug. first A. B. of Cant.	5	25	6	9
27	g	6 Kl.	Ven. Bede, Presbyter.	8	26	9	10
14	a	5 Kl.		10	27	13	11
3	b	4 Kl.	H. Charles II. P. & R.	Easter 1	28	Easter 2	12
30	c	3 Kl.		3	Mark 1	4	13
11	d	Pr. Kl.					14

Y. I. U. U.

d

JUNE

The Kalendar.

JUNE hath xxx days.

The Moon hath xxix.

				MORNING		EVENING	
				Prayer.		Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1e	Kalende	Nicom. Rom. Pr. & M.	Easter	5 Mark	2 Easter	6 1 Cor. 15
19	2f	4 No.		7	3	8	16
8	3g	3 No.		9	4	Job	1 2 Cor. 1
16	4a	Pr. No.		2	5	3	2
5	5b	None	Bonif. B. of Mentz & M.	4	6	5	3
	6c	8 Id.		6	7	7	4
13	7d	7 Id.		8	8	9	5
2	8e	6 Id.		10	9	11	6
	9f	5 Id.		12	10	13	7
10	10g	4 Id.		14	11	15	8
	11a	3 Id.	St. Barnabas Ap. &				
18	12b	Pr. Id.	(Part.)	16	12	17, 18	9
7	13c	Idus.		19	13	20	10
	14d	18 Kl. Julii		21	14	22	11
15	15e	17 Kl.		23	15	24	12
4	16f	16 Kl.		26, 27	16	28	13
	17g	15 Kl.	S. Alban, Mart.	29 Luke	1	30 Galat.	1
12	18a	14 Kl.		31	2	32	2
1	19b	13 Kl.		33	3	34	3
	20c	12 Kl.	Transl. of Ed. K. of the	35	4	36	4
9	21d	11 Kl.	(West-Sax.	37	5	38	5
	22e	10 Kl.		39	6	40	6
17	23f	9 Kl.	Fast.	41	7	42 Ephes.	1
	24g	8 Kl.	St. John Baptist.	Prov.	1	8 Prov.	2
	25a	7 Kl.			3	9	3
14	26b	6 Kl.			5	10	4
3	27c	5 Kl.			7	11	5
	28d	4 Kl.	Fast.				
11	29e	3 Kl.	St. Peter Ap. & Part.				
	30f	Pr. Kl.		9	12	10	6

JUNE

JULY

The Kalendar.

JULY hath xxxj days.

The Moon hath xxx.

				MORNING		EVENING	
				Prayer.		Prayer.	
				1 Lesson	2 Lesson	1 Lesson	2 Lesson
19	1	g	Kalendæ	Prov. 11	Luke 13	Prov. 12	Philip. 1
8	2	a	6 No.	13	14	14	2
3	3	b	5 No.	15	15	16	3
16	4	c	4 No.	17	16	18	4
5	5	d	3 No.	19	17	20 Colof.	1
6	6	e	Pr. No.	21	18	22	2
13	7	f	None	23	19	24	3
2	8	g	8 Id.	25	20	26	4
9	9	a	7 Id.	27	21	28 1 Thes.	1
10	10	b	6 Id.	29	22	31	2
11	11	c	5 Id.	Ecclef. 1	23	Ecclef. 2	3
18	12	d	4 Id.	3	24	4	4
7	13	e	3 Id.	5 John	1	6	5
14	14	f	Pr. Id.	7	2	8 2 Thes.	1
15	15	g	Idus	9	3	10	2
4	16	a	17 Kl. Aug.	11	4	12	3
17	17	b	16 Kl.	Jerem. 1	5	Jerem. 2	1 Tim. 1
12	18	c	15 Kl.	3	6	4	2, 3
1	19	d	14 Kl.	5	7	6	4
20	20	e	13 Kl.	7	8	8	5
9	21	f	12 Kl.	9	9	10	6
22	22	g	11 Kl.	11	10	12 2 Tim.	1
17	23	a	10 Kl.	13	11	14	2
6	24	b	9 Kl.	15	12	16	3
25	25	c	8 Kl.		13		4
13	26	d	7 Kl.	17	14	18 Titus	1
3	27	e	6 Kl.	19	15	20	2, 3
28	28	f	5 Kl.	21	16	22 Philem.	
11	29	g	4 Kl.	23	17	24 Hebr.	1
30	30	a	3 Kl.	25	18	26	2
9	31	b	Pr. Kl.	27	19	28	3

SEPTEMBER d 2

AUGUST

The Kalendar.

AUGUST hath xxxj. days.

The Moon hath xxx.

				MORNING		EVENING	
				Prayer.		Prayer.	
				1 Lesson	2 Lesson	1 Lesson	2 Lesson
8	i	c	Kalendæ	Jer. 29	John 20	Jer. 30	Heb. 4
16	2	d	4 No.	31	21	32	5
5	3	e	3 No.	33	Acts 1	34	6
	4	f	Pr. No.	35	2	36	7
13	5	g	Nonæ	37	3	38	8
2	6	a	8 Id.	39	4	40	9
	7	b	7 Id.	41	5	42	10
10	8	c	6 Id.	43	6	44	11
	9	d	5 Id.	45, 46	7	47	12
18	10	e	4 Id.	48	8	49	13
	11	f	3 Id.	50	9	51	James 1
	12	g	Pr. Id.	52	10	Lam. 1	2
15	13	a	Idus	Lam. 2	11	3	3
4	14	b	19 Kl. Sept.	4	12	5	4
	15	c	18 Kl.	Ezek. 2	13	Ezek. 3	5
12	16	d	17 Kl.	6	14	7	1 Pet. 1
	17	e	16 Kl.	13	15	14	2
	18	f	15 Kl.	18	16	33	3
9	19	g	14 Kl.	34	17	Dan. 1	4
	20	a	13 Kl.	Dan. 2	18	3	5
17	21	b	12 Kl.	4	19	5	2 Pet. 1
	22	c	11 Kl.	6	20	7	2
	23	d	10 Kl.	8	21	9	3
14	24	e	9 Kl.	10	22	11	1 John 1
	25	f	8 Kl.	12	23	1	2
3	26	g	7 Kl.	12	24	Hosea 1	3
11	27	a	6 Kl.	Hof. 2, 3	25	4	4
	28	b	5 Kl.	5, 6	26	7	5
19	29	c	4 Kl.	8	27	12, 3. John	
	30	d	3 Kl.	10	28	13	Jude
1	31	e	Pr. Kl.	12	Matth. 1	13	Rom. 1

TRUDUA

s b SEPTEMBER

The Kalendar.

S E P T E M B E R hath xxx days.

The Moon hath xxix.

				MORNING		EVENING	
				Prayer.		Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
16	1 f	Kalendæ	Giles Abbot and Conf.	Hof. 14	Matth. 2	Joel 1	Rom. 2
5	2 g	4 No.		Joel 2	3	3	3
3	3 a	3 No.		Amos 1	4	Amos 2	4
13	4 b	Pr. No.		3	5	4	5
2	5 c	Nonæ		5	6	6	6
	6 d	8 Id.		7	7	8	7
10	7 e	7 Id.	Enurchus B. of Orleans	9	8	Obadiah	8
	8 f	6 Id.	Nativ. of the B. V. Mary	Jonah 1	9	Jon. 2, 3	9
18	9 g	5 Id.		4	10	Mich. 1	10
7	10 a	4 Id.		Mich 2	11	3	11
	11 b	3 Id.		4	12	5	12
15	12 c	Pr. Id.		6	13	7	13
4	13 d	Idus.		Nah. 1	14	Nah. 2	14
	14 e	18 Kl. Oct.	Holy-Cross-day	3	15	Hab. 1	15
12	15 f	17 Kl.		Hab. 2	16	3	16
1	16 g	16 Kl.		Zeph. 1	17	Zeph. 2	1 Cor. 1
	17 a	15 Kl.	Lambert Bish. & Mar.	3	18	Hagg. 1	2
9	18 b	14 Kl.		Hagg. 2	19	Zech. 1	3
	19 c	13 Kl.		Zec. 2, 3.	20	4, 5	4
17	20 d	12 Kl.	Fast.	6	21	7	5
6	21 e	11 Kl.	St. Matth. Ap. Eb.		22		6
	22 f	10 Kl.	(& Mart.	8	23	9	7
14	23 g	9 Kl.		10	24	11	8
3	24 a	8 Kl.		12	25	13	9
	25 b	7 Kl.		14	26	Mal. 1	10
11	26 c	6 Kl.	S. Cyprian, Arch-bish.	Mal. 2	27	3	11
19	27 d	5 Kl.	(Cart. & Mart.	4	28	Tobit. 1	12
	28 e	4 Kl.		Tobit. 2	Mark 1	3	13
8	29 f	3 Kl.	St. Mich. & all Ang.		2		14
30	30 g	Pr. Kl.	S. Jer. Pr. Conf. & Doct.	4	3	6	15

NOVEMBER

OCTOBER

The Kalendar.

OCTOBER hath xxxj days.

The Moon hath xxx.

				MORNING		EVENING	
				Prayer.		Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
16	1	a	Kalende	Remig. B. of Rhemes.	Tobit 7	Mark 4	Tobit 8
5	2	b	6 No.		9	5	10
13	3	c	5 No.		11	6	12
2	4	d	4 No.		13	7	14
	5	e	3 No.	Judeth 1	8	Judeth 2	
10	6	f	Pr. No.	Faith, Virgin & Mart.	3	9	4
	7	g	Nonæ		5	10	6
18	8	a	8 Id.		7	11	8
7	9	b	7 Id.	S. Denys Areop. B. & M	9	12	10
	10	c	6 Id.		11	13	12
15	11	d	5 Id.		13	14	14
4	12	e	4 Id.		15	15	16
	13	f	3 Id.	Transl. of K. Ed. Conf.	Wisd. 1	16	Wisd. 2
12	14	g	Pr. Id.		3	Lu. 10	39
11	15	a	Idus		5	1. 39	6
	16	b	17 Kl. Nov.		7	2	8
9	17	c	16 Kl.	Etheldred Virg.	9	3	10
	18	d	15 Kl.	St. Luke, Evang.		4	
17	19	e	14 Kl.		11	5	12
6	20	f	13 Kl.		13	6	14
	21	g	12 Kl.		15	7	16
14	22	a	11 Kl.		17	8	18
3	23	b	10 Kl.		19	9	Ecclus 1
	24	c	9 Kl.		Ecclus 2	10	3
11	25	d	8 Kl.	Crispin Matyr.	4	11	5
	26	e	7 Kl.		6	12	7
19	27	f	6 Kl.	Fast.	8	13	9
	28	g	5 Kl.	St. Sim. & St. Jud.		14	Philip. 1
	29	a	4 Kl.	(Ap. & Part.	10	15	
16	30	b	3 Kl.		12	16	13
5	31	c	Pr. Kl.	Fast.	14	17	15

NOVEMBER

The Kalendar.

NOVEMBER hath xxx days.

The Moon hath xxix.

				MORNING		EVENING	
				Prayer.		Prayer.	
				1 Lesson	2 Lesson	1 Lesson	2 Lesson
	1 d	Kalend	All Saints day.				
13	2 e	4 No.		Eccus 16	Luke 18	Eccus 17	Colof. 2
2	3 f	3 No.		18	19	19	3
	4 g	Pr. No.		20	20	21	4
10	5 a	None	Papists Conspiracy.	22	21	23	1 Thes. 1
	6 b	8 Id.	Leonard Confessor.	24	22	(a) 25	2
18	7 c	7 Id.		27	23	28	3
7	8 d	6 Id.		29	24	(b) 30	4
	9 e	5 Id.		31	John 1	32	5
15	10 f	4 Id.		33	2	34	2 Thes. 1
4	11 g	3 Id.	S. Martin Bish. & Conf.	35	3	36	2
	12 a	Pr. Id.		37	4	38	3
12	13 b	Idus	Britius Bishop.	39	5	40	1 Tim. 1
1	14 c	18 Kl. Dec.		41	6	42	2, 3
	15 d	17 Kl.	Machutus Bishop.	43	7	44	4
9	16 e	16 Kl.		45	8	(c) 46	5
	17 f	15 Kl.	Hugh Bishop of Linc.	47	9	48	6
17	18 g	14 Kl.		49	10	50	2 Tim. 1
6	19 a	13 Kl.		51	11	Baruch 1	2
	20 b	12 Kl.	Edmond King & Mar.	Baruch 2	12	3	3
14	21 c	11 Kl.		4	13	5	4
3	22 d	10 Kl.	Cecilia Virg. & Mart.	6	14	Hist. Susan.	Titus 1
	23 e	9 Kl.	S. Clem. I. B. of R. & M.	Bel & Dra.	15	Isaiah 1	2, 3
11	24 f	8 Kl.		Isaiah 2	16	3	Philem.
19	25 g	7 Kl.	Catherine Vir. & Mar.	4	17	5	Hebr. 1
	26 a	6 Kl.		6	18	7	2
8	27 b	5 Kl.		8	19	9	3
	28 c	4 Kl.		10	20	11	4
16	29 d	3 Kl.	<i>Fast.</i>	12	21	13	5
5	30 e	Pr. Kl.	St. Andrew Ap. & P.	Acts 1			6

Note, that (a) Eccus. 25. is to be read only to verse 13. (b) Eccus. 30. only to verse 18. and (c) Eccus. 46. only to verse 20.

DECEMBER

The Kalendar.

DECEMBER hath xxxj. days.

The Moon hath xxx.

				MORNING		EVENING	
				Prayer.		Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1 f	Kalend.		Isaiah 14	Acts 2	Isaiah 15	Hebr. 7
13	2 g	4 No.		16	3	17	8
2	3 a	3 No.		18	4	19	9
10	4 b	Pr. No.		20, 21	5	22	10
	5 c	None		23	6	24	11
18	6 d	8 Id.	Nicho. B. of Myra in	25	7. to v. 30	26	12
7	7 e	7 Id.	(Lycia.	27	7. 30	28	13
	8 f	6 Id.	Concept. of the B.V.M.	29	8	30	James 1
15	9 g	5 Id.		31	9	32	2
4	10 a	4 Id.		33	10	34	3
	11 b	3 Id.		35	11	36	4
12	12 c	Pr. Id.		37	12	38	5
	13 d	Idus	Lucy, Virg. & Mart.	39	13	40	1 Pet. 1
	14 e	19 Kl. Jan.		41	14	42	2
9	15 f	18 Kl.		43	15	44	3
	16 g	17 Kl.	O Sapientia.	45	16	46	4
17	17 a	16 Kl.		47	17	48	5
6	18 b	15 Kl.		49	18	50	2 Pet. 1
	19 c	14 Kl.		51	19	52	2
14	20 d	13 Kl.	Fast.	53	20	54	3
3	21 e	12 Kl.	St. Thomas Ap. & P.		21		1 John 1
	22 f	11 Kl.		55	22	56	2
11	23 g	10 Kl.		57	23	58	3
	24 a	9 Kl.	Fast.	59	24	60	4
19	25 b	8 Kl.	Christmas day.				
8	26 c	7 Kl.	St. Stephen P.				
	27 d	6 Kl.	St. John Ap. & Eb.				
16	28 e	5 Kl.	Innocents day.		25		5
5	29 f	4 Kl.		61	26	62	2 John
	30 g	3 Kl.		63	27	64	3 John
13	31 a	Pr. Kl.	Silvest. Bish. of Rome.	65	28	66	Jude

Tables

Tables and Rules for the Moveable and Immoveable Feasts, together with the days of Fasting and Abstinence, through the whole Year.

RULES to know when the Moveable Feasts and Holy-days begin.

E After-day (on which the rest depend) is always the first Sunday after the first Full Moon, which happens next after the One and twentieth day of *March*. And, if the Full Moon happens upon a Sunday, *Easter-day* is the Sunday after.

Advent-Sunday is always the nearest Sunday to the Feast of *S. Andrew*, whether before or after.

<i>Septuagesima</i>	} Sunday is {	Nine	} weeks before <i>Easter</i> .
<i>Sexagesima</i>		Eight	
<i>Quinquagesima</i>		Seven	
<i>Quadragesima</i>		Six	
<i>Rogation-Sunday</i>	} is {	Five weeks	} after <i>Easter</i> .
<i>Ascension-day</i>		Forty days	
<i>Whitsunday</i>		Seven weeks	
<i>Trinity-Sunday</i>		Eight weeks	

A TABLE of all the Feasts that are to be observed in the Church of Ireland through the Year.

ALL Sundays in the year.

The days of the Feasts of	{	The Circumcision of our Lord J E-	{	<i>S. Peter</i> the Apostle.
		SUS CHRIST.		<i>S. James</i> the Apostle.
		The Epiphany.		<i>S. Bartholomew</i> the Apostle.
		The Conversion of <i>S. Paul</i> .		<i>S. Matthew</i> the Apostle.
		The Purification of the Blessed Vir-		<i>S. Michael</i> and all Angels.
		gin.		<i>S. Luke</i> the Evangelist.
		<i>S. Matthias</i> the Apostle.		<i>S. Simon</i> and <i>S. Jude</i> the Apostles.
		The Annunciation of the Blessed		All Saints.
		Virgin.		<i>S. Andrew</i> the Apostle.
		<i>S. Mark</i> the Evangelist.		<i>S. Thomas</i> the Apostle.
		<i>S. Philip</i> and <i>S. Jacob</i> the Apostles.		The Nativity of our Lord.
		The Ascension of our Lord JESUS		<i>S. Stephen</i> the Martyr.
The days of the Feasts of	{	CHRIST.		<i>S. John</i> the Evangelist.
		<i>S. Barnabas.</i>		The Holy Innocents.
		The Nativity of <i>S. John Baptist.</i>		
		Monday		Monday
		and		and
		Tuesday		Tuesday
		} in <i>Easter-week</i> .		} in <i>Whitsun-week</i> .

A Table of the Vigils, Fasts, and Days of Abstinence to be observed in the Year.

The Evens or Vigils before	{	The Nativity of our Lord.	}	The Evens or Vigils before	{	S. John Baptist.
		The Purification of the blessed Virgin Mary.				S. Peter.
		The Annunciation of the blessed Virgin.				S. James.
		Easter-day.				S. Bartholomew.
		Ascension-day.				S. Matthew.
		Pentecost.				S. Simon and S. Jude.
		S. Matthias.				S. Andrew.
						S. Thomas.
						All Saints.

Note, that if any of these Feast-days fall upon a Monday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days of Fasting or Abstinence.

- I. **T**he fourty Days of Lent.
- II. The Ember-days at the four Seasons, being the First Sunday in Lent: the Wednesday, Friday, and Saturday after the Feast of Pentecost.

} September 14.
 } December 13.
- III. The three Rogation days, being the Monday, Tuesday and Wednesday before Holy Thursday, or the Ascension of our Lord.
- IV. All the Fridays in the Year, except Christmas-day.

Certain Solemn Days for which particular Services are appointed.

- I. **T**he Fifth of November, being the Day of the Papists Conspiracy.
- II. The Thirtieth Day of January, being the Day of the Martyrdom of King Charles the First.
- III. The Nine and Twentieth Day of May, being the Day of the Birth and Return of King Charles the Second.
- IV. The Twenty third Day of October, being the Discovery of the Irish Rebellion.

A. TABLE

A TABLE of the Moveable Feasts, Calculated for Fourty Years.

The year of our LORD.	Golden Numb.	The Epact.	Dominical Let.	Sund. aft. Epiph.	Septuagesima Sunday.	The first day of Lent.	Easter day.	Rogation-Sunday.	Ascension day.	Whitsunday.	Sund. aft. Trin.	Advent Sunday.
1701	11	1	E	5	Feb. 16	Mar. 5	Apr. 20	May 25	May 29	June 8	23	Nov. 30
1702	12	12	D	3	Jan. 1	Feb. 18	Mar. 5	10	14	May 24	25	29
1703	13	23	C	2	Jan. 24	Mar. 10	Mar. 28	2	6	16	26	28
1704	14	4	BA	5	Feb. 13	Mar. 1	Apr. 16	21	25	June 4	24	Dec. 3
1705	15	15	G	4	Feb. 4	Feb. 21	8	13	17	May 27	23	2
1706	16	26	F	1	Jan. 20	6	Mar. 24	Apr. 28	2	12	27	1
1707	17	7	E	4	Feb. 9	27	Apr. 13	May 18	22	June 1	24	Nov. 30
1708	18	18	DC	3	1	18	4	9	13	May 23	25	28
1709	19	29	B	6	20	Mar. 9	24	29	June 2	June 12	22	27
1710	1	11	A	4	5	Feb. 22	9	14	May 18	May 28	25	Dec. 3
1711	2	22	G	3	Jan. 28	14	1	6	10	20	26	2
1712	3	3	FE	5	Feb. 17	Mar. 5	20	25	29	June 8	23	Nov. 30
1713	4	14	D	3	1	Feb. 18	5	10	14	May 24	25	29
1714	5	25	C	2	Jan. 24	10	Mar. 28	2	6	16	26	28
1715	6	6	B	5	Feb. 13	Mar. 2	Apr. 17	22	26	June 5	23	27
1716	7	17	AG	3	Jan. 29	Feb. 15	1	6	10	May 20	26	Dec. 2
1717	8	28	F	5	Feb. 17	Mar. 6	21	26	30	June 9	23	1
1718	9	9	E	4	9	Feb. 26	13	18	22	1	24	Nov. 30
1719	10	20	D	2	Jan. 25	11	Mar. 29	3	7	May 17	26	29
1720	11	1	CB	5	Feb. 14	Mar. 2	Apr. 17	22	26	June 5	23	27
1721	12	12	A	4	5	Feb. 22	9	14	18	May 28	25	Dec. 3
1722	13	23	G	2	Jan. 21	7	Mar. 25	Apr. 29	3	13	27	2
1723	14	4	F	4	Feb. 10	27	Apr. 14	May 19	23	June 2	24	1
1724	15	15	ED	3	2	19	5	10	14	May 24	25	Nov. 29
1725	16	26	C	2	Jan. 24	10	Mar. 28	2	6	16	26	28
1726	17	7	B	4	Feb. 6	23	Apr. 10	15	19	29	24	27
1727	18	18	A	3	Jan. 29	15	2	7	11	21	26	Dec. 3
1728	19	29	GF	6	Feb. 18	Mar. 6	21	26	30	June 9	23	1
1729	1	11	E	3	2	Feb. 19	6	11	15	May 25	25	Nov. 30
1730	2	22	D	2	Jan. 25	11	Mar. 29	3	7	17	26	29
1731	3	3	C	5	Feb. 14	Mar. 3	Apr. 18	23	27	June 6	23	28
1732	4	14	BA	4	6	Feb. 23	9	14	18	May 28	25	Dec. 3
1733	5	25	G	2	Jan. 21	7	Mar. 25	Apr. 29	3	13	27	2
1734	6	6	F	4	Feb. 10	27	Apr. 14	May 19	23	June 2	24	1
1735	7	17	E	3	2	19	6	11	15	May 25	25	Nov. 30
1736	8	28	DC	6	22	Mar. 10	25	30	June 3	June 13	22	28
1737	9	9	B	4	6	Feb. 23	10	15	May 19	May 29	24	27
1738	10	20	A	3	Jan. 29	15	2	7	11	21	26	Dec. 3
1739	11	1	G	6	Feb. 18	Mar. 7	22	27	31	June 10	23	2
1740	12	12	FE	3	3	Feb. 20	6	11	15	May 25	25	Nov. 30

Note the Supputation of the Year of our Lord in the Church of Ireland, beginneth the Five and twentieth day of March.

¶ To find *Easter* for ever.

Golden Number.	A		B	C		D	E	F	G
I	April	9	10		11	12	6	7	8
II	March	26	27		28	29	30	31	April 1
III	April	16	17		18	19	20	14	15
IV	April	9	3		4	5	6	7	8
V	March	26	27		28	29	23	24	25
VI	April	16	17		11	12	13	14	15
VII	April	2	3		4	5	6	March 31	April 1
VIII	April	23	24		25	19	20	21	22
IX	April	9	10		11	12	13	14	8
X	April	2	3	March	28	29	30	31	April 1
XI	April	16	17		18	19	20	21	22
XII	April	9	10		11	5	6	7	8
XIII	March	26	27		28	29	30	31	25
XIV	April	16	17		18	19	13	14	15
XV	April	2	3		4	5	6	7	8
XVI	March	26	27		28	22	23	24	25
XVII	April	16	10		11	12	13	14	15
XVIII	April	2	3		4	5	March 30	31	April 1
XIX	April	23	24		18	19	20	21	22

¶ **W**hen ye have found the Sunday Letter in the uppermost Line, guide your Eye downward from the same, till ye come right over against the Prime; and there is shewed both what Month, and what day of the Month *Easter* falleth that Year. But note, that the name of the Month is set at the left hand, or else just with the Figure, and followeth not, as in other Tables, by descent, but collateral.

The Order for MORNING and EVENING PRAYER Daily to be said and used throughout the Year.

The Morning and Evening Prayer shall be used in the accustomed place of the Church; Chappel or Chancel; Except it shall be otherwise determined by the Ordinary of the place. And the Chancels shall remain as they have done in times past.

And here is to be noted, that such Ornaments of the Church and of the Ministers thereof, at all times of their Ministration, shall be retained and be in use, as were in the Church of *England* by Authority of Parliament, in the Second year of the Reign of King *Edward* the Sixth.

The

The Order for Morning Prayer,

Dayly throughout the Year.

¶ *At the beginning of Morning Prayer the Minister shall read with a loud Voice, some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his Soul alive. *Ezek. 18. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. 51. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psal. 51. 9.*

The sacrifices of God are a broken Spirit : a broken and a contrite heart, O God, thou wilt not despise. *Psal. 51. 17.*

Rent your heart, and not your garments, and turn unto the Lord your God : for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel 2. 13.*

To the Lord our God belong mercies and forgiveness, though we have rebelled against him : neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. 9. 9, 10.*

O Lord, correct me, but with judgment ; not in thine anger, lest thou bring me to nothing. *Jer. 10. 24.*

Repent ye, for the kingdom of heaven is at hand. *S. Matth. 3. 2.*

I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy Son. *S. Luk. 15. 18, 19.*

Enter not into judgment with thy servant, O Lord : for in thy sight shall no man living be justified. *Psal. 143. 2.*

If we say that we have no sin, we deceive our selves, and the truth is not in us. But, if we confess our sins, he is faithful and just to forgive us our sins, & to cleanse us from all unrighteousness. *1 S. John 1. 8, 9.*

DEarly beloved Brethren, the Scripture moveth us in sundry places, to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to ac-

A know.

Morning Prayer.

knowledge our sins before God, yet ought we most chiefly so to do when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the Soul: Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace, saying after me.

¶ A general Confession, to be said of the whole Congregation, after the Minister, all kneeling.

Almighty and most merciful Father; We have erred, and strayed from thy ways like lost Sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy Laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name.

Amen.

¶ The Absolution or Remission of sins, to be pronounced by the Priest alone, standing; the People still kneeling.

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers, to declare and pronounce to his People, being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy, through Jesus Christ our Lord. Amen.

¶ Then the Minister shall kneel and say the Lord's Prayer, the People also kneeling, and repeating it with him.

OUR Father, which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, And the power, And the glory, For ever and ever. Amen.

¶ Then

Morning Prayer.

¶ *Then likewise he shall say,*
O Lord, open thou our lips.

Ans. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Ans. O Lord make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Ans. As it was in the beginning, is now, and ever shall be : world without end. *Amen.*

Priest. Praise ye the Lord.

Ans. The Lords name be praised.

¶ *Then shall be said or sung this Psalm following : Except on Easter-day, upon which another Anthem is appointed : and on the Nineteenth day of every month it is not to be read here, but in the ordinary course of the Psalms.*

Venite, exultemus Domino. Psal. 95.

O Come let us sing unto the Lord : let us heartily rejoyce in the strength of our salvation.

Let us come before his presence with thanksgiving : And shew our selves glad in him with Psalms.

For the Lord is a great God : and a great King above all Gods :

In his hand are all the corners of the earth : and the strength of the hills is his asso.

The sea is his, and he made it : and his hands prepared the dry land.

O come, let us worship and fall down : and kneel before the Lord our Maker.

For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness.

When your Fathers tempted me : proved me, and saw my works.

Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways.

Unto whom I sware in my wrath : that they should not enter into my rest.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. *Amen.*

¶ *Then shall follow the Psalms, in order as they are appointed. And at the end of every Psalm, throughout the Tear, and likewise at the end of Benedicite, Benedictus, Magnificate, and Nunc Dimittis, shall be repeated.*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Ans. As it was in the beginning, is now, and ever shall be : world without end. *Amen.*

¶ *Then shall be read distinctly with an audible voice, the first Lesson, taken out of the Old Testament, as it is appointed in the Kalender, (except there be proper Lessons assigned for that day :) He that readeth so standing, and turning himself, as he may be best heard of all such as are present. And after that, shall be said or sung,*

Morning Prayer.

In English, the Hymn called Te Deum Laudamus, daily throughout the year.

¶ *Note, that before every Lesson, the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter of such a Book. And after every Lesson, Here endeth the first or the second Lesson.*

Te Deum Laudamus.

WE praise thee, O God : we acknowledge thee to be the Lord.

All the earth doth worship thee : the Father everlasting.

To thee all Angels cry aloud : the Heavens, and all the powers therein.

To thee Cherubin and Seraphin : continually do cry,

Holy, holy, holy : Lord God of Sabaoth.

Heaven and Earth are full of the majesty : of thy glory.

The glorious company of the Apostles : praise thee.

The goodly fellowship of the Prophets : praise thee.

The noble army of Martyrs : praise thee.

The holy Church throughout all the world : doth acknowledge thee ;

The Father : of an infinite majesty ;

Thine honourable, true : and only Son ;

Also the holy Ghost : the Comforter.

Thou art the King of glory : O Christ.

Thou art the everlasting Son : of the Father.

When thou tookest upon thee to deliver man : thou didst not abhor the Virgins womb.

When thou hadst overcome the sharpness of death : thou didst open the Kingdom of heaven to all believers.

Thou sittest at the right hand of God : in the glory of the Father.

We believe that thou shalt come : to be our Judge.

We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy Saints : in glory everlasting.

O Lord, save thy people : and bless thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnifie thee ;

And we worship thy name : ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon us : as our trust is in thee.

O Lord, in thee have I trusted : let me never be confounded.

¶ *Or this Canticle.*

Benedicite, omnia Opera Domine.

OAll ye works of the Lord, bless ye the Lord : praise him, and magnifie him for ever.

O ye angels of the Lord, bless ye the Lord : praise him, and magnifie him for ever.

O ye heavens, bless ye the Lord : praise him, and magnifie him for ever.

Morning Prayer.

O ye waters that be above the firmament, bleſs ye the Lord : praife him, and magnifie him for ever.

O all ye powers of the Lord, bleſs ye the Lord : praife him, and magnifie him for ever.

O ye ſun and moon, bleſs ye the Lord : praife him, and magnifie him for ever.

O ye ſtars of Heaven, bleſs ye the Lord : praife him, and magnifie him for ever.

O ye ſhowers and dew, bleſs ye the Lord : praife him, and magnifie him for ever.

O ye winds of God, bleſs ye the Lord : praife him, and magnifie him for ever.

O ye fire and heat, bleſs ye the Lord : praife him, and magnifie him for ever.

O ye winter and ſummer, bleſs ye the Lord : praife him, and magnifie him for ever.

O ye dews and froſts, bleſs ye the Lord : praife him, and magnifie him for ever.

O ye froſt and cold, bleſs ye the Lord : praife him, and magnifie him for ever.

O ye ice and ſnow, bleſs ye the Lord : praife him, and magnifie him for ever.

O ye nights and days, bleſs ye the Lord : praife him, and magnifie him for ever.

O ye light and darkneſs, bleſs ye the Lord : praife him and magnifie him for ever.

O ye lightnings and clouds, bleſs ye the Lord : praife him, and magnifie him for ever.

O let the earth bleſs the Lord : yea, let it praife him, and magnifie him for ever.

O ye mountains and hills, bleſs ye the Lord : praife him, and magnifie him for ever.

O all ye green things upon the earth, bleſs ye the Lord : praife him, and magnifie him for ever.

O ye wells, bleſs ye the Lord : praife him, and magnifie him for ever.

O ye ſeas and floods, bleſs ye the Lord : praife him, and magnifie him for ever.

O ye whales, and all that move in the waters, bleſs ye the Lord : praife him, and magnifie him for ever.

O all ye fowls of the air, bleſs ye the Lord : praife him, and magnifie him for ever.

O all ye beaſts and cattel, bleſs ye the Lord : praife him, and magnifie him for ever.

O ye children of men, bleſs ye the Lord : praife him, and magnifie him for ever.

O let Iſrael bleſs the Lord : praife him, and magnifie him for ever,

O ye Priests of the Lord, bleſs ye the Lord : praife him, and magnifie him for ever.

O ye ſervants of the Lord, bleſs ye the Lord : praife him, and magnifie him for ever.

O ye ſpirits and ſouls of the righteous, bleſs ye the Lord : praife him, and magnifie him for ever.

O ye holy and humble men of heart, bleſs ye the Lord : praife him

Morning Prayer.

him, and magnifie him for ever.

O Ananias, Azarias, and Misael, bleſs ye the Lord : praife him, and magnifie him for ever.

Glory be to the Father, and to the Son : and to the Holy Ghoſt ;

As it was in the beginning, is now, and ever ſhall be : world without end. Amen.

¶ Then ſhall be read in like manner the ſecond Leſſon, taken out of the New Teſtament. And after that, the Hymn following ; except when that ſhall happen to be read in the Chapter for the day, or for the Goſpel on S. John Baptiſt's day.

Benedictus, S. Luke i. 68.

Bleſſed be the Lord God of Iſrael : for he hath viſited and redeemed his people ;

And hath raiſed up a mighty ſalvation for us : in the houſe of his Servant David ;

As he ſpake by the mouth of his holy Prophets : which have been ſince the world began ;

That we ſhould be ſaved from our enemies : and from the hands of all that hate us ;

To perform the mercy promiſed to our forefathers : and to remember his holy covenant ;

To perform the oath which he ſware to our forefather Abraham : that he would give us ;

That we being delivered out of the hands of our enemies : might ſerve him without fear ;

In holineſs and righteouſneſs before him : all the days of our life.

And thou, child, ſhalt be called

the Prophet of the Hiſheſt : for thou ſhalt go before the face of the Lord, to prepare his ways ;

To give knowledge of ſalvation unto his people : for the remiſſion of their ſins,

Through the tender mercy of our God : whereby the Day-ſpring from on high hath viſited us ;

To give light to them that ſit in darkneſs, and in the ſhadow of death : and to guide our feet into the way of peace.

Glory be to the Father, and to the Son : and to the Holy Ghoſt ;

As it was in the beginning, is now, and ever ſhall be : world without end. Amen.

¶ Or this Pſalm, Jubilate Deo.

Pſal. 100.

O Be joyful in the word, all ye lands : ſerve the Lord with gladneſs, and come before his preſence with a ſong.

Be ye ſure, that the Lord he is God : it is he that hath made us, and not we our ſelves, we are his people, and the ſheep of his paſture.

O go your way into his gates with thankſgiving, and into his courts with praife : be thankful unto him, and ſpeak good of his name.

For the Lord is gracious, his mercy is everlaſting : and his truth endureth from generation to generation.

Glory be to the Father, and to the Son : and to the Holy Ghoſt ;

As it was in the beginning, is now, and ever ſhall be : world without end. Amen.

¶ Then

Morning Prayer.

¶ *Then shall be sung or said the Apostles Creed, by the Minister, and the People standing. Except only such days as the Creed of S. Athanasius is appointed to be read.*

I Believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, he ascended into Heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The resurrection of the body, And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice,*

The Lord be with you.

Ans. And with thy spirit.

¶ *Minister.* Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Minister, Clerk, and People shall say the Lord's Prayer with a loud voice.*

OUR Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy

will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

¶ *Then the Priest standing up, shall say,*

O Lord, shew thy mercy upon us.

Ans. And grant us thy salvation.

Priest. O Lord, save the King.

Ans. And mercifully hear us, when we call upon thee.

Pr. Endue thy Ministers with righteousness.

Ans. And make thy chosen People joyful.

Pr. O Lord, save thy People.

Ans. And bless thine inheritance.

Pr. Give peace in our time, O Lord.

Ans. Because there is none other that fighteth for us, but only thou, O God.

Pr. O God, make clean our hearts within us.

Ans. And take not thy holy Spirit from us.

¶ *Then shall follow three Collects; the first, of the day, which shall be the same that is appointed at the Communion; the second, for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth, all kneeling.*

¶ *The second Collect, for Peace.*

O God, who art the author of peace, and lover of concord, in knowledge of whom standeth our

Morning Prayer.

our eternal life, whose service is perfect freedom ; Defend us thy humble servants in all assaults of our enemies, that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

¶ *The third Collect, for Grace.*

O Lord our heavenly Father, Almighty and Everlasting God, who hast safely brought us to the beginning of this day ; Defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger ; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

¶ *In Quires, and places where they sing, here followeth the Anthem.*

¶ *Then these six Prayers following are to be read here, except when the Litany is read, and then only the two last are to be read, as they are there placed.*

¶ *A Prayer for the King's Majesty.*

O Lord, our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of Princes, who dost from thy throne behold all the dwellers upon earth ; most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King *WILLIAM*, and to replenish him with the grace of thy holy Spirit, that he may always incline to thy will, and walk

in thy way : Endue him plentifully with heavenly gifts, grant him in health and wealth long to live, strengthen him, that he may vanquish and overcome all his enemies ; and finally, after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

A Almighty God, the fountain of all goodness, we humbly beseech thee to bless *CATHERINE* the Queen-Dowager, her Royal Highness the Princess *ANN* of *Denmark*, and all the Royal Family : Endue them with thy holy Spirit ; enrich them with thy heavenly grace ; prosper them with all happiness, and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Chief Governor or Governors of Ireland.*

A Almighty God, in whose hands all earthly power doth consist, we humbly beseech thee to bless Their Excellencies, the Lords Justices of this Kingdom ; And grant that the Sword which our dread Sovereign Lord the King hath committed into their hands, they may wield in thy faith and fear, and use according to thy blessed will and word : Let thy grace enlighten them, thy goodness confirm them, and thy providence protect them. Bless, we beseech thee, the whole Council, direct their consultations to the advancement of thy Glory, the good of thy Church, the honour of his sacred

Evening Prayer.

sacred Majesty, and safety and welfare of this Kingdom. Grant this, O merciful Father, for Jesus Christ his sake, our only Saviour and Redeemer. *Amen.*

¶ *A Prayer for the Clergy and People.*

Almighty and everlasting God, who alone workest great marvels, send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; And that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. *Amen.*

¶ *A Prayer of S. Chrysostom.*

Almighty God, who hast given us grace at this time with one accord to make our com-

mon supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the Year.

The Order for Evening Prayer,

Daily throughout the Year.

¶ *At the beginning of Evening Prayer the Minister shall read with a loud Voice, some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his Soul alive. *Ezek. 18. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. 51. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Pf. 51. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite

B heart

Evening Prayer.

heart, O God, thou wilt not despise. *Psal.* 51. 17.

Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* 2. 13.

To the Lord our God belong mercies and forgiveness, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* 9. 9, 10.

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer.* 10. 24.

Repent ye; for the kingdom of Heaven is at hand. *S. Matth.* 3. 2.

I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy Son. *St. Luke* 15. 18, 19.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal.* 143. 2.

If we say that we have no sin, we deceive our selves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 S. Job.* 1. 8, 9.

Dearly beloved Brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wic-

kedness, and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me.

A general Confession, to be said of the whole Congregation, after the Minister, all kneeling.

Almighty and most merciful Father; We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have

Evening Prayer.

have mercy upon us miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. *Amen.*

¶ The Absolution or Remission of sins, to be pronounced by the Priest alone, standing; the People still kneeling.

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers, to declare and pronounce to his People, being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him, which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord. *Amen.*

¶ Then the Minister shall kneel and say the Lord's Prayer; the People also kneeling, and repeating it with him.

OUR Father, which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be

done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespases, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, And the power, And the glory, For ever and ever. *Amen.*

¶ Then likewise he shall say,

O Lord, open thou our lips.

Ans. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Ans. O Lord, make haste to help us.

¶ Here all standing up, the Priest shall say,

Glory be to the Father, and to the Son: and to the Holy Ghost;

Ans. As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

Priest. Praise ye the Lord.

Ans. The Lords name be praised.

¶ Then shall be said or sung the Psalms in order as they are appointed. then a Lesson of the Old Testament, as is appointed: and after that, Magnificat, (or the Song of the Blessed Virgin Mary) in English, as followeth.

Magnificat, S. Luke 1. 46.

MY soul doth magnifie the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his hand-maiden.

For behold, from henceforth: all generations shall call me blessed.

Evening Prayer.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: and hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembering his mercy, hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Or else this Psalm; except it be on the Nineteenth day of the month, when it is read in the ordinary course of the Psalms.

Cantate Domino. Psal. 98.

O Sing unto the Lord a new Song: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himself the victory.

The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of

Israel: and all the ends of the world have seen the salvation of our God.

Shew your selves joyful unto the Lord, all ye lands: sing, rejoyce, and give thanks.

Praise the Lord upon the harp: sing to the harp with a Psalm of thanksgiving.

With trumpets also and shawms: O shew your selves joyful before the Lord the King. Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteousness shall he judge the world: and the people with equity.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then a Lesson of the New Testament as it is appointed: and after that Nunc dimittis (or the Song of Simeon) in English, as followeth.

Nunc dimittis. S. Luke 2. 29.

Lord, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation,

Which thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory

Evening Prayer.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Or else this Psalm; except it be on the Twelfth day of the month.*

Deus misereatur. Psal. 67.

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the Nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall be said or sung the Apostles Creed, by the Minister and the people, standing.*

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ, his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, He descended into Hell; the third day he rose again from the dead, He ascended into Heaven, and sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The forgiveness of Sins; The resurrection of the body, And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice,*

The Lord be with you.

Ans. And with thy Spirit.

¶ *Minister.* Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and People shall say the Lord's Prayer with a loud voice.*

OUR Father, which art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Priest standing up, shall say,*

Evening Prayer.

O Lord, shew thy mercy upon us.

Ans. And grant us thy salvation.

Priest. O Lord, save the King.

Ans. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with righteousness.

Ans. And make thy chosen People joyful.

Priest. O Lord, save thy people.

Ans. And bleſs thine inheritance.

Priest. Give peace in our time,
O Lord.

Ans. Because there is none other that fighteth for us, but only thou,
O God.

Priest. O God, make clean our hearts within us.

Ans. And take not thy holy Spirit from us.

¶ Then shall follow three Collects; the first for the Day; the second, for Peace; the third, for aid against all perils; as hereafter followeth. Which two last Collects shall be daily said at Evening Prayer, without alteration.

¶ The second Collect at Evening Prayer.

O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give, that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. Amen.

¶ The third Collect for aid against all perils.

Lighten our darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour Jesus Christ. Amen.

¶ In Quire and Places where they sing, here followeth the Anthem.

¶ A Prayer for the King's Majesty.

O Lord, our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of Princes, who dost from thy throne behold all the dwellers upon earth; most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King *WILLIAM*, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plentifully with heavenly gifts, grant him in health and wealth long to live, strengthen him, that he may vanquish and overcome all his enemies; and finally, after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

¶ A Prayer for the Royal Family.

Almighty God, the fountain of all goodness, we humbly beseech thee to bleſs *CATHERINE* the Queen-Dowager, her Royal Highness the Princess *ANN* of Denmark, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all

Evening Prayer.

all happiness, and bring them to
thine everlasting kingdom, through
Jesus Christ our Lord. *Amen.*

A Prayer for the Chief Governor or Governors of Ireland.

Almighty God, in whose hands
all earthly power doth con-
sist, we humbly beseech thee to
bless Their Excellencies, the Lords
Justices of this Kingdom; And
grant that the Sword which our
dread Sovereign Lord the King
hath committed into their hands,
they may wield in thy faith and
fear, and use according to thy
blessed will and word: Let thy
grace enlighten them, thy good-
ness confirm them, and thy pro-
vidence protect them. Bless, we
beseech thee, the whole Council,
direct their consultations to the ad-
vancement of thy Glory, the good
of thy Church, the honour of his
sacred Majesty, and safety and wel-
fare of this Kingdom. Grant this,
O merciful Father, for Jesus Christ
his sake, our only Saviour and Re-
deemer. *Amen.*

A Prayer for the Clergy and People.

Almighty and everlasting God,
who alone workest great
marvels; send down upon our Bi-

shops and Curates, and all Con-
gregations committed to their
charge, the healthful spirit of thy
grace; and that they may truly
please thee, pour upon them the
continual dew of thy Blessing.
Grant this, O Lord, for the ho-
nour of our Advocate and Media-
tor Jesus Christ. *Amen.*

A Prayer of S. Chrysostom.

Almighty God, who hast gi-
ven us grace at this time
with one accord, to make our com-
mon supplications unto thee, and
dost promise, that when two or
three are gathered together in thy
Name, thou wilt grant their re-
quests: Fulfill now, O Lord, the
desires and petitions of thy fer-
vants, as may be most expedient
for them; granting us in this world
knowledge of thy truth, and in the
world to come life everlasting.
Amen.

2 Cor. 13. 14.

THe Grace of our Lord Jesus
Christ, and the love of God,
and the Fellowship of the Holy
Ghost be with us all evermore.
Amen.

*Here endeth the Order of Evening
Prayer throughout the Year.*

¶ Upon

The Creed of St. Athanasius:

¶ Upon these Feasts; Christmas-day, the Epiphany, St. Matthias, Easter-day, Ascension-day, Whitsunday, St. John Baptist, St. James, St. Bartholomew, St. Matthew, St. Simon and St. Jude, St. Andrew, and upon Trinity Sunday, shall be sung or said, at Morning Prayer, instead of the Apostles Creed, this Confession of our Christian Faith, commonly called, The Creed of St. Athanasius, by the Minister and People standing.

Quicumque vult.

WHosoever will be saved: before all things, it is necessary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity:

Neither confounding the persons: nor dividing the substance.

For there is one person of the Father, another of the Son: and another of the holy Ghost.

But the Godhead of the Father, of the Son, and of the holy Ghost is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncrea-

ted: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty; the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almightys: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every person by himself to be God and Lord;

So are we forbidden by the Catholick Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And

The Litany:

And in this Trinity none is afore,
or after other : none is greater, or
less than another ;

But the whole three persons are
co-eternal together : and co-equal.

So that in all things, as is afore-
said : the Unity in Trinity, and
the Trinity in Unity is to be wor-
shipped.

He therefore that will be saved :
must thus think of the Trinity.

Furthermore, it is necessary to
everlasting salvation : that he also
believe rightly the Incarnation of
our Lord Jesus Christ.

For the right faith is, that we
believe and confesse : that our Lord
Jesus Christ, the Son of God, is
God, and Man ;

God of the substance of the Fa-
ther, begotten before the worlds :
and Man of the substance of his
mother, born in the world ;

Perfect God, and perfect Man :
of a reasonable soul, and humane
flesh subsisting ;

Equal to the Father, as touching
his Godhead : and inferiour to the
Father, as touching his Manhood.

Who although he be God and
Man : yet he is not two, but one
Christ ;

One ; not by conversion of the

Godhead into flesh : but by taking
of the manhood into God ;

One altogether ; not by confu-
sion of substance : but by unity of
Person.

For as the reasonable soul and
flesh is one man : so God and Man
is one Christ.

Who suffered for our salvation :
descended into hell, rose again the
third day from the dead.

He ascended into heaven, he sit-
teth on the right hand of the Fa-
ther, God Almighty : from whence
he shall come to judge the quick
and the dead.

At whose coming all men shall
rise again with their bodies : and
shall give account for their own
works.

And they that have done good,
shall go into life everlasting : and
they that have done evil, into ever-
lasting fire.

This is the Catholick Faith :
which except a man believe faith-
fully, he cannot be saved.

Glory be to the Father, and to
the Son : and to the holy Ghost ;

As it was in the beginning, is
now, and ever shall be : world
without end. *Amen.*

*¶ Here followeth the Litany or General Supplication, to be sung or said after
Morning Prayer, upon Sundays, Wednesdays, and Fridays, and at other
times when it shall be commanded by the Ordinary.*

O God the Father of Heaven :
have mercy upon us misera-
ble sinners.

*O God the Father of Heaven : have
mercy upon us miserable sinners.*

O God the Son, Redeemer of the
World : have mercy upon us mi-
serable sinners.

*O God the Son, Redeemer of the world
have mercy upon us miserable sinners.*

C

O

The Litany.

O God the holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God the holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three Persons and one God, have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

Remember not, Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sins : spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious Blood, and be not angry with us for ever,

Spare us, good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart, from pride, vain-glory, and hypocrisie ; from envy, hatred, and malice ; and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin ; and from all the deceits of the world, the flesh and the devil,

Good Lord, deliver us.

From lightning and tempest ; from plague, pestilence, and famine ; from battel, and murder, and from sudden death.

Good Lord, deliver us.

From all sedition, privy conspiracy and rebellion ; from all false doctrine, heresie and schism ; from hardness of heart, and contempt of thy word and commandment,

Good Lord, deliver us.

By the misery of thy holy Incarnation ; by thy holy Nativity and Circumcision ; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and Bloody Sweat ; by thy Cross and Passion ; by thy precious Death and Burial ; by thy glorious Resurrection and Ascension ; and by the coming of the Holy Ghost.

Good Lord, deliver us.

In all time of our tribulation ; in all time of our wealth ; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church Universal in the right way,

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant WILLIAM our most gracious King and Governour ;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory ;

We beseech thee to hear us, good Lord.

That

The Litany.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve Catherine the Queen Dowager ; Her Royal Highness the Princess Anne of Denmark, and all the Royal Family ;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy word, and that both by their preaching and living they may set it forth, and shew it accordingly ;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute Justice, and to maintain truth ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all Nations, unity, peace, and concord ;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments ;

We beseech thee to hear us, good Lord.

That it may please thee to give

to all thy people increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred and are deceived ;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet ;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort all that are in danger, necessity and tribulation ;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons and young children, and to shew thy pity upon all prisoners and captives ;

We beseech thee to hear us, good Lord.

That it may please thee to defend and provide for the fatherless children and widows, and all that are desolate and oppressed ;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men ;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

We beseech thee to hear us, good Lord.

That it may please thee to give

The Litany.

and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word;

We beseech thee to hear us, good Lord.

Son of God : we beseech thee to hear us.

Son of God : we beseech thee to hear us.

O Lamb of God : that takest away the sins of the world;

Grant us thy peace.

O Lamb of God : that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us,

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then shall the Priest and the People with him, say the Lords Prayer.*

O Ur Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest. O Lord deal not with us after our sins.

Ans. Neither reward us after our iniquities.

¶ Let us pray.

O God merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us, for thy Names sake.

O God, we have heard with our ears, and our Fathers have declared unto us the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son : and to the holy Ghost;

Ans. As it was in the beginning, is now, and ever shall be : world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mey.

Prayers:

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us.

Ans. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most righteously have deserved; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of

living, to thy honour and glory, through our only Mediatour and Advocate, Jesus Christ our Lord. *Amen.*

¶ *A Prayer of Saint Chrysostom.*

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. *Amen.*

¶ *Here endeth the Litany.*

Prayers and Thanksgivings upon several occasions, to be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

P R A Y E R S.

¶ *For Rain.*

O God heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy Kingdom and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showres, that we may receive the fruits of the earth to our com-

fort, and to thy honour, through Jesus Christ our Lord. *Amen.*

¶ *For fair Weather.*

O Almighty Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; we humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather;

as

Prayers.

as that we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. *Amen.*

¶ *In the time of Dearth and Famine.*

○ God, our heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth (which we do now most justly suffer for our iniquity) may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom with thee and the holy Ghost, be all honour and glory, now and for ever. *Amen.*

¶ *Or this.*

○ God merciful Father, who in the time of Elisha the prophet didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. *Amen.*

¶ *In the time of War and Tumults.*

○ Almighty God, King of all kings, and Governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage their malice, and confound their devices, that we, being armed with thy defence, may be preserved evermore from all perils, to glorifie thee, who art the only giver of all victory, through the merits of thy only Son Jesus Christ our Lord. *Amen.*

¶ *In the time of any common Plague or sickness.*

○ Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness for their obstinate rebellion against Moses and Aaron, and also in the time of king David didst slay with the plague of pestilence threescore and ten thousand, and yet remembering thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing; so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. *Amen.*

¶ *In*

Prayers.

¶ *In the Ember-weeks, to be said every day, for those that are to be admitted into holy Orders.*

Almighty God our heavenly Father, who hast purchased to thy self an universal Church, by the precious blood of thy dear Son; mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy Church. And to those which shall be ordained to any holy Function, give thy grace and heavenly benediction; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord, *Amen.*

¶ *Or this.*

Almighty God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy Doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the High Court of Parliament, to be read during their Session.*

Most gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious King at this time assembled: That thou wouldest be pleased to direct and prosper all their Consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of His Majesty and his Kingdoms; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessities for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

¶ *A Collect or Prayer for all conditions of men, to be used at such times when the Litany is not appointed to be said.*

O God the Creatour and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them; thy saving health unto all nations. More especially we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and

Thanksgivings.

and in righteousness of life. Finally we commend to thy fatherly goodness all those who are any ways afflicted, or distressed in mind, body or estate, [* especi-

** This to be said when any & fire the prayers of the Congregation.*

ally those for whom our prayers are desired] that it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this

we beg for Jesus Christ his sake. *Amen.*

¶ *A Prayer that may be said after any of the former.*

O God whose nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediator and Advocate. *Amen.*

THANKSGIVINGS.

¶ *A general Thanksgiving.*

Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and

** This to be said when any that have been prayed for, desire to return praise.*

to all men [* particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them] We bless thee for our creation, preservation, and all the blessings of this life, but above all for thine ineffable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and

righteousness all our days, through Jesus Christ our Lord; to whom with thee and the holy Ghost be all honour and glory, world without end. *Amen.*

¶ *For Rain.*

O God our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee in our great necessity to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. *Amen.*

¶ *For fair Weather.*

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and

com-

Thanksgivings.

comforted our souls by this seasonable and blessed change of weather; We praise and glorifie thy holy Name for this thy mercy, and will always declare thy loving kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

¶ *For Plenty.*

○ Most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty, beseeching thee to continue thy loving kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

¶ *For Peace and Deliverance from our Enemies.*

○ Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. *Amen.*

¶ *For restoring publick Peace at home.*

○ Eternal God our heavenly Father, who alone makest

men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We blest thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. *Amen.*

¶ *For deliverance from the Plague, or other common Sickness.*

○ Lord God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation, and now in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness our selves, our souls and bodies, which thou hast delivered to be a living sacrifice unto thee, always praising and magnifying thy mercies, in the midst of thy Church, through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatned in thy law, might justly have fallen upon us by reason of our manifold transgressions and hardness of heart.

First Sunday in Advent.

Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage the contagious sickness, wherewith we lately have been fore afflicted, and to restore the voice of joy and health into our dwellings; we offer unto thy divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. *Amen.*

The Collects, Epistles, and Gospels to be used throughout the Year.

Note that the Collect appointed for every Sunday, or for any Holiday that hath a Vigil or Eve, shall be said at the Evening Service next before.

The first Sunday in Advent.

The Collect.

ALmighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life (in which thy Son Jesus Christ came to visit us in great humility;) that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the holy Ghost, now and ever. *Amen.*

This Collect is to be repeated every day with the other Collects in Advent, until Christmas-Eve.

The Epistle. Rom. 13. 8.

OWe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this say-

ing, namely, Thou shalt love thy neighbour as thy self. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lust thereof.

The Gospel. S. Matth. 21. 1.

When they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her, loose them and bring them unto me. And if any

Second Sunday in Advent.

any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foale of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way, others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cryed, saying, Hosanna to the Son of David: blessed is he that cometh in the Name of the Lord, Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the Temple of God; and cast out all them that sold and bought in the Temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

The Second Sunday in Advent.

The Collect.

Blessed Lord, who hast caused all holy Scriptures to be

written for our learning: Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The Epistle. Rom. 15. 4.

Whatsoever things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation, grant you to be like minded one towards another, according to Christ Jesus: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the Circumcision, for the truth of God, to confirm the promises made unto the Fathers: And that the Gentiles might glorify God for his mercy, as it is written, For this cause I will confess to thee, among the Gentiles, and sing unto thy Name. And again he saith, Rejoyce, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and

Third Sunday in Advent.

and peace in believing, that ye may abound in hope, through the power of the holy Ghost.

The Gospel. S. Luke 21. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distresses of nations, with perplexity, the sea and the waves roaring; mens hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up; and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled: Heaven and earth shall pass away; but my word shall not pass away.

The third Sunday in Advent.

The Collect.

O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make

ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the holy Spirit, ever one God, world without end. *Amen.*

The Epistle. 1 Cor. 4. 1.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing, that I should be judged of you, or of mans judgment: yea, I judge not mine own self. For I know nothing by my self, yet am I not hereby justified; but he that judgeth me, is the Lord. Therefore judge nothing before the time, untill the Lord come; who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God.

The Gospel. S. Matth. 11. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have

Fourth Sunday in Advent.

have the Gospel preached to them. And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say, unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

*The fourth Sunday in Advent.
The Collect.*

O Lord, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas through our sins and wickedness we are fore let and hindred in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord; to whom with thee and the holy Ghost be honour and glory, world without end. *Amen.*

The Epistle. Phil. 4. 4.

Rejoyce in the Lord alway, and again I say, Rejoyce. Let your moderation be known unto all men. The Lord is at hand.

Be careful for nothing: but in every thing by prayer and supplication with thanksgiving, let our requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Gospel. S. John. 1. 19.

This is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? and he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias: and they which were sent, were of the Pharisees. And they asked him, and said unto him, why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not. He it is who coming after me, is preferred before me, whose shoes I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

The

*The Nativity of our Lord, or the Birth-day of CHRIST,
commonly called Christmas-day.*

The Collect.

Almighty God, who hast given us thine only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Heb. i. i.

God who at sundry times, and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. We being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better the then angels, as he hath by inheritance obtained a more excellent name then they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the Angels of God

worship him. And of the angels he saith, who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever, a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God hath anointed thee with the oyl of gladness above thy fellows. And, Thou Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands, They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

The Gospel. S. John. i. i.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made, that was made. In him was life; and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That

was

S. Stephens day.

was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name : which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

S. Stephens day.
The Collect.

GRant, O Lord; that in all our sufferings here upon earth for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed ; and being filled with the holy Ghost, may learn to love and bless our persecutors, by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediatour and Advocate. *Amen.*

Then shall follow the Collect of the Nativity, which shall be said continually unto New-years Eve.

Sk For the Epistle. Acts 7. 55.

Stephen being full of the holy Ghost, looked up stedfastly into heaven, and saw the glory of

God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cryed out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him ; and the witnesses laid down their clothes at a young mans feet whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down, and cryed with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The Gospel. S. Matth. 23. 34.

BEhold, I send unto you prophets, and wise men, and scribes ; and some of them ye shall kill and crucifie ; and some of them shall ye scourge in your synagogues, and persecute them from city to city, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate. For I say unto

S. John.

unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

*S. John the Evangelists day.
The Collect.*

Merciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 1. 1.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life: (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us) That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you. That God is light, and in him is no darkness at all. If we say that we have fellowship

with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanse us of all sin. If we say that we have no sin, we deceive our selves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

The Gospel. S. John 21. 19.

Jesus said unto Peter, Follow me. Then Peter turning about, seeth the disciple whom Jesus loved, following, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren; that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world it self could not contain the books that should be written.

Innocents, and Sunday after Christmas.

The Innocents day.

The Collect,

O Almighty God, who out of the mouthes of babes and sucklings hast ordained strength, and madest infants to glorifie thee by their deaths; Mortifie and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorifie thy holy Name, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 14. 1.

I Looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Fathers name written in their foreheads, And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and fourty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Gospel. S. Matth. 2. 13.

THe angel of the Lord appeared to Joseph in a dream, saying,

Arise, and take the young child, and his mother, and flee in to Egypt, and be thou there untill I bring thee word, for Herod will seek the young child to destroy him. When he rose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod when he saw that he was mocked of the wise-men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise-men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The Sunday after Christmas day.

The Collect.

A Almighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit,
E ever

Circumcision.

ever one God, world without end.
Amen.

The Epistle. Gal. 4. 1.

NOW I say, that the heir as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governours until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son, and if a son, then an heir of God through Christ.

The Gospel. S. Matth. 1. 18.

THE Birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph (before they came together) she was found with child of the holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, Behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the holy Ghost. And she shall bring forth a Son, and thou shalt call his name

Jesus; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted, is, God with us.) Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her first-born Son; and he called his name Jesus.

The Circumcision of Christ.

The Collect.

ALmighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit, that our hearts, and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 4. 8.

BLESSED is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had yet

Epiphany.

yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised: that righteousness might be imputed unto them also: And the father of circumcision, to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Gospel. S. Luke 2. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child, And all they that heard it, wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart, And the shepherds returned glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising

of the child, his name was called JESUS, which was so named of the angel, before he was conceived in the womb.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after, unto the Epiphany.*

The Epiphany, or the Manifestation of Christ to the Gentiles.

The Collect.

O God, who by the leading of a star didst manifest thy only begotten Son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 3. 1.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby when ye read ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit: That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto

First Sunday after Epiphany.

me, who am less then the least of all Saints, is this grace given, that I should preach among the Gentiles of the unspeakable riches of Christ; to make all men see, what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. In whom we have boldness and access with confidence by the faith of him.

The Gospel. S. Matth. 2. 1.

When Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise-men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him, In Bethlehem of Judea: For thus it is written by the prophet, And thou Bethlehem in the land of Juda, art not the least among the princes of Juda. For out of thee shall come a Governour that shall rule my people Israel. Then Herod when he had privily

called the wise-men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoyce with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: And when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and Myrrhe. And being warned of God in a dream, that they should not return to Herod, they departed into their own Country another way.

*The first Sunday after the Epiphany.
The Collect.*

O Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 1.

I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice,

Second Sunday after Epiphany.

see, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly then he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we being many, are one body in Christ, and every one members one of another.

The Gospel. S. Luke 2. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a days journey, and they sought him among their kinsfolk and acquaintance. And when they found him not; they turned back to Jerusalem, seeking him. And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his under-

standing and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee forrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Fathers business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them, but his mother kept all these sayings in her heart. And Jesus increased in wisdom, and stature, and in favour with God and man.

*The second Sunday after the Epiphany.
The Collect.*

ALmighty and everlasting God, who dost govern all thing in heaven and earth: mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 6.

HAVING then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesie according to the proportion of faith; or ministry, let us wait on our ministring; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with chearfulness. Let love be without dissimulation. Abhor that which

First Sunday after Epiphany.

me, who am less then the least of all saints, is this grace given, that I should preach among the Gentiles the unspeakable riches of Christ; that I might make all men see, what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. In whom we have boldness and access with confidence by the faith of him.

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Second Sunday after Epiphany.

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Third Sunday after Epiphany.

is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business, fervent in spirit; serving the Lord: rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

The Gospel. S. John 2. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples to the marriage. And when they wanted wine, the mother of Jesus said unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins a piece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now and bear unto the governour of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and

knew not whence it was, (but the servants which drew the water knew) the governour of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana in Galilee, and manifested forth his glory, and his disciples believed in on him.

*The third Sunday after the Epiphany.
The Collect.*

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. Amen.

The Epistle. Rom. 12. 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not your selves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospel. S. Matth. 8. 1.

WHEN he was come down from the mountain, great multitudes

Fourth Sunday after Epiphany.

And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, see thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and doth it. When Jesus heard it, he marvelled and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus

said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

*The fourth Sunday after the Epiphany.
The Collect.*

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 13. 1.

Let every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay you tribute also: for they are

Fifth Sunday after Epiphany.

are Gods ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. Matth. 8. 23.

ANd when he was entred into a ship, his disciples followed him. And behold there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he said unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him? And when he was come to the other side into the country of the Gergesenes, there met him two possessed with Devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole

herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

*The fifth Sunday after the Epiphany.
The Collect.*

O Lord, we beseech thee to keep thy Church and household continually in thy true Religion, that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

The Epistle. Col. 3. 12.

PUT on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

Sixth Sunday after Epiphany.

Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God, and the father by him.

The Gospel. S. Matth. 13. 24.

THe kingdom of heaven is likened unto a man, which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the household came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servant said unto him, Wilt thou then that we go and gather them up? But he said, Nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say unto the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The sixth Sunday after Epiphany.

The Collect.

O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God and heirs of eternal life; grant us, we beseech thee, that having this hope, we may purifie our selves, even as he is pure, that when he shall appear again with power and great

glory, we may be made like unto him in his eternal and glorious kingdom, where with thee, O Father, and thee, O holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

The Epistle. 1 S. John 3. 1.

BEhold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him: for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure. Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin; Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness, is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The Gospel. S. Matth. 24. 23.

Then if any man shall say unto you, Lo, here is Christ, or there: believe it not. For there shall arise false Christs and false prophets, and shall shew great
F signs

Septuagesima.

signs and wonders; inſomuch that (if it were poſſible) they ſhall deceive the very elect. Behold, I have told you before. Wherefore, if they ſhall ſay unto you, Behold, he is in the deſert, go not forth: behold, he is in the ſecret chambers, believe it not. For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt: ſo ſhall alſo the coming of the Son of man be. For whereſoever the carcaſe is, there will the eagles be gathered together. Immediately after the tribulation of thoſe days, ſhall the ſun be darkened, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken. And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven with power and great glory. And he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other.

*The Sunday called Septuagesima, or
the third Sunday before Lent.
The Collekt.*

O Lord, we beſeech thee favourably to hear the prayers of thy people, that we who are juſtly puniſhed for our offences, may be mercifully delivered by thy goodneſs, for the glory of thy Name, through Jeſus Chriſt our Saviour, who liveth and reigneth with thee

and the holy Ghoſt, ever one God, world without end. *Amen.*

The Epistle. 1. Cor. 9. 24.

K Now ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that ſtriveth for the maſtery, is temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible; I therefore ſo run, not as uncertainly; ſo fight I, not as one that beateth the air: But I keep under my body, and bring it into ſubjection, leaſt that by any means when I have preached to others, I my ſelf ſhould be a caſt-away.

The Gospel. S. Matth. 20. 1.

THe kingdom of heaven is like unto a man that is an houſholder, which went out early in the morning to hire labourers into his vine-yard. And when he had agreed with the labourers for a peny a day, he ſent them into his vine-yard. And he went out about the third hour, and ſaw others ſtanding idle in the market place, and ſaid unto them, Go ye, alſo into the vineyard, and whatſoever is right I will give you. And they went their way. Again he went out about the ſixth and ninth hour, and did likewise. And about the eleventh hour he went out and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle? They ſay unto him, Becauſe no man hath hired us. He ſaid unto them, Go ye alſo into the vineyard, and whatſoever is right, that ſhall ye receive.

Sexagesima.

So when even was come, the Lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a peny. But when the first came, they supposed that they should have received more; and they likewise received every man a peny. And when they had received it, they murmured against the good-man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have born the burthen and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a peny? take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first be last: for many be called, but few chosen.

The Sunday called Sexagesima, or the second Sunday before Lent.

The Collect.

O Lord God, who seekest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. 11. 19.

YE suffer fools gladly, seeing ye your selves are wise. For ye

suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak: howbeit, whereinfoever any is bold (I speak foolishly) I am bold also. Are they Hebrews? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I: are they ministers of Christ? (I speak as a fool) I am more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods. Once was I stoned. Thrice I suffered shipwreck. A night and a day I have been in the deep: in journeying often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathens; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the Churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

Quinquagesima.

The Gospel. S. Luke 8. 4.

WHen much people were gathered together, and were come to him out of every city, he spake by a parable, A sower went out to sow his seed : and as he sowed, some fell by the way-side, and it was troden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an-hundred-fold, And when he had said these things, he cryed, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God : but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this; The seed is the word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which when they hear receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares and riches, and pleasures of this

life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima, or the next Sunday before Lent.

The Collect.

O Lord, who hast taught us, that all our doings without charity are nothing worth; Send thy holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which who-soever liveth is counted dead before thee. Grant this for thine only Son Jesus Christs sake. *Amen.*

The Epistle. 1 Cor. 13. 1.

I Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not her own, is not easily provoked thinketh no evil, rejoyceth not in iniquity, but rejoyceth

Ashwednesday.

joyceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesie in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Gospel, S. Luke 18. 31.

THEN Jesus took unto him the twelve, and said unto them, Behold we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on. And they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man

sat by the way-side begging: And hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people when they saw it, gave praise unto God.

*The first day of Lent, commonly called
Ashwednesday.*

The Collect.

ALmighty and everlasting God; who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent, after the Collect appointed for the day.*

For

First Sunday in Lent.

For the Epistle. Joel 2. 12.

TURN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him, even a meat-offering, and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctifie a fast, call a solemn assembly, gather the people, sanctifie the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

The Gospel. S. Matth. 6. 16.

WHEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in se-

cret; and thy Father which seeth in secret, shall reward thee openly. Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

The first Sunday in Lent.

The Collect.

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. 6. 1.

WE then as workers together with him, beseech you also, that ye receive not the grace of God in vain: (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: Behold, now is the accepted time; behold, now is the day of salvation) Giving no offence in any thing, that the ministry be not blamed; but in all things approving our selves as the ministers of God; in much patience, in afflictions, in necessities, in distresses, in stripes, in

Second Sunday of Lent.

imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The Gospel. S. Matth. 4. 1.

Then was Jesus led up of the spirit into the wilderness, to be tempted of the devil. And when he had fasted fourty days and fourty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thy self down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not

tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, If thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministred unto him.

The Second Sunday in Lent.

The Collect.

Almighty God, who seest that we have no power of our selves to help our selves; keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Thes. 4. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how you ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel

Third Sunday in Lent.

sel in sanctification and honour ; not in the lust of concupiscence, even as the Gentiles which know not God ; that no man go beyond, and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewardned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

The Gospel. S. Matth. 15. 21.

Jesus went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the childrens bread, and to cast it to dogs. And she said, Truth, Lord ; yet the dogs eat of the crumbs which fall from their masters table. Then Jesus answered and said unto her, O woman, great is thy faith : be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The third Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty to be our defence against all our enemies, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 5. 1.

BE ye therefore followers of God, as dear children ; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints ; neither filthiness, nor foolish talking, nor jesting, which are not convenient ; but rather giving of thanks. For thus ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words : for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them ; For ye were sometimes darkness, but now are ye light in the Lord : walk as children of light ; (for the fruit of the Spirit is in all goodness, and righteousness, and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them : For it is

Fourth Sunday in Lent.

a shame even to speak of those things which are done of them in secret. But all things that are re-proved, are made manifest by the light: for whatsoever doth make manifest, is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Gospel. S. Luke 11. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And other tempting him, sought of him a sign from heaven. But he knowing their thoughts, said unto them, Every kingdom divided against itself, is brought to desolation; and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom stand? Because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I by the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me, is against me: and he that gathereth not with me, scat-

tereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return into my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that hear the word of God and keep it.

The fourth Sunday in Lent.

The Collect.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Gal. 4. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh; but he of the free-woman, was by promise. Which things are an allegory: for these are the two covenants; the one from the mount

G

Sinai,

Fifth Sunday in Lent.

Sinai, which gendreth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. For it is written, Rejoyce thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children then she which hath an husband. Now we brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh, persecuted him that was born after the spirit; even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Gospel. S. John 6. 1.

Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews was nigh. When Jesus then lift up his eyes, he saw a great company come unto him, he saith unto Philip, whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answer-

ed him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

The fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore both in body and soul, through Jesus Christ our Lord. *Amen.*

Sunday before Easter.

The Epistle. Heb. 9. 11.

CHrist being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediatour of the New testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The Gospel. S. John 8. 46.

Jesus said, Which of you convinceth me of sin? And if I say the truth, why do you not believe me? He that is of God, heareth Gods words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily, verily

I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater then our Father Abraham, which is dead? and the prophets are dead: whom makest thou thy self? Jesus answered, If I honour my self, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God; yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your Father Abraham rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily I say unto you, Before Abraham was, I am. Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

The Collect.

Almighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant that we may both follow the

Sunday before Easter.

example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 2. 5.

LET this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name, which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. S. Matth. 27. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is

that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters field to bury strangers in. Wherefore that field was called, The field of blood unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potters field, as the Lord appointed me.) And Jesus stood before the governor; and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? and he answered him to never a word, insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? for he knew that for envy they

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they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man : for I have suffered many things this day in a dream because of him. But the chief priests and elders perswaded the multitude that they should ask Barabbas, and destroy Jesus. The governour answered and said unto them, Whether of the twain will ye that I release unto you ? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ ? They all say unto him, Let him be crucified. And the governour said, Why, what evil hath he done ? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person : see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them : And when he had scourged Jesus, he delivered him to be crucified. Then the souldiers of the governour took Jesus into the common hall, and gathered unto him the whole band of souldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in

his right hand : and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews. And they spit upon him, and took the reed, and smote him on the head, And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, Simon by name : him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, A place of a scull, they gave him vinegar to drink, mingled with gall : and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots ; that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there ; and set up over his head his accusation written ;
**T H I S I S J E S U S
 T H E K I N G O F T H E
 J E W S.** Then were there two thieves crucified with him : one on the right hand, and another on the left. And they that passed by, reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thy self : if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved

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saved others, himself he cannot save : if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God ; let him deliver him now, if he will have him : for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land, unto the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani* : that is to say, My God, my God, why hast thou forsaken me ? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of Saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earth quake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

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For the Epistle. Isa. 63. 1.

WHO is this that cometh from Edom, with died garments from Bozrah ? this that is glorious in his apparel, travelling in the greatness of his strength : I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat ? I have troden the wine-press alone, and of the people there was none with me : for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help ; and I wondered that there was none to uphold : therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses. For he said, Surely they are my people, children that will not lye : to he was their Saviour. In all their affliction he was afflicted, and the angel of his

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his presence saved them : in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit, therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his holy Spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting Name? That led them through the deep as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord cruised him to rest : so didst thou lead thy people to make thy self a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory : Where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not : Thou, O Lord, art our Father, our redeemer, thy Name is from everlasting. O Lord, Why hast thou made us to err from thy ways? and hardened our heart from thy fear? Return for thy servants sake, the tribes of thine inheritance. The people of thy holiness have posses-

sed it but a little while : our adversaries have trodden down thy sanctuary. We are thine, thou never barest rule over them; they were not called by thy Name.

The Gospel. S. Mark. 14. 1.

After two days was the feast of the passover, and of unleavened bread : and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uprore of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaſter-box of ointment of spikenard, very precious, and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more then three hundred pence, and have been given to the poor : and they murmured against her. And Jesus said, Let her alone, why trouble you her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will, ye may do them good : but me ye have not always. She hath done what she could : she is come aforehand to anoint my body to the burying. Verily I say unto you. Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve

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twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper-room furnished and prepared, there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of man indeed goeth as it is written of him: but wo to that man by whom the Son of man is betrayed: good were it for that man if he had never been born. And

as thay did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat, This is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the New Testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, all ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemani: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here and watch. And he went forward a little, and fell on the ground, and prayed,

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prayed, that if it were possible the hour might pass from him. And he said, Abba, Father; All things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come, Behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master, and kissed him. And they laid their hands on him, and took him. And one of them that stood by, drew a sword, and smote a servant of the high priest, and cut off his ear. And Je-

sus answered, and said unto them, Are ye come out as against a thief, with swords and with staves to take me. I was daily with you in the temple, teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest, and with him were assembled all the chief priests, and the elders, and the scribes; and Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests, and all the counsel sought for witness against Jesus to put him to death, and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, we heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the bles-

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fed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesie; and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by, said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom you speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

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For the Epistle. Ila. 50. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me, who will contend with me? Let us stand together; who is mine adversary: let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass your selves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel. S. Mark. 15. 1.

AND straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the king of the Jews? And he answering, said

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said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold, how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the king of the Jews? (for he knew that the chief priests had delivered him for envy) But the chief Priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the king of the Jews? and they cried out again, Crucifie him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucifie him. And to Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the souldiers led him away into the hall, called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of

thorns, and put it about his head, and began to salute him, Hail king of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own cloaths on him, and led him out to crucifie him. And they compel one Simon a Cyrenean, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull. And they gave him to drink wine mingled with myrrhe; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, *THE KING OF THE JEWS*. And with him they crucified two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled which saith, And he was numbred with the transgressors. And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thy self, and come down from the cross. Likewise also the chief priests mocking, said among themselves, with the scribes, He saved others, himself he cannot

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save. Let Christ the king of Israel descend now from the Cross, that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani*: which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

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The Epistle. Heb. 9. 16.

WHERE a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without blood: For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves,

and of goats, with water and scarlet-wooll, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament, which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven it self, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entreth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world: but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation.

The Gospel. S. Luke 22. 1.

NOW the feast of unleavened bread drew nigh, which is called the passover. And the chief priests, and scribes sought how they might kill him; for they feared the people.

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people. Then entred Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests, and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them, in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go, and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entred into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entreth in. And ye shall say unto the good-man of the house, The matter saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it a-

mong your selves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth as it was determined; but wo unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentles exercise lordship over them, and they that exercise authority upon them, are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord

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Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stones cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done, And there appeared an angel unto him

from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they who were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priests house, and Peter followed a far off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a cer-
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A maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blind-folded him, they struck him on the face, and asked him, saying, Prophesie, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their counsel, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe. And if I also ask you, you will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto

them, Ye say that I am. And they said, What need we any further witness? for we our selves have heard of his own mouth.

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The Epistle. 1 Cor. II. 17.

IN this that I declare unto you, I praise you not, that you come together not for the better, but for the worse. For first of all, when ye come together in the Church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved, may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lords supper: For in eating, every one taketh before other his own supper, and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup when he had supped, saying, This cup is the new Testament in my blood: this do ye as oft as ye drink it

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it in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. For this cause many are weak and sickly among you, and many sleep. For if we would judge our selves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

The Gospel, St. Luke 23. 1.

THe whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ a king. And Pilate asked him, saying, Art thou the king of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I

find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate when he had called together the chief Priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man touching these things whereof ye accuse him: No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him.

For

Thursday before Easter:

For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder was cast into prison) Pilate therefore willing to release Jesus, spake again to them. But they cried, saying, Crucifie him, Crucifie him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests prevailed. And Pilate gave sentence, that it should be as they required. And he released unto them, him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, who also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for your selves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bear, and the paps which never gave suck.

Then shall they begin to say to the mountains, Fall on us; and to the Hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding; and the rulers also with them derided him, saying, He saved others, let him save himself, if he be Christ the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, save thy self. And a superscription also was written over him in letters of Greek, and Latine and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged, railed on him, saying, If thou be Christ, save thy self and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus. Lord, remember me when thou comest into thy Kingdom. And

Good Friday.

Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. And it was about the sixth hour. And there was a darkness over all the earth until the ninth hour. And the Sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit : and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Good Friday.

The Collect.

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the holy Ghost, ever one God, world without end. *Amen.*

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers which we offer before thee for all estates of

men in thy holy Church, that every member of the same in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. *Amen.*

O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the holy Spirit, one God, world without end. *Amen.*

The Epistle. Hebr. 10. 1.

THe law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect : for then would they not have ceased to be offered; because that the worshippers once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins: Wherefore when he cometh into the world, he saith. Sacrifice and Offering, thou wouldest not, but a body

Good Friday.

body hast thou prepared me : In burnt-offerings, and sacrifices for sin thou hast had no pleasure : Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldst not, neither hadst pleasure therein, which are offered by the law : Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God ; from henceforth expecting till his enemies be made his foot-stool : For by one offering he hath perfected for ever them that are sanctified : Whereof the holy Ghost also is a witness to us : For after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them ; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath conse-

crated for us, through the vail, that is to say, his flesh : and having an high priest over the house of God ; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering ; (for he is faithful that promised) and let us consider one another to provoke unto love, and to good works ; not forsaking the assembling of our selves together, as the manner of some is ; but exhorting one another : and so much the more, as ye see the day approaching.

The Gospel. S. John. 19. 1.

Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail king of the Jews : and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man. When the chief priests therefore, and officers saw him, they cried out, saying, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him : for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son

Good Friday.

of God. When Pilate therefore heard that saying, he was the more afraid ; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucifie thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above : therefore he that delivered me unto thee, hath the greater sin. And from thenceforth Pilate sought to release him : but the Jews cried out, saying, If thou let this man go, thou art not Cæsars friend : whosoever maketh himself a king, speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour : and he saith unto the Jews, Behold your king, But they cried out, Away with him, away with him, crucifie him. Pilate saith unto them, Shall I crucifie your king? The chief priest answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified : And they took Jesus and led him away. And he bearing his cross, went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha : where they crucified him, and two other

with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews : for the place where Jesus was crucified was nigh to the city : and it was written in Hebrew, and Greek, and Latine. Then said the chief priests of the Jews to Pilate, Write not, The king of the Jews ; but that he said, I am the king of the Jews. Pilate answered, What I have written, I have written. Then the souldiers, when they had crucified Jesus, took his garments, (and made four parts, to every souldier a part) and also his coat : now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be : that the scripture may be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the souldiers did. Now there stood by the cross of Jesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished,

Easter Eve.

plished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar : and they filled a sponge with vinegar : and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, it is finished : and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the souldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true : and he knoweth that he saith true, that ye might believe. For these things were done that the scripture should be fulfilled. A bone of him shall not be broken. And again, another scripture saith, They shall look on him whom they pierced.

Easter Eve.

The Collect.

GRant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ ; so by continual mortifying our corrupt affections, we may be

buried with him, and that through the grave, and gate of death, we may pass to our joyful resurrection, for his merits who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 3. 17.

IT is better, if the will of God be so, that ye suffer for well-doing, then for evil-doing. For Christ also hath once suffered for sins, the just for the unjust ; (that he might bring us to God) being put to death in the flesh, but quickened by the Spirit : By which also he went and preached unto the spirits in prison ; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing ; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ : who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers, being made subject to him.

The Gospel. S. Matth. 27. 57.

WHEN the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and

Easter-day.

and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead : so the last error shall be worse then the first. Pilate said unto them, Ye have a watch, go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

Easter day.

¶ *At Morning Prayer, in stead of the Psalm, O come let us, &c. these Anthems shall be sung or said.*

CHrist our passover is sacrificed for us : therefore let us keep the feast. Not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. *1 Cor. 5. 7.*

CHrist being raised from the dead, dieth no more : death hath no more dominion over him. For in that he died, he died unto sin once : but in that he liveth, he

liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin : but alive unto God through Jesus Christ our Lord. *Rom. 6. 9.*

CHrist is risen from the dead, and become the first-fruits of them that slept. For since by man came death; by man came also the resurrection of the dead. For as in Adam all die : even so in Christ shall all be made alive. *1 Cor. 15. 20.*

Glory be to the Father, and to the Son : and to the holy Ghost.

Ans. As it was in the beginning is now, and ever shall be : world without end. Amen.

The Collect.

Almighty God, who through thine only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds, good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. *Amen.*

The Epistle. Col. 3. 1.

IF Ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth : For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye

Easter Munday.

ye also appear with him in glory. Mortifie therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is Idolatry: For which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked sometime when ye lived in them.

The Gospel. S. John 20. 1.

He first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, they have taken away the Lord, out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together, and the other disciple did out-run Peter, and came first to the sepulchre; and he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it self. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise

again from the dead. Then the disciples went away again unto their own home.

Munday in Easter-week.

The Collect.

ALmighty God, who through thy only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Act. 10. 34.

Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all) That word (I say) you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all thing which he did, both in the land of the Jews, and in Jerusalem, whom they slew, and hang-
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Easter Sunday.

ed on a tree ; Him God raised up the third day, and shewed him openly ; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he arose from the dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name, whosoever believeth in him, shall receive remission of sins.

The Gospel. S. Luke 24. 13.

BEhold, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were bolden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad ? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days ? And he said unto them, What things ? And they said unto him, Concerning Jesus of Nazareth, Who was a prophet mighty in deed and word, before God and all the people : And how the chief priests, and our

rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he, who should have redeemed Israel : and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulchre ; and when they found not his body, they came, saying that they had also seen a vision of angels, which said that he was alive. And certain of them who were with us, went to the sepulchre, and found it even so as the women had said ; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken ! ought not Christ to have suffered these things, and to enter into his glory ? And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures, the things concerning himself. And they drew nigh unto the village, whither they went ; and he made as though he would have gone further. But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while

Easter Tuesday.

while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter-week.

The Collect.

Almighty God, who through thy only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts. 13. 26.

Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pi-

late that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine holy One to see corruption. For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. But he whom God raised again, saw no corruption: Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a

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work

First Sunday after Easter.

work in your days, a work which you shall in no wise believe, though a man declare it unto you.

The Gospel. S. Luke 24. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an hony-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

ALmighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 5. 4.

WHatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself: He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal

Second Sunday after Easter:

eternal life; and this life is in his Son. He that hath the Son hath life, and he that hath not the Son hath not life.

The Gospel. S. John 20. 19.

THe same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

The second Sunday after Easter.

The Collect,

ALmighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 2. 19.

THis is thank-worthy, if a man for conscience towards God endure grief, suffering wrongfully. For what glory is it, if when ye be

buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: Who when he was reviled, reviled not again; when he suffered, he threatned not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your Souls.

The Gospel. S. John. 10. 11.

Jesus said, I am the good Shepherd; the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Third and Fourth Sunday after Easter.

The third Sunday after Easter.

The Collect.

Almighty God, who shewest to them that be in error the light of thy truth; to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christs Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. *Amen.*

The Epistle. 1 S. Pet. 2. 11.

Dearely beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorifie God in the day of visitation. Submit yourselves to every ordinance of man for the Lords sake, whether it be to the King, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. S. John. 16. 16.

Jesus said to his disciples, A little while and ye shall not see

me; and again, A little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, A little while and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among your selves of that I said, A little while and ye shall not see me; and again, A little while and ye shall see me: Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoyce: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail, hath sorrow because her hour is come; but as soon as she is delivered of the child, she remembreth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoyce, and your joy no man taketh from you.

The fourth Sunday after Easter.

The Collect.

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people that they may love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry

and

Fifth Sunday after Easter.

and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. *Amen.*

The Epistle. S. James 1. 17.

EVery good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variability, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

The Gospel. S. John. 16. 5.

Jesus said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; But if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin; because they believe not on me: Of righteousness; because I go to my Father, and ye see me no more: Of judgment; because the prince

of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I that he shall take of mine, and shall shew it unto you.

The fifth Sunday after Easter.

The Collect.

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

The Epistle. S. James 1. 22.

BE ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straight way forgetteth what manner of man he was. But who so looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridled

Ascension-day.

bridleth not his tongue, but deceiveth his own heart, this mans religion is vain. Pure religion, and undefiled before God and the Father, is this ; To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. S. John. 16. 23.

Verily, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name : Ask, and ye shall receive, that your joy may be full, These things have I spoken unto you in proverbs : the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name : and I say not unto you, that I will pray the Father for you ; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father and am come into the world ; Again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee : by this we believe that thou camest forth from God. Jesus answered them Do ye now believe ? Behold the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone : and yet I am not alone,

because the Father is with me. These things I have spoken unto you, that in me you might have peace. In the world ye shall have tribulation ; but be of good cheer, I have overcome the world.

The Ascension-day.

The Collect.

GRant, we beseech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jesus Christ to have ascended into the heavens ; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee, and the holy Ghost, one God, world without end. *Amen.*

For the Epistle. Acts 1. 1.

THe former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the holy Ghost had given commandments unto the Apostles whom he had chosen. To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them fourty days, and speaking of the things pertaining to the kingdom of God : And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the holy Ghost not many days hence. When they therefore were

Sunday after Ascension-day.

were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his power. But ye shall receive power after that the holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

The Gospel. S. Mark. 16. 14.

Jesus appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not, shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing,

it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with signs following.

Sunday after Ascension-day.

The Collect.

O God the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee, and the holy Ghost, one God, world without end. *Amen.*

The Epistle. 1 S. Pet. 4. 7.

The end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God. If any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ,

Whitsunday.

Christ, to whom be praise and dominion for ever and ever. *Amen.*

The Gospel. S. John 15. 26. and part of the 16. Chapter.

WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues : yea, the time cometh, that whosoever killeth you, will think that he doth God service. And these things will they do unto you, because they have not known the Father, nor me ; but these things have I told you, that when the time shall come, ye may remember that I told you of them.

Whitsunday.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit ; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts 2. 1.

WHEN the day of Pentecost was fully come, they were all

with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind. and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them : And they were all filled with the holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Gallileans ? And how hear we every man in our own tongue wherein we were born ? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia, about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful words of God.

The Gospel. S. John. 14. 15.

JESUS said unto his disciples, if ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever ; even the Spirit of truth, whom the world cannot

Sunday in Whitsun-week.

not receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know, that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest my self to him. Judas saith unto him (not Iscariot) Lord, how is it that thou wilt manifest thy self unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which you hear is not mine; but the Fathers which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go

away, and come again unto you. If ye loved me, ye would rejoyce, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

Munday in Whitsun-week.

The Collect.

GOD, who at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts 10. 34.

THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all) That word, I say, you know, which was published throughout all Judea, and began from Galilee,

L

after

Tuesday in Whitsun-week.

after the baptism which John preached; How God anointed Jesus of Nazareth with the holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God; even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him, shall receive remission of sins. While Peter yet spake these words, the holy Ghost fell on all them who heard the word. And they of the circumcision who believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Gospel. S. John. 3. 16.

God, so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Tuesday in Whitsun-week.

The Collect.

God, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort through the merits of Christ Jesu our Saviour, who liveth and reigneth with thee in the unity of the same Spirit, one God world without end. *Amen.*

Trinity Sunday.

For the Epistle. Acts 8. 14.

When the Apostles who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John: who when they were come down, prayed for them, that they might receive the holy Ghost. (For as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jesus) Then laid they their hands on them, and they received the holy Ghost.

The Gospel. S. John 10. 1.

Verily, verily I say unto you, He that entreth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entreth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out; and

find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Trinity Sunday.

The Collect.

Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity; We beseech thee, that thou wouldst keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest one God world without end. *Amen.*

For the Epistle. Rev. 4. 1.

After this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne, and he that sat, was, to look upon, like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded

Trinity Sunday.

lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal : and in the midst of the throne, and round about the throne were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy Lord God Almighty, who was, and is, and is to come. And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power ; for thou hast created all things, and for thy pleasure they are and were created.

The Gospel. S. John 3. 1.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God : for no man can do these miracles that thou doest, except God be with

him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old ? can he enter the second time into his mothers womb, and be born ? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh ; and that which is born of the Spirit, is spirit. Marvel not that I say unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof ; but canst not tell whence it cometh, and whither it goeth ; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be ? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things ? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen, and ye receive not our witness. If I have told you earthly things, and ye believe not ; how shall ye believe if I tell you of heavenly things ? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness : even so must the Son of man be lifted up ; that whosoever believeth in him, should not perish, but have eternal life.

First Sunday after Trinity.

*The first Sunday after Trinity.
The Collect.*

O God the strength of all them that put their trust in thee; Mercifully accept our prayers: and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee both in will and deed, through Jesus Christ our Lord. Amen.

The Epistle. 1 S. John 4. 7.

Beloved, let us love one another; for love is of God, and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time, If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen, and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that

God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear; because fear hath torment: He that feareth, is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, that he who loveth God, loveth his brother also.

The Gospel, S. Luke 16. 19.

THere was a certain rich man, who was clothed in purple, and fine linen, and fared sumptuously every day. And there was a certain begger named Lazarus, who was laid at his gate full of sores; and desiring to be fed with the crumbs which fell from the rich mans table: moreover the dogs came and licked his sores. And it came to pass that the begger died, and was carried by the angels into Abrahams bosom: the rich man also died and was buried. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me; and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue:

Second Sunday after Trinity.

tongue, for I am tormented in this flame. But Abraham said, Son, remember, that thou in thy life time receivest thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed : so that they who would pass from hence to you, cannot ; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my fathers house : for I have five brethren ; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets ; let them hear them. And he said, Nay, father Abraham ; but if one went unto them from the dead, they will repent. And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

The second Sunday after Trinity.

The Collect.

O Lord, who never failest to help and govern them whom thou dost bring up in thy steadfast fear and love ; keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name , through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 3. 13.

Marvel not, my brethren, if the world hate you. We know

that we have passed from death unto life, because we love the brethren : he that loveth not his brother, abideth in death. Whosoever hateth his brother is a murderer ; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us : and we ought to lay down our lives for the brethren. But whoso hath this worlds good , and seeth his brother have need, and shutteth up his bowels of compassion from him ; how dwelleth the love of God in him ? My little children, let us not love in word, neither in tongue ; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments, dwelleth in him, and he in him : and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Gospel. S. Luke 14. 16.

A Certain man made a great supper, and bade many ; and sent

Third Sunday after Trinity.

sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse: The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So the servant came, and shewed his Lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the high-ways, and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden, shall taste of my supper.

The third Sunday after Trinity.

The Collect.

O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 5. 5.

All of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in the time; casting all your care upon him, for he careth for you. Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour. Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. *Amen.*

The Gospel. S. Luke 15. 1.

Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost.

Fourth Sunday after Trinity.

lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more then over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoyce with me, for I have found the piece which I had lost. Likewise I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

The fourth Sunday after Trinity.

The Collect.

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy, that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, For Jesus Christs sake our Lord. *Amen.*

The Epistle. Rom. 8. 18.

I Reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature it self

also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they, but our selves also, which have the first-fruits of the Spirit, even we our selves groane within our selves, waiting for the adoption, to wit, the redemption of our body.

The Gospel. S. Luke 6. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not fall into the ditch? the disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy self beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shall thou see clearly to pull out

Fifth Sunday after Trinity.

out the mote that is in thy brothers eye.

The fifth Sunday after Trinity.

The Collect.

GRant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 3. 8.

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous not rendring evil for evil, or railing for railing; but contrariwise, blessing; knowing that ye are thereunto called that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good; let him seek peace, and enlue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness sake, happy are ye, and be not afraid of their terrour, neither be troubled; but sanctifie the Lord God in your hearts.

The Gospel. S. Luke 5. 1.

IT came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake

of Gennefareth; and saw two ships standing by the lake: but the fisher-men were gone out of them, and were washing their nets. And he entred in one of the ships, which was Simons, and prayed him that he would thrust out a little from the land; and he sat down and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckned unto their partners which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James, and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

Sixth and Seventh Sundays after Trinity.

The sixth Sunday after Trinity.

The Collect.

O God, who hast prepared for them that love thee, such good things as pass mans understanding; Pour into our hearts such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 6. 3.

K Now ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin: but alive unto God, through Jesus Christ our Lord. *Amen.*

The Gospel. S. Matth. 5. 20.

Jesus said unto his disciples, Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard, that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Racha, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there remembreth that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The seventh Sunday after Trinity.

The Collect.

Lord of all power and might who art the author and giver of all good things? Graft in our hearts the love of thy Name, increase

Eighth Sunday after Trinity:

crease in us true religion, nourish us with all goodness; and of thy great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 6. 19.

I Speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

The Gospel. S. Mark 8. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: And if I send them away fasting, to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Se-

ven. And he commanded the people to sit down on the ground, and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left, seven baskets. And they that had eaten were about four thousand; and he sent them away.

The eighth Sunday after Trinity.

The Collect.

O God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 8. 12.

BREthren, we are debtors, not to the flesh, to live after the flesh: For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortifie the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit it self beareth witness with our spirit, that we are the children of God. And if children, then heirs: heirs of God, and

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Ninth Sunday after Trinity.

joynt-heirs with Christ : if so be that we suffer with him, that we may be also glorified together.

The Gospel. S. Matth. 7. 15.

BEware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewen down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven : but he that doeth the will of my Father who is in heaven.

The ninth Sunday after Trinity.

The Collect.

GRant to us, Lord, we beseech thee, the Spirit to think and do always such things as be right; that we who cannot do any thing that is good without thee, may by thee be enable to live according to thy will, through Jesus Christ our Lord. *Amen.*

The Epistle. I Cor. 10. 1.

BRethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all

eat the same spiritual meat, and did all drink the same spiritual drink : (for they drank of that spiritual Rock that followed them; and that Rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in on day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples : and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is common to man : but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. S. Luke 16. 1.

Jesus said unto his disciples, There was a certain rich man who had a steward, and the same was accused unto him, that he had wasted

Tenth Sunday after Trinity.

wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, an hundred measures of oyl. And he said unto him, take thy bill, and sit down quickly, and writ fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser then the children of light. And I say unto you, Make to your selves friends of the Mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.

The tenth Sunday after Trinity.

The Collect.

Let thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 12. 1.

Concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit dividing to every man severally as he will.

The Gospel. S. Luke 19. 41.

And when he was come near, he beheld the city, and wept over it, saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall

Eleventh Sunday after Trinity.

shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee : and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.

The Collect.

O God, who declarest thy Almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 15. 1.

Brethren, I declare unto you the Gospel which I preached unto you, which also you have received and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried; and that he rose

again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve. After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep. After that, he was seen of James; then of all the Apostles; and last of all he was seen of me also, as of one born out of due time: For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain: but I laboured more abundantly than they all; yet not I, but the grace of God which was with me: Therefore whether it were I, or they, so we preach, and so ye believe.

The Gospel. S. Luke 18. 9.

Jesus spake this parable unto certain which trusted in themselves, that they were righteous, and despised others; Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his

Twelfth and Thirteenth Sunday after Trinity.

his house justified rather than the other : for every one that exalteth himself, shall be abased ; and he that humbleth himself, shall be exalted.

The Twelfth Sunday after Trinity.

The Collect,

Almighty and everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than either we desire. or deserve; Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

The Epistle. 2 Cor. 3. 4.

Such trust have we through Christ to God-ward. Not that we are sufficient of our selves to think any thing as of our selves; but our sufficiency is of God. Who also hath made us able Ministers of the new Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones was glorious; so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The Gospel. S. Mark. 7. 31.

Jesus departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coast of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man; but the more he charged them, so much the more a great deal they published it, and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

The thirteenth Sunday after Trinity.

The Collect.

Almighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 3. 16.

TO Abraham and his seed were the promises made. He saith not

Thirteenth Sunday after Trinity.

not, And to seeds, as of many ; but as of one ; And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise ; but God gave it to Abraham by promise. Wherefore then serveth the law ? It was added because of transgressions, till the seed should come, to whom the promise was made ; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God ? God forbid : for if there had been a law given, which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The Gospel. S. Luke 10. 23.

Blessed are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life ? He said unto him, What is written in the law ? how readest thou ?

And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self. And he said unto him, thou hast answered right, this do, and thou shalt live. But he willing to justify himself, said unto Jesus, And who is my neighbour ? and Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was ; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oyl and wine, and set him on his own beast, and brought him to an Inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves ? And he said, He that shewed mercy on him. Then said Jesus unto him, Go and do thou likewise.

Fourteenth and fifteenth Sundays after Trinity.

The fourteenth Sunday after Trinity.

The Collect.

Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 5. 16.

I Say then, walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christs, have crucified the flesh, with the affections and lusts.

The Gospel. S. Luke 17. 11.

And it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entred

into a certain village, there met him ten men that were lepers, who stood afar off. And they lifted up their voices, and said, Jesus master, have mercy on us. And when he saw them, he said unto them, Go shew your selves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering, said, were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

The fifteenth Sunday after Trinity.

The Collect.

Keepe, we beseech thee, O Lord, thy Church with thy perpetual mercy. And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 6. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but de-

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Sixteenth Sunday after Trinity.

fire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The Gospel. S. Matth. 6. 24.

NO man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not array-

ed like one of these. Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven; shall he not much more clothe you. O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of it self: sufficient unto the day is the evil thereof.

The sixteenth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 3. 13.

I Desire that ye faint not at my tribulations for you, which is your glory. For this cause I bowe my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man: That
Christ

Seventeenth Sunday after Trinity,

Christ may dwell in your hearts, by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

The Gospel. S. Luke 7. 11.

AND it came to pass the day after, that Jesus went into a city called Nain, and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still) and he said, Young man, I say unto thee, Arise. And he that was dead, sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, that a great Prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth through-

out all Judea, and throughout all the region round about.

The seventeenth Sunday after Trinity.

The Collect.

LORD, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. Amen.

The Epistle. Ephes. 4. 1.

I Therefore the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness, and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace. There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. S. Luke 14. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him, who had the dropsie. And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him and healed him, and let him go; and answered them, saying, which of you shall have an ass, or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

Eighteenth Sunday after Trinity.

day? And they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be hidden of him: And he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room, that when he that bade thee, cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself, shall be abased; and he that humbleth himself shall be exalted.

The eighteenth Sunday after Trinity.

The Collect.

Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. i. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you: So that ye come behind in no gift:

waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

The Gospel. S. Matth. 22. 34.

When the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thy self. On these two commandments, hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose Son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his Son? And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.

Nineteenth Sunday after Trinity.

The nineteenth Sunday after Trinity.

The Collect.

O God, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hear: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ: If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness, and true holiness. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry and sin not. Let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole, steal no more; but rather let him labour, working with his

hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christs sake hath forgiven you.

The Gospel. S. Matth. 9. 1.

JESUS entred into a ship and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsy, Son be of good cheer, thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

The

Twentieth & one & twentieth Sunday after Trinity.

The twentieth Sunday after Trinity.

The Collect.

O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 5. 15.

See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to your selves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God, and the Father, in the Name of our Lord Jesus Christ, submitting your selves one to another in the fear of God.

The Gospel. S. Matth. 22. 1.

Jesus said, The kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them who are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready, come unto the marriage. But they made light of it, and went their

ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shall find, bid to the marriage. So those servants went out into the high-ways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man who had not on a wedding garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: There shall be weeping and gnashing of teeth. For many are called but few are chosen.

The one and twentieth Sunday after Trinity.

The Collect.

Grant, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. *Amen.*

The

Two and twentieth Sunday after Trinity.

The Epistle. Ephes. 6. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loyns girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace: Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel; for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

The Gospel. S. John 4. 46.

THere was a certain noble man, whose son was sick at Capernaum. When he heard that Jesus

was come out of Judea into Galilee, he went unto him, and besought him, that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The noble man saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend: And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did when he was come out of Judea into Galilee.

The two and twentieth Sunday after Trinity.

The Collect.

LOrd, we beseech thee to keep thy household the Church in continual godliness, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 1. 3.

I Thank my God upon every remembrance of you (always in every prayer of mine for you all, making

Three and twentieth Sunday after Trinity.

making request with joy) for your fellowship in the gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: That ye may approve things that are excellent, that ye may be sincere, and without offence till the day of Christ: Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Gospel. S. Matth. 18. 21.

Peter said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants. And when he had begun to reckon, one was brought unto him, who ought him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and

payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out and found one of his fellow-servants, who ought him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The three and twentieth Sunday after Trinity.

The Collect.

O God our refuge and strength,
who art the author of all god-
liness;

Four and twentieth Sunday after Trinity.

liness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully; we may obtain effectually, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 3. 17.

Brethren, be followers together of me, and mark them who walk so, as ye have us for an example. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things) For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The Gospel. S. Matth. 22. 15.

Then went the Pharisees and took counsel how they might intangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of man. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tri-

bute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cessars. Then saith he unto them, Render therefore unto Cesar, the things which are Cessars; and unto God, the things that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

The four and twentieth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christs sake, our blessed Lord and Saviour. *Amen.*

The Epistle. Col. 1. 3.

WE give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since

O

the

Five and twentieth Sunday after Trinity.

the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power unto all patience, and long suffering with joyfulness; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. S. Matth. 9. 18.

WHile Jesus spake these things unto Johns disciples, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour) And when Jesus came into the rulers house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they

laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the same hereof went abroad into all that land.

The five and twentieth Sunday after Trinity.

The Collect.

STir up, we beseech thee, O Lord, the wills of thy faithful people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. Amen.

For the Epistle. Jer. 23. 5.

BEhold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, *The Lord our righteousness.* Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, who brought up the children of Israel out of the land of Egypt; But, the Lord liveth, who brought up, and who led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them, and they shall dwell in their own land.

The Gospel. S. John 6. 5.

WHEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this

Saint Andrew.

this he said to prove him : for he himself knew what he would do) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, faith unto him, There is a lad here, who hath five barley-loaves, and two small fishes ; but what are they among so many ? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

¶ *If there be any more Sundays before Advent-Sunday, the service of some of those Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted : Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.*

Saint Andrews day.

The Collect.

ALmighty God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay ; Grant unto us all, that we being called by thy holy word, may forthwith give up our selves obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 10. 9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek : for the same Lord over all, is rich unto all that call upon him. For whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on him in whom they have not believed ? And how shall they believe in him of whom they have not heard ? And how shall they hear without a preacher ? And how shall they preach, except they be sent ? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things ! But they have not all obeyed the Gospel. For Esaias

Saint Thomas.

faith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

The Gospel. S. Matth. 4. 18.

Jesus walking by the see of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: (for they were fishers) and he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his Brother in a ship with Zebedee their father mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

Saint Thomas the Apostle.

The Collect.

Almighty and everliving God, who for the more confirmation of the Faith didst suffer thy

holy Apostle Thomas to be doubtful in thy Sons resurrection; Grant us so perfectly, and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reprov'd. Hear us, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost, be all honour and glory now and for evermore. *Amen.*

The Epistle. Ephes. 2. 19.

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.

The Gospel. S. John. 20. 24.

Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side; I will not believe. And after eight days, again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands;

Conversion of Saint Paul.

hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name.

The Conversion of Saint Paul.

The Collect.

O God, who through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. *Amen.*

For the Epistle. Act. 9. 1.

AND Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus, and suddenly there shined

round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, what wilt thou have me do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy Name.

But

Purification.

But the Lord said unto him, Go thy way, for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my Names sake, And Ananias went his way, and entred into the house; and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The Gospel. S. Matth. 19. 27.

Peter answered and said unto Jesus, Behold, we have forsaken all and followed thee, what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man

shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my Names sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

The Presentation of Christ in the Temple, commonly called, the Purification of Saint Mary the Virgin.

The Collect.

Almighty and everliving God we humbly beseech thy Majesty, that as thy only begotten Son was this day presented in the temple in substance of our flesh; so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Mal. 3. 1.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiners fire, and like fullers sope. And he shall sit as a refiner and purifier of silver; and he shall purifie the sons of Levi, and purge them as gold and silver, that they may offer un-

Saint Matthias.

to the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment, and I will be a swift witness against the forcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

The Gospel. S. Luke 2. 22.

AND when the days of her purification according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord (as it is written in the law of the Lord, Every male that openeth the womb, shall be called holy to the Lord) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the holy Ghost was upon him. And it was revealed unto him by the holy Ghost, that he should not see death, before he had seen the Lords Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according

to thy word. For mine eyes have seen thy salvation; which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel: and for a sign which shall be spoken against, (Yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity. And she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Saint Matthias day.

The Collect.

O Almighty God, who into the place of the traitour Judas, didst choose thy faithful servant Matthias

Annunciation.

Matthias to be of the number of the twelve Apostles; Grant that thy Church being alway preserved from false Apostles, may be ordered and guided by faithful and true Pastors, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts i. 15.

IN those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty) Men and brethren, this Scriptures must needs have been fulfilled, which the holy Ghost by the mouth of David spake before concerning Judas, who was guide to them that took Jesus: for he was numbred with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity, and falling headlong he burst a sunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers of Jerusalem, insomuch as that field is called in their proper tongue, *Aceldama*, that is to say, *The field of blood*. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his Bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed, two, Joseph called *Barabas*, who

was surnamed *Justus*, and *Matthias*. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon *Matthias*, and he was numbred with the eleven Apostles.

The Gospel. S. Matth. 11. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him. Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

The Annunciation of the Blessed Virgin Mary.

The Collect.

WE beseech thee, O Lord, pour thy grace in our hearts, that as we have known the Incarnation of thy Son Jesus Christ

Saint Mark.

Christ by the message of an Angel ; so by his cross and passion we may be brought unto the glory of his Resurrection, through the same Jesus Christ our Lord. *Amen.*

For the Epistle. Isa. 7. 10.

Moreover the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God ; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Here ye now, O house of David, Is it a small thing for you to weary men, but will ye weary my God also ? Therefore the Lord himself shall give you a sign, Behold a Virgin shall conceive and bear a Son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

The Gospel. S. Luke 1. 26.

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David ; and the Virgins name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee ; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary ; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and

bring forth a Son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest ; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man ? And the angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold, thy cousin Elizabeth, she hath also conceived a son in her old age ; and this is the sixth month with her who was called barren. For with God nothing shall be impossible. And Mary said, Behold the hand-maid of the Lord ; be it unto me according to thy word. And the angel departed from her.

Saint Marks day.

The Collect,

O Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark ; Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. *Amen.*

The Gospel. Ephes. 4. 7.

Unto every one of us is given grace, according to the measure of the gift of Christ. Where-

P

fore

Saint Philip and Saint James,

fore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some apostles and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ. From whom the whole body fitly joyned together, and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of it self in love.

The Gospel. S. John. 15. 1.

I Am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more

fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the vine: no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love. If you keep my commandments, ye shall abide in my love; even as I have kept my Fathers commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip and Saint James day.

The Collect.

O Almighty God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life, that following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life, through the same

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Saint John Baptist.

rebuke vice, and patiently suffer for the truths sake, through Jesus Christ our Lord. *Amen.*

For the Epistle. Isa. 40. 1.

Comfort ye, comfort ye my people, saith your God : Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lords hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him.

He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel. S. Luke 1. 57.

Elizabeths full time came that she should be delivered: and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her, and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child, and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, there is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill country of Judea. And all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be? and the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised

Saint Peter.

raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, Child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord, to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God, whereby the Day-spring from on high hath visited us; to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.

Saint Peters day.

The Collect.

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors, diligently to preach

thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 12. 1.

ABout that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of souldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two souldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thy self, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me: And he went out and followed him, and wist not that it was true which was done by the angel; but thought he saw a vision. When

Saint James.

When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Gospel. S. Matth. 16. 13.

WHEN Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him. Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

*Saint James the Apostle.
The Collect.*

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. *Amen.*

*For the Epistle. Acts 11. 27. and
part of Chap. 12.*

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit, that there should be a great dearth throughout all the world; which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time, Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospel. S. Matth. 20. 20.

THEN came to him the mother of Zebedees children, with her sons worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She

Saint Bartholomew:

She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask, Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Saint Bartholomew the Apostle.

The Collect.

O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe, and to preach thy word; Grant, we beseech thee unto thy

Church, to love that word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 5. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people, (and they were all with one accord in Solomons porch. And of the rest durst no man joyn himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, and they were healed every one.

The Gospel. S. Luke 22. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

Ye

Saint Matthew and Saint Michael

Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Saint Matthew the Apostle.

The Collect.

O Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom, to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. 4. 1.

Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not our selves, but Christ Jesus the Lord; and our selves your servants for Jesus sake. For God who com-

manded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel. S. Matth. 9. 9.

AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a Physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy angels alway do thee service in heaven; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 12. 7.

THere was war in heaven: Michael and his angels fought against the dragon, and the dragon fought

Saint Luke.

fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The Gospel. S. Matth. 18. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one

of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world, because of offences; for it must needs be that offences come; but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee: cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelist.

The Collect.

ALmighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that by the wholsom medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 2 Tim. 4. 5.

Watch thou in all things, endure afflictions, do the work of

Saint Simon and Saint Jude:

of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

The Gospel. S. Luke 10. 1.

THe Lord appointed other seventy also, and sent them two and two before his face into every city and place whether he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways,

behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude Apostles.

The Collect.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joyned together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. S. Jude 1.

Jude the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turn-

All Saints.

ing the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Gospel. S. John. 15. 17.

THese things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own : but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the Lord : if they have persecuted me, they will also persecute you ; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my Names sake, because they know not him that sent me. If I had not

come and spoken unto them, they had not had sin : but now they have no cloke for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin ; but now have they both seen, and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

All Saints day.

The Collect.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord ; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 7. 2.

AND I saw another angel ascending from the east, having the seal of the living God ; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the

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All Saints.

the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and fourty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Ruben were twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nephthalim were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood

round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving and honour, and power, and might be unto our God for ever and ever. Amen.

The Gospel. S. Matth. 5. 1.

Jesus seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoyce and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

The

The Order for the Administration of the Lords Supper or Holy COMMUNION.

¶ **S**O many as intend to be partakers of the Holy Communion, shall signify their Names to the Curate at least sometime the day before.

¶ And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended: the Curate having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lords Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties to whom he hath done wrong, or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

¶ The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign: not suffering them to be partakers of the Lords Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be perswaded to a godly unity, but remain still in his forwardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided, that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.

¶ The Table at the Communion-time having a fair white linnen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North-side of the Table, shall say the Lords Prayer, with the Collect following, the People kneeling.

OUR Father; which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Collect.

ALmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly

love thee, and worthily magnify thy holy Name, through Christ our Lord *Amen.*

¶ Then shall the Priest, turning to the people, rehearse distinctly all the **TEN COMMANDMENTS**; and the People still kneeling, shall after every Commandment ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister.

GOD spake these words, and said, I am the Lord thy God: Thou shalt have none other Gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Communion.

Minister. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bowe down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon

us, and incline our hearts to keep this law.

Minister. Honour thy Father and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murther.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law,

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,

Let us pray.

Almighty God, whose kingdom is everlasting, and power infinite;

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nice; Have mercy upon the whole Church, and so rule the Hearts of thy chosen servant *William*, our King and Governour that he (knowing whose Minister he is) may above all things seek thy glory; and that we and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee, and the holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

¶ *Or.*

Almighty and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom; We humbly beseech thee so to dispose and govern the heart of *William* thy servant our King and Governour, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace and godliness. Grant this, O merciful Father, for thy dear Sons sake, Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the day. And immediately after the Collect, the Priest shall read the Epistle, saying, The Epistle [or, the portion of Scripture appointed for the Epistle] is written in the —Chapter of—beginning at the—verse. And the Epistle ended he shall say, Here endeth the Epistle. Then shall he read the Gospel (the People all standing up) saying: The holy Gospel is written in the —Chapter of—beginning at the—*

verse. And the Gospel ended, shall be said or said the Creed following, the People all standing as before.

I Believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, being of one substance with the Father, By whom all things were made: who for us men, and for our salvation came down from heaven, And was incarnate by the holy Ghost of the Virgin Mary, And was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end.

And I believe in the holy Ghost, The Lord and giver of life, who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. *Amen.*

¶ *Then the Curate shall declare unto the People what Holy-days, or Fasting-days are in the week following to be observed. And then at*

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so (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published: and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: Nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the place.

¶ Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by Authority.

¶ Then shall the Priest return to the Lords Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.

Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven. *S. Matth. 5. 16.*

Lay not up for your selves treasure upon the earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for your selves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *S. Matth. 6. 19, 20.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. *S. Matth. 7. 12.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. *S. Matth. 7. 21.*

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any

man, I restore four fold. *S. Luke. 19. 8.*

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who seedeth a flock, and eateth not of the milk of the flock? *1 Cor. 9. 7.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor. 9. 11.*

Do ye not know, that they who minister about holy things, live of the sacrifice? and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. *1 Cor. 9. 13, 14.*

He that soweth little, shall reap little: and he that soweth plentifully, shall reap plentifully. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. *2 Cor. 9. 6, 7.*

Let him that is taught in the word, minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. *Gal. 6. 6. 7.*

While we have time, let us do good unto all men, and specially unto them that are of the household of faith. *Gal. 6. 10.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Tim. 6. 6, 7.*

Charge them who are rich in this world,

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world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. 6. 17, 18, 19.*

God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have shewed for his Names sake, who have ministered unto the saints, and yet do minister. *Heb. 6. 10.*

To do good, and to distribute forget not; for with such sacrifices God is well pleased. *Heb. 13. 16.*

Whoſo hath this worlds good, and ſeeeth his brother have need, and ſhutteth up his compaſſion from him, how dwelleth the love of God in him? *1 S. John 3. 17.*

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord ſhall not be turned away from thee. *Tob. 4. 7.*

Be merciful after thy power. If thou haſt much, give plenteouſly. If thou haſt little, do thy diligence gladly to give of that little: for ſo gathereſt thou thy ſelf a good reward in the day of neceſſity. *Tob. 4. 8, 9.*

He that hath pity upon the poor, lendeth unto the Lord: and look what he layeth out, it ſhall be paid him again. *Prov. 19. 17.*

Bleſſed be the man that provideth for the ſick and needy: the Lord ſhall deliver him in the time of trouble. *Pſal. 41. 1.*

¶ Whiſt theſe Sentences are in reading, the

Deacons, Church-wardens, or other fit Perſon appointed for that purpoſe, ſhall receive the alms for the Poor, and other donations of the People, in a decent Baſin, to be provided by the Pariſh for that purpoſe; and reverently bring it to the Priſt, who ſhall humbly preſent and place it upon the holy Table.

¶ And when there is a Communion, the Priſt ſhall then place upon the Table ſo much Bread and Wine, as he ſhall think ſufficient. After which done the Priſt ſhall ſay, Let us pray for the whole ſtate of Chriſts Church militant here in earth.

Almighty and everlaſting God, who by thy holy Apoſtle haſt taught us to make prayers and ſupplications, and to give thanks for all men; We humbly beſeech thee moſt mercifully [*to accept* If thou beſt our alms or oblations, then ſhall *our alms and oblations, and* the words of accepting our alms and oblations] to receive theſe our prayers which we offer unto thy divine Maſteſty, beſeeching thee to inſpire continually the univerſal Church with the ſpirit of truth, unity and concord: and grant that all they that do confeſs thy holy Name, may agree in the truth of thy holy word, and live in unity and godly love. We beſeech thee alſo to ſave and defend all Chriſtian Kings, Princes and governours; and eſpecially thy ſervant **WILLIAM** our King, that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that are put in authority under him, that he may truly and indifferently miniſter Juſtice, to the puniſhment of wickedneſs and vice, and to the maintenance of thy true religion and

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and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments : and to all thy people give thy heavenly grace ; and especially to this Congregation here present, that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear ; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake our only Mediatour and Advocate. *Amen.*

¶ When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday or some Holy-day immediately preceding) After the Sermon, or Homily ended, he shall read this Exhortation following.

Dearly beloved, on---day next I purpose, through Gods assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ, to be by them received in remembrance of his meritorious cross and passion, whereby

alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily ; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof, and so to search and examine your own consciences (and that not lightly, and after the manner of dissemblers with God ; but so) that ye may come holy and clean to such a heavenly feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is : First, to examine your lives and conversations by the rule of Gods commandments ; and whereinsoever ye shall perceive your selves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess your selves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours,

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hours, then ye shall reconcile your selves unto them, being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at Gods hand; for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemers of God, an hinderer or slanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime; Repent you of your sins, or else come not to that holy Table, lest after the taking of that holy Sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of Gods word, and open his grief, that by the ministry of Gods holy word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ Or in case he shall see the people negligent come to the holy Communion, instead of the former, he shall use this Exhortation.

DEarly beloved brethren, on—I intend by Gods grace, to celebrate the Lords Supper: unto which in Gods behalf I bid you all that are here present, and beseech you for the Lord Jesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore most dearly beloved in Christ, take ye good heed, lest ye withdrawing your selves from this holy Supper, provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise hindred with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: Wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say you will not come? When ye should return to God, will ye excuse your selves, and say ye are not ready? Consider earnestly

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nessly with your selves, how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part shall be ready, and according to mine office, I bid you in the Name of God, I call you in Christs behalf, I exhort you, as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation : so it is your duty to receive the Communion, in remembrance of the sacrifice of his death, as he himself hath commanded : Which if ye shall neglect to do, consider with your selves, how great injury ye do unto God, and how fore punishment hangeth over your heads for the same ; when ye wilfully abstain from the Lords Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by Gods grace return to a better mind : For the obtaining whereof, we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.

Dearly beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith, we receive that holy Sacrament, (for then we spiritually eat the flesh of Christ, and drink his blood ; then we dwell in Christ, and Christ in us ; we are one with Christ, and Christ with us :) So is the danger great, if we receive the same unworthily. For then we are guilty of the body and blood of Christ our Saviour ; we eat and drink our own damnation, not considering the Lords body ; we kindle Gods wrath against us ; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore your selves, brethren, that ye be not judged of the Lord ; repent you truly for your sins past ; have a lively and stedfast faith in Christ our saviour : amend your lives, and be in perfect charity with all men, so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God the Father, the Son, and the holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and Man, who did humble himself even to the death upon the cross, for us miserable sinners who lay in dark-

ness

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ness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore with the Father, and the holy Ghost, let us give (as we are most bounden) continual thanks, submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ Then shall the Priest say to them that come to receive the holy Communion,

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ Then shall this general Confession be made in the name of all those that are minded to receive the holy Communion, by one of the Ministers, both he, and all the People kneeling humbly upon their knees, and saying,

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We ac-

knowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; remembrance of them is grievous unto us, The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, Forgive us all that is past, And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, through Jesus Christ our Lord. *Amen.*

¶ Then shall the Priest (or the Bishop being present) stand up, and turning kindly to the People, pronounce this absolution.

Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord.

Amen. ¶ Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me all that travel and are heavy laden, and I will refresh you. *S. Matth. 11. 28.*

So God loved the world, that he gave his only begotten Son, to the end

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and that all that believe in him should not perish, but have everlasting life. *S. John. 3. 16.*

Hear also what *S. Paul* saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *1 Tim. 1. 15.*

Hear also what *S. John* saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. *1. S. John 2. 1.*

After which, the Priest shall proceed, saying,
Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

Then shall the Priest turn to the Lords Table, and say,

It is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee, O ^{† These words} Lord, ^[holy Father] † holy Father, ^{must be omitted on Trinity Sunday.} Almighty, Everlasting God.

Here shall follow the proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

¶ Proper Prefaces.

¶ *Upon Christmas day, and seven days after,*

BEcause thou didst give Jesus Christ thine only Son to be born as at this time for us, who by the operation of the holy Ghost was made very man of the substance of the Virgin Mary his Mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

¶ *Upon Easter day, and seven days after.*

But chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore, &c.

¶ *Upon Ascension day, and seven days after,*

THrough thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore, &c.

¶ *Upon Whitsunday, and six days after.*

THrough Jesus Christ our Lord; according to whose most true promise, the holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles to teach them, and to lead them to all truth, giving them both

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both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ Upon the Feast of Trinity only.

Who art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the holy Ghost, without any difference inequality. Therefore, &c.

¶ After each of which Prefaces, shall immediately be sung or said,

Therefore with Angels and Arch-anges, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

¶ Then shall the Priest kneeling down at the Lords Table, say in the name of all them that shall receive the Communion, this Prayer following.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy; Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to

drink his blood that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

Almighty God our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption, who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: Who in the same night that he was betrayed, ^a took bread, and when he had given ^a thanks, ^b he brake it, ^c and gave it to his disciples, saying, Take, eat, ^c this is my Body which is given for you, do this in remembrance of me, bread:

Like.

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d Here he is to take the cup into his hand:

e And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.

Likewise after Supper *d* he took the cup, and when he had given thanks, he gave it to them, saying. Drink ye all of this, for this *e* is my Blood of the New Testament, which is shed for you, and for many for the remission of sins: Do this as often as ye shall drink it, in remembrance of me. *Amen.*

f Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons in like manner (if any be present) and after that to the People also in order, into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

g And the Minister that delivereth the cup to any one, shall say,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

h If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the form before prescribed: beginning at [Our Saviour Christ in the famenight, &c.] for the blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.

i When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen Cloth.

j Then shall the Priest say the Lord's Prayer, the People repeating after him every Petition.

OUR Father, which art in heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, The power and the glory, For ever and ever. *Amen.*

k After shall be said as followeth.

O Lord and heavenly Father, we thy humble servants entirely desire thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee, humbly beseeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold sins to offer unto thee

S any

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any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Or this.*

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with thee and the holy Ghost be all honour and glory world without end. *Amen.*

¶ *Then shall be said or sung,*

Glory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorifie

thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son of Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest (or Bishop, if he be present) shall let them depart with this blessing.*

THE Peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *Collects to be said after the Offertory, when there is no Communion, every such day one, or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.*

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal

Communion:

mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and end-

ed in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

Almighty God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

Upon the Sundays and other Holy-days (if there be no Communion (shall be said all that is appointed at the Communion, until the end of the general Prayer [For the good estate of the Catholick Church of Christ] together with one or more of these Collects last before rehearsed, concluding with the Blessing.

¶ And there shall be no Celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.

¶ And if there be not above twenty Persons in the Parish, of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.

¶ And in the Cathedral and Collegiate Churches and Colledges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

¶ And to take away all occasion of Dissension and Superstition, which any Person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is

usual

Publick Baptism of Infants.

- usual to be eaten: but the best and purest Wheat Bread that conveniently may be gotten.
- ¶ And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use; but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall immediately after the Blessing, reverently eat and drink the same.
- ¶ The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens, at the charge of the Parish.
- ¶ And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter, every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies, and pay to them or him all Ecclesiastical duties, accustomedly due, then and at that time to be paid.
- ¶ After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

Whereas it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should receive the same kneeling; (which Order is well meant, for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation, and disorder in the holy Communion, as might otherwise ensue) Yet lest the same kneeling should by any Persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued, and depraved; It is here declared, That thereby no Adoration is intended, or ought to be done, either unto the Sacramental Bread and Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural Substances and therefore may not be adored, (for that were Foolery to be abhorred of all faithful Christians) And the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body, to be at one time in two places than one.

The Ministration of PUBLICK BAPTISM of Infants to be used in the CHURCH.

THe People are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holy-days, when the most number of People come together: as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church, as also because in the Baptism of Infants, every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue. Nevertheless (if necessity so require) Children may be baptized upon any other day.

- ¶ And note, that there shall be for every Male-child to be baptized, two Godfathers and one Godmother: and for every Female, one Godfather and two Godmothers.
- ¶ When there are Children to be baptized, the Parents shall give knowledge thereof overnight, or in the Morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People with the Children must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font (which is then to be filled with pure water) and standing there shall say.

Hath this Child been already baptized, or no?

- ¶ If they answer, No: Then shall the Priest proceed as followeth.

Dearly

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Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghost: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have, that *he* may be baptized with water and the holy Ghost, and received into Christ's holy Church, and become a lively member of the same.

¶ *Then shall the Priest say,*

Let us pray.

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctifie water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *this Child*; wash *him* and sanctifie *him* with the holy Ghost, that *he* being delivered from thy wrath, may be received into the ark of Christ's Church, and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life; there to reign with thee world without end,

through Jesus Christ our Lord. *Amen*

Almighty, and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; we call upon thee for *this Infant*, that *he* coming to thy holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen*.

¶ *Then shall the People stand up, and the Priest shall say,*

Hear the words of the Gospel written by Saint Mark in the tenth Chapter, at the thirteenth verse.

They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After*

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¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will towards them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this present Infant*, that he will embrace *him* with the arms of his mercy, that he will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing *this Infant* to his holy baptism, let us faithfully and devoutly give thanks unto him, and say,

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that he may be born again, and be made *an heir* of everlasting salvation, through

our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest speak unto the God-fathers and Godmothers on this wise.*

Dearly beloved, ye have brought *this child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of his sins, to sanctifie *him* with the holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, *this Infant* must also faithfully for *his* part promise by you that are *his* Sureties (until he come of age to take it upon *himself*) that he will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

I demand therefore,

Dost thou in the Name of this child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answer. I renounce them all.

Minister.

Dost thou believe in God the Father Almighty, maker of heaven and earth?

And in Jesus Christ his only begotten

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gotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister.

Wilt thou be baptized in this faith?

Answer. That is my desire.

Minister.

Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life,

Answer. I will.

¶ Then shall the Priest say,

O Merciful God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit, may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry, may also be indued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

A Almighty and everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the holy Ghost; Regarding, we beseech thee, the supplications of thy Congregation; sanctifie this water to the mystical washing away of sin: and grant that *this child* now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen*

¶ Then the Priest shall take the Child into his hand, and shall say to the Godfathers and Godmothers,

Name this Child.

And then naming it after them (if they shall certifie him that the Child may well endure it) he shall dip it in the water discreetly and warily, saying,

N. I baptize thee In the Name of the Father, and of the Son, and of the holy Ghost. *Amen.*

¶ But if they certifie that the Child is weak, it shall suffice to pour Water upon it, saying the forsaide words,

N. I baptize thee In the Name of the Father, and of the Son, and

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and of the holy Ghost. Amen.

¶ Then shall the Priest say,

WE receive this child into the congregation of Christ's flock, * and do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his Banner, against sin, the world, and the devil, and to continue Christ's faithful souldier and servant unto his live's end. Amen.

** Here the Priest shall make a cross upon the child's forehead.*

¶ Then shall the Priest say,

Seeing now, dearly beloved brethren, that *this child* is regenerate and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *this child* may lead the rest of *his* life according to this beginning.

¶ Then shall he said, all kneeling.

Our Father, which art in heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ Then shall the Priest say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he being

dead unto sin, and living unto righteousness and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, and that as he is made partaker of the death of thy Son, he may also be partaker of his resurrection; so that finally with the residue of thy holy Church, he may be an inheritour of thine everlasting kingdom, through Christ our Lord. Amen.

¶ Then all standing up, the Priest shall say to the Godfathers and Godmothers the Exhortation following.

Forasmuch as *this child* hath promised by you his sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your part and duties to see that *this Infant* be taught, so soon as he shall be able to learn, what a solemn vow, promise and profession he hath here made by you. And that he may know these things the better, ye shall call upon him to hear Sermons, and chiefly ye shall provide that he may learn the Creed, the Lord's Prayer, and the ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his souls health; and that *this child* may be vertuously brought up to lead a godly and a Christian life; remembring always, that baptism doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our

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our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall he add, and say,*

YE are to take care that *this* child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be

further instructed in the Church Catechism set forth for that purpose.

IT is certain by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.

TO take away all scruple concerning the use of the sign of the Cross in Baptism; the true Explication thereof, and the just reasons for the retaining of it, may be seen in the xxxth. Canon, first published in the year MDCIV.

The Ministration of Private Baptism of Children in Houses.

¶ **T**He Curates of every Parish shall often admonish the People, that they defer not the Baptism of their children longer than the first or second Sunday next after their birth, or other Holiday falling between, unless upon a great and reasonable cause, to be approved by the Curate.

¶ And also they shall warn them, that without like great cause and necessity, they procure not their children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion.

¶ First let the Minister of the Parish (or in his absence, any other lawful Minister that can be procured) with them that are present, call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer. And then the child being named by some one that is present, the Minister shall pour water upon it, saying these words;

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then all kneeling down, the Minister shall give thanks unto God, and say.

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit; to receive *him* for thine own child by adoption, and to incorporate *him* into thy holy Church. And we humbly beseech thee to grant, that as *he* is now made partaker of the death of thy Son, so *he* may be also of his resurrection: and that finally with the residue of thy Saints *he* may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. Amen.

¶ And let them not doubt, but that the child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the child which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptize that child, the Congregation may be certified of the true form of Baptism, by him privately before used: In which case he shall say thus,

I certify you, that according to the due and prescribed Order of the Church, at such a time, and at such a place, before divers witnesses I baptized this child.

¶ **B**UT if the child were baptized by any other lawful Minister, then the Minister of the Parish where the child was born or Christened, shall examine and try whether the child be lawfully baptized, or no. In which case, if those that bring any child to the Church, do answer that the same child is already baptized, then shall

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the Minister examine them further, saying,
BY whom was this child baptized?

Who was present when this child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this child baptized?

With what words was this child baptized?

And if the Minister shall find by the answers of such as bring the child, that all things were done as they ought to be; then shall not he christen the child again, but shall receive him as one of the flock of true Christian People, saying thus,

I Certifie you, that in this case all is well done, and according unto due order, concerning the baptizing of this child; who being born in original sin, and in the wrath of God, is now by the laver of regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life: For our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

The Gospel. S. Mark 10. 13.

They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little

children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will towards them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this* present *Infant*, that he hath embraced *him* with the arms of his mercy, (and as he hath promised in his holy word) will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father declared by his Son Jesus Christ towards this Infant, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us.

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Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he* being born again, and being made *an heir* of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ Then shall the Priest demand the Name of the child, which being by the Godfathers and Godmothers pronounced, the Minister shall say,

Dost thou in the name of this child renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answer. I renounce them all.

Minister.

Dost thou believe in God the Father Almighty, maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer. All this I steadfastly believe.

Minister.

Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ Then shall the Priest say,

WE receive this child into the congregation of Christ's flock, and do * sign him * *The Priest shall make a cross upon the child's forehead.* with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his Banner, against sin, the world, and the devil, and to continue Christ's faithful souldier and servant unto his live's end. Amen.

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¶ *Then shall the Priest say,*

SEeing now, dearly beloved brethren, that *this child* is by Baptism regenerate and grafted into the Body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *he* may lead the rest of *his* life according to this beginning.

¶ *Then shall the Priest say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own child by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, and that as *he* is made partaker of the death of thy Son, *he* may also be partaker of his resurrection; so that finally with the residue of thy holy Church, *he* may be an inheritor of thine everlasting kingdom, through Christ our Lord. Amen.

¶ *Then all standing up, the Minister shall make to the Godfathers and Godmothers this Exhortation.*

FOrasmuch as *this child* hath promised by you *his* sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise and profession *he* hath

made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lord's Prayer, and the ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his souls health; and that *this child* may be vertuously brought up to lead a godly and a Christian life; remembering always, that baptism doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *But if they which bring the Infant to the Church do make such uncertain answers to the Priest's questions, as that it cannot appear that that child was Baptized with water, In the Name of the Father, and of the Son, and of the holy Ghost (which are essential parts of Baptism) then let the Priest baptize it in the form before appointed for Publick Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this form of words.*

IF thou art not already baptized,
N. I baptize thee In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

The Ministration of Baptism to such as are of Riper Years,
and able to answer for themselves.

When any such Persons as are of riper years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet Persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.

¶ And if they shall be found fit, then the Godfathers and Godmothers (the People being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font, immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.

¶ And standing there, the Priest shall ask whether any of the Persons here presented be baptized or no: If they shall answer, No: then shall the Priest say thus,

Dearly beloved, Forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghost: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these Persons* that which by nature *they* cannot have, that *they* may be baptized with water and the holy Ghost, and received into Christ's holy Church, and be made *lively members* of the same.

¶ Then shall the Priest say,

Let us pray.

(¶ And here all the Congregation shall kneel.)

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red

sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify the element of water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *these thy servants*; wash *them* and sanctify *them* with the holy Ghost, that *they* being delivered from thy wrath, may be received into the ark of Christ's Church, and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. Amen.

Almighty, and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; we call upon thee for *these Persons* that *they* coming to thy holy Baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, as thou
hast

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hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it will be opened unto you; So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that *these Persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ Then shall the People stand up, and the Priest shall say,

Hear the words of the Gospel written by Saint John, in the third Chapter, beginning at the first verse.

THere was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye

must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whether it goeth: so is every one that is born of the Spirit.

¶ After which he shall say this Exhortation following.

Beloved, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise immediately before his ascension into heaven (as we read in the last Chapter of Saint Mark's Gospel) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words

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exhorted he them, saying, Save your selves from this untoward generation." (For as the same Apostle testifieth in another place) even Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present *Persons*, truly repenting and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the holy Ghost; that he will give *them* the blessing of eternal life, and make *them* partakers of his everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly Father towards *these Persons*, declared by his Son Jesus Christ, let us faithfully and devoutly give thanks unto him, and say,

A Almighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore: Give thy holy Spirit to *these Persons*, that *they* may be born again, and be made *heirs* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ Then the Priest shall speak to the Persons to be baptized, on this wise.

Well-beloved, who are come hither desiring to receive holy Baptism, ye have heard how the Congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, ye must also faithfully for your part promise in the presence of these your witnesses, and this whole congregation, that ye will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

¶ Then shall the Priest demand of each of the Persons to be baptized severally, these questions following.

Question.

DOst thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer.

I renounce them all.

Question.

DOst thou believe in God the Father Almighty, maker of heaven and earth?

And

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And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer.

All this I stedfastly believe.

Question.

Wilt thou be baptized in this faith?

Answer.

That is my desire.

Question.

Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life,

Answer.

I will endeavour so to do, God being my helper,

¶ *Then shall the Priest say,*

O Merciful God, grant that the old Adam in *these Persons* may be so buried, that the new man may be raised up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things

belonging to the Spirit, may live and grow in *them*. *Amen.*

Grant that *they* may have power, and strength, to have victory, and to triumph against the devil, the world and the flesh. *Amen.*

Grant that *they* being here dedicated to thee by our office and ministry, may also be indued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

A Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the holy Ghost; Regard, we beseech thee, the supplications of this Congregation; sanctifie this water to the mystical washing away of sin: and grant that *the Persons* now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest take each Person to be baptized, by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,*

N. I baptize thee In the Name of the Father, and of the Son,

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Son, and of the holy Ghost. Amen.

¶ Then shall the Priest say,

WE receive this Person into the congregation of Christ's flock, and *†* do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his Banner against sin, the world, and the devil; and to continue Christ's faithful souldier and servant, unto his live's end. *Amen.*

Then shall the Priest say,

SEeing now, dearly beloved brethren, that *these Persons* are regenerate and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

¶ Then shall be said the Lord's Prayer, all kneeling.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily Bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this know-

ledge, and confirm this faith in us evermore. Give thy holy Spirit to *these Persons*, that being now born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy *servants*, and attain thy promises, through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same holy Spirit everlastingly. *Amen.*

¶ Then all standing up, the Priest shall use this Exhortation following, speaking to the Godfathers and Godmothers first.

FOrasmuch as *these Persons* have promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your part and duty to put *them* in mind what a solemn vow, promise, and profession *they* have now made before this Congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word, that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

(¶ And then speaking to the new baptized Persons, he shall proceed, and say,)

AND as for you who have now by Baptism put on Christ, it is your part and duty also, being made the children of God, and of the light by faith in Jesus Christ, to walk answerable to your Christian calling, and as becometh

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the children of light: remembring always that Baptism representeth unto us our profession; which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us; so should we who

are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

- ¶ *It is expedient that every Person thus baptized, should be confirmed by the Bishop so soon after his baptism as conveniently may be; that so he may be admitted to the holy Communion.*
- ¶ *If any Persons not baptized in their Infancy, shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office of Private Baptism, only changing the word [Infant] for [Child or Person] as occasion requireth.*

A Catechism, that is to say, An Instruction to be learned
of every Person, before he be brought to be confirmed by the Bishop.

Question.

WHat is your Name?

Answer.

N. or. M.

Question. Who gave you this Name?

Answer. My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the child of God, and an inheritour of the kingdom of heaven.

Question. What did your Godfathers and Godmothers then for you?

Answer. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, That I should believe all the Articles of the Christian Faith. And thirdly, That I should keep Godsholy will and commandments, and walk in the same all the days of my life.

Question. Dost thou not think that thou art bound to believe, and to do as they have promised for thee?

Answer. Yes verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace that I may continue in the same unto my lives end.

Catechist. Rehearse the Articles of thy belief.

Answer.

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into Hell,

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The third day he rose again from the dead, He ascended into Heaven, and sitteth at the right hand of God the Father Almighty : From thence he shall come to judge the quick and the dead.

I believe in the holy Ghost, The holy Catholick Church, The Communion of Saints, The forgiveness of sins, The resurrection of the body, And the life everlasting. Amen.

Question. What dost thou chiefly learn in these Articles of thy Belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question. You said that your Godfathers and Godmothers did promise for you, that you should keep God's commandments. Tell me how many there be.

Answer. Ten.

Question. Which be they ?

Answer.

THe same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other Gods but me.

II. Thou shalt not make to thy self any graven image, nor the

likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth, Thou shalt not bowe down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy manservant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the seventh day and hallowed it.

V. Honour thy father, and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

V 2

IX. Thou

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IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question. What dost thou chiefly learn by these commandments?

Answer. I learn two things : my duty towards God, and my duty towards my neighbour.

Question. What is thy duty towards God?

Answer. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word; and to serve him truly all the days of my life.

Question. What is thy duty towards thy neighbour?

Answer. My duty towards my neighbour, is to love him as my self, and to do to all men, as I would they should do unto me. To love, honour, and succour my father and mother. To honour and obey the King, and all that are put in Authority under him. To submit my self to all my governours, teachers, spiritual pastours, and masters. To order my self lowly and reverently to all my betters. To hurt no body by word or deed. To be true and

just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking, and stealing, and my tongue from evil speaking, lying, and slandering. To keep my body in temperance, soberness, and chastity. Not to covet, nor desire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist. My good child, know this, that thou art not able to do these things of thy self, nor to walk in the commandments of God, and to serve him without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lord's Prayer.

Answer.

Our Father, which art in heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Question. What desirest thou of God in this Prayer?

Answer. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send

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send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

Question.

HOW many Sacraments hath Christ ordained in his Church?

Answer. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Quest. What meanest thou by this word *Sacrament*?

Answer. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. How many parts are there in a Sacrament?

Answer. Two: the outward visible sign, and the inward spiritual grace.

Quest. What is the outward visible sign or form in Baptism?

Answer. Water: wherein the person is baptized, *In the Name of the Father, and of the Son, and of the holy Ghost.*

Quest. What is the inward and spiritual grace?

Answer. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Quest. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament.

Quest. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Answer. Because they promise them both by their Sureties: which promise, when they come to age, themselves are bound to perform.

Quest. Why was the Sacrament of the Lord's Supper ordained?

Answer. For the continual remembrance of the Sacrifice of the death of Christ, and of the benefits which we receive thereby.

Quest. What is the outward part or sign of the Lord's Supper?

Answer. Bread and Wine, which the Lord hath commanded to be received.

Quest. What is the inward part, or thing signified?

Answer. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Quest. What are the benefits whereof we are partakers thereby?

Answer.

Confirmation.

Ans. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Quest. What is required of them who come to the Lord's Supper?

Ans. To examine themselves,

whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

- ¶ The Curate of every Parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.
- ¶ And all Fathers, Mothers, Masters and Dames, shall cause their children, servants, and Prentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear and be ordered by the Curate, untill such time as they have learned all that is here appointed for them to learn.
- ¶ So soon as children are come to a competent age, and can say in their Mother tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather or a Godmother, as a witness of their Confirmation.
- ¶ And whensoever the Bishop shall give knowledge for children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such Persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And if the Bishop approve of them, he shall confirm them in manner following.

The Order of Confirmation, or Laying on of hands upon those that are Baptized, and come to years of discretion.

- ¶ Upon the day appointed, all that are to be then confirmed, being placed, and standing in order before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other questions, as in the short Catechism are contained: Which Order is very convenient to be observed, to the end that

children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves with their own mouth and consent openly before the Church ratify and confirm the same; and also promise that by the grace of God, they will evermore endeavour themselves faithfully to observe such things as they by their own confession have assented unto.

¶ Then

Confirmation.

¶ Then shall the Bishop say,

DO ye here in the presence of God, and of this Congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging your selves bound to believe, and to do all those things which your Godfathers, and Godmothers then undertook for you?

¶ And every one shall audibly answer,
I do.

The Bishop.

Our help is in the Name of the Lord;

Answer. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord,

Answer. Henceforth world without end.

Bishop. Lord, hear our prayers.

Answer. And let our cry come unto thee.

Bishop.

Let us pray.

ALmighty and everliving God, who hast vouchsafed to regenerate these thy servants by water and the holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the Spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge, and true godliness; and fill them, O Lord, with

the spirit of thy holy fear, now and for ever. *Amen.*

¶ Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,

Defend, O Lord, this thy child, [or *this thy servant*] with thy heavenly grace, that *he* may continue thine for ever: and daily increase in thy holy Spirit more and more, until *he* come unto thy everlasting kingdom. *Amen.*

¶ Then shall the Bishop say,

The Lord be with you.

Answer. And with thy spirit.

¶ And (all kneeling down) the Bishop shall add,

Let us pray.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

¶ And this Collect.

ALmighty and everlasting God, who makest us both to will and to do those things that be good, and acceptable unto thy divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour, and gracious goodness towards them. Let thy fatherly hand, we beseech thee,
ever.

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ever be over them; let thy holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy word, that in the end they may obtain everlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy command-

ments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

¶ Then the Bishop shall bless them, saying thus,

THe blessing of God Almighty, the Father, the Son, and the holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

The Form of Solemnization of MATRIMONY.

First the Banns of all that are to be married together, must be published in the Church three several Sundays or Holydays, in the time of Divine Service, immediately before the Sentences for the Offertory; the Curate saying after the accustomed manner.

I Publish the Banns of Marriage between *M. of--and N. of--* If any of you know cause or just impediment, why these two Persons should not be joyned together in holy Matrimony, ye are to declare it: This is the first [*second, or third*] time of asking.

¶ And if the Persons that are to be married dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked from the Curate of the other Parish.

¶ At the day and time appointed for solemnization of Matrimony, the Persons to be married shall come into the body of the

Church with their friends and neighbours and there standing together, the man on the right hand, and the woman on the left, the Priest shall say,

Dearly beloved, we are gathered together here in the sight of God, and in the face of this congregation, to joyn together this man and this woman in holy Matrimony, which is an honourable estate instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men; and therefore is not by any to be enterprised, nor taken in hand unadvisedly, lightly, or wantonly,

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to satisfie men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes for which Matrimony was ordained.

First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, it was ordained for a remedy against sin, and to avoid fornication, that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christ's body.

Thirdly, it was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity: Into which holy estate these two persons present come now to be joyned. Therefore if any man can shew any just cause why they may not lawfully be joyned together, let him now speak, or else hereafter for ever hold his peace.

¶ And also speaking to the Persons that shall be married, he shall say,

I Require and charge you both (as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed) that if either of you know any impediment, why ye may not be lawfully joyned together in Matrimony, ye do now confess it. For be ye well assured, that so many as

are coupled together otherwise then God's Word doth allow, are not joyned together by God, neither is their Matrimony lawful.

¶ At which day of Marriage, if any man do alledge and declare any impediment why they may not be coupled together in Matrimony, by God's Law, or the Laws of this Realm, and will be bound, and sufficient sureties with him, to the parties, or else put in a caution (to the full value of such charges as the Persons to be married do thereby sustain to prove his allegation, Then the solemnization must be deferred until such time as the truth be tried.

¶ If no impediment be alledged, then shall the Curate say unto the man.

N. Wilt thou have this woman to thy wedded wife, to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honour and keep her in sickness and in health, and forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ The Man shall answer,

I will.

¶ Then shall the Priest say unto the woman.

N. Wilt thou have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou obey him, serve him, love, honour and keep him in sickness and in health, and forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ The Woman shall answer,

I will.

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¶ Then shall the Minister say,

Who giveth this woman to be married to this man?

¶ Then shall they give their troth to each other in this manner.

¶ The Minister receiving the woman at her father's or friend's hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth.

I N. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part according to God's holy ordinance; and thereto I plight thee my troth.

¶ Then shall they loose their hands, and the woman with her right hand taking the man by his right hand, shall likewise say after the Minister.

I N. take thee N. to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth,

¶ Then shall they again loose their hands, and the man shall give unto the woman a ring, laying the same upon the book, with the accustomed duty to the Priest and Clerk. And the Priest taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand. And the man holding the ring there, and taught by the Priest, shall say,

With this ring I thee wed, with my body I thee worship, and with all my worldly goods

I thee endow : In the name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then the man leaving the ring upon the fourth finger of the woman's left hand, they shall both kneel down, and the Minister shall say,

Let us pray.

O Eternal God, Creatour and Preserver of all mankind, giver of all spiritual grace, the author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that as Isaac and Rebecca liveth faithfully together, so these Persons may surely perform and keep the vow and covenant betwixt them made (whercof this ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest joyn their right hands together, and say,

Those whom God hath joyned together, let no man put asunder.

¶ Then shall the Minister speake unto the People.

Forasmuch as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same, by giving and receiving of a ring, and by joyning of hands; I pronounce that they be man and wife together, In the name of the Father,

ther.

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ther, and of the Son, and of the holy Ghost. Amen.

¶ *And the Minister shall add this Blessing.*

God the Father, God the Son, God the holy Ghost, bless, preserve and keep you; the Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen*

¶ *Then the Minister or Clerk going to the Lord's Table, shall say, or sing this Psalm following.*

Beati omnes. Psal. 128.

Blessed are all they that fear the Lord : and walk in his ways.

For thou shalt eat the labour of thine hands : O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine : upon the walls of thy house.

Thy children like the olive-branches : round about thy table.

Lo, thus shall the man be blessed : that feareth the Lord.

The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy children's children : and peace upon Israel.

Glory be to the Father, and to the Son : and to the holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Or this Psalm.*

Deus misereatur. Psal. 67.

God be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoyce and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

Glory be to the Father, and to the Son : and to the holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *The Psalm ended, and the man and the woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his face towards them, shall say,*

Lord, have mercy upon us.

Ans. Christ, have mercy upon us,

Minist. Lord, have mercy upon us.

Our Father which art in heaven ; Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread.

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And

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And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant and thy handmaid;

Answer. Who put their trust in thee.

Minister. O Lord, send them help from thy holy place.

Answer. And evermore defend them.

Minister. Be unto them a tower of strength,

Answer. From the face of their enemy.

Minist. O Lord, hear our Prayer,

Answ. And let our cry come unto thee.

Minister.

O God of Abraham, God of Isaac, God of Jacob, blest these thy servants, and sow the seed of eternal life in their hearts, that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and blest them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort; so vouchsafe to send thy blessing upon these thy servants, that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their live's end, through Jesus Christ our Lord, *Amen.*

¶ This Prayer next following shall be omitted, where the woman is past child-bearing.

O Merciful Lord and heavenly Father, by whose gracious

gift mankind is increased; We beseech thee assist with thy blessing these two persons, that they may both be fruitful in procreation of Children, and also live together so long in godly love, and honestly, that they may see their children Christianly and virtuously brought up, to thy praise and honour, through Jesus Christ our Lord. *Amen.*

O God, who by thy mighty power hast made all things of nothing, who also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by matrimony hast made one: O God, who hast consecrated the state of matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh) and also that this woman may be loving and amiable, faithful and obedient to her husband, and in all quietness, sobriety and peace, be a follower of holy and godly matrons. O Lord, blest them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ Then

Matrimony.

¶ Then shall the Priest say,

Almighty God, who at the beginning did create our first parents Adam, and Eve, and did sanctifie and joyn them together in marriage; Pour upon you the riches of his grace, sanctifie and bless you, that ye may please him both in body and soul, and live together in holy love, unto your lives end. *Amen.*

¶ After which, if there be no Sermon declaring the duties of Man and Wife, the Minister shall read as followeth.

All ye that are married, or that intend to take the holy estate of matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of water, by the word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies: He that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bones. For

this cause shall a man leave his father and mother, and shall be joyned unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless let every one of you in particular so love his wife, even as himself. *Ephes. 5. 25,*

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that are married, Husbands, love your wives, and be not bitter against them. *Colos. 3. 19.*

Hear also what Saint Peter the Apostle of Christ, Who was himself a married man, saith unto them that are married, Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. *1 S. Pet. 3. 7.*

Hitherto ye have heard the duty of the husband toward the wife: Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul in the aforementioned Epistle to the Ephesians teacheth you thus; Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church; and he is the saviour of the body: Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing.

And

Visitation of the Sick.

And again he saith, Let the wife see that she reverence her husband. *Ephes. 5. 22.*

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson, Wives, submit yourselves unto your own husbands, as it is fit in the Lord. *Colos. 3. 18.*

Saint Peter also doth instruct you very well, thus saying, Ye wives be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of

wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy women also who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

1 S. Pet. 3. 1.

¶ It is convenient that the new married Persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.

The ORDER for the Visitation of the SICK.

¶ When any Person is sick, notice shall be given thereof to the Minister of the Parish, who coming into the sick Person's house, shall say,

PEACE be to this house, and to all that dwell in it.

¶ When he cometh into the sick man's presence, he shall say, kneeling down,

REMEMBER not, Lord, our iniquities, nor the iniquities of our fore-fathers. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

¶ Then the Minister shall say,

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant;

Answer. Which putteth his trust in thee.

Minister. Send him help from thy holy place.

Answer. And evermore mightily defend him.

Minister.

Visitation of the Sick.

Minister. Let the enemy have no advantage of him ;

Answer. Nor the wicked approach to hurt him.

Minister. Be unto him, O Lord, a strong tower,

Answer. From the face of his enemy.

Minister. O Lord, hear our prayers.

Answer. And let our cry come unto thee.

Minister.

O Lord, look down from heaven, behold, visit and relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety, through Jesus Christ our Lord.

Amen.

Hear us, Almighty and most merciful God and Saviour ; extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctifie, we beseech thee, this thy fatherly correction to him ; that the sense of his weakness may add strength to his faith, and seriousness to his repentance. That if it shall be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear, and to thy glory : or else give him grace so to take thy Visitation, that after this painful life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord, *Amen.*

¶ Then shall the Minister exhort the sick Person after this form, or other like.

DEarly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly that it is God's visitation. And for what cause soever this sickness is sent unto you, whether it be to try your Patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity ; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father ; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting your self wholly unto his will, it shall turn to your profit, and help you forward in the right way, that leadeth unto everlasting life.

¶ If the Person visited be very sick, then the Curate may end his Exhortation in this place, or else proceed.

TAke therefore in good part the chastisement of the Lord : for (as St. Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God

Utilitation of the Sick.

God dealeth with you as with Sons; for what Son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *Brother*, are written in holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian Persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life, is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently, I exhort you in the Name of God to remember the profession which you made unto God in your

Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge; by whom all must be judged without respect of persons; I require you to examine your self and your estate, both toward God and man; so that accusing and condemning your self for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgement. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith, saying thus,*

DOst thou believe in God the Father Almighty, maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Visitation of the Sick.

¶ *The sick Person shall answer,*
All this I steadfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all Persons that have offended him, and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him, for the better discharging of his Conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal Estates, whilst they are in health.*

¶ *These words before rehearsed, may be said before the Minister begin his Prayer, as he shall see cause.*

¶ *The Minister shall not omit earnestly to move such sick Persons as are of ability, to be liberal to the Poor.*

¶ *Here shall the sick Person be moved to make a special Confession of his sins, if he feel his Conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.*

Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ *And then the Priest shall say the Collect following.*

Let us pray.

O Most merciful God, who according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou remembrest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him* (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as he putteth *his* full trust only in thy mercy, impute not unto *him* *his* former sins; but strengthen *him* with thy blessed Spirit; and when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. Amen.

¶ *Then shall the Minister say this Psalm.*

In te, Domine, speravi. Psal. 71.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

Y

For

Visitation of the Sick.

For thou, O Lord God, art the thing that I long for : thou art my hope even from my youth.

Through thee have I been holden up ever since I was born : thou art he that took me out of my mother's womb ; my praise shall alway be of thee.

I am become as it were a monster unto many : but my sure trust is in thee.

O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age : forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying : God hath forsaken him, persecute him, and take him ; for there is none to deliver him.

Go not far from me, O God : my God, haste thee to help me.

Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour, that seek to do me evil.

As for me, I will patiently abide alway : and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now :

therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousnesses, O God, is very high, and great things are they that thou hast done : O God, who is like unto thee ?

Glory be to the Father, and to the Son : and to the holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Adding this.*

O Saviour of the world, who by thy cross and precious blood hast redeemed us, save us and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*
THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth do bowe and obey, be now and evermore thy defence, and make thee know and feel, that there is none other Name under heaven given to man ; in whom, and through whom thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

¶ *And after that shall say,*
UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his

Visitation of the Sick.

face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace both now and evermore. *Amen.*

A Prayer for a sick Child.

O Almighty God and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies sake. That if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies sake, in the name thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. *Amen.*

A Prayer for a sick Person when there appeareth small hope of recovery.

O Father of mercies, and God of all comfort, our only help in time of need; We flee unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decay-

eth, strengthen *him*, we beseech thee, so much the more continually with thy grace and holy Spirit in the inner man. Give *him* unfeigned repentance for all the errours of *his* life past, and stedfast faith in thy Son Jesus, that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us. Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. *Amen.*

A Commendatory Prayer for a sick Person at the point of departure.

O Almighty God, with whom do live the spirits of just men made perfect; after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear brother, into thy hands, as into the hands of a faithful Creatour, and most merciful Saviour; most humbly beseeching thee that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that

Communion of the Sick.

whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

A Prayer for Persons troubled in mind or in conscience.

O Blessed Lord, the Father of mercies, and the God of all comforts, we beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against him,

and makest him to possess his former iniquities; thy wrath lieth hard upon him, and his soul is full of trouble. But, O merciful God, who hast written thy holy word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give him a right understanding of himself, and of thy threats and promises, that he may neither cast away his confidence in thee, nor place it any where but in thee. Give him strength against all his temptations, and heal all his distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make him to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver him from fear of the enemy, and lift up the light of thy countenance upon him, and give him peace; through the merits and mediation of Jesus Christ our Lord. *Amen.*

The COMMUNION of the SICK.

As much as all mortal men be subject to many sudden perils, diseases and sicknesses, and ever uncertain what time they shall depart out of this life; therefore to the intent they may be always in a readiness to die whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of Pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick Person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he may give timely notice to the Curate, signifying also how many there are to communicate with him (which shall be three, or two at least) and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle and Gospel here following.

Burial of the Dead.

The Collect.

Almighty everliving God, maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant, visited with thine hand, and to grant that he may take his sickness patiently, and recover his bodily health (if it be thy gracious will) and whensoever his soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. 12. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth.

The Gospel. S. John. 5. 24.

Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

- ¶ After which, the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words [Ye that do truly, &c.]
- ¶ At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick Person.
- ¶ But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's body and blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.
- ¶ When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the Form of Visitation at the Psalm [In thee, O Lord, have I put my trust] and go straight to the Communion.
- ¶ In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.

The Order for the Burial of the DEAD.

- ¶ Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.
 - ¶ The Priest and Clerks meeting the Corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the grave, shall say or sing,
- I** Am the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die. *S. John 11. 25, 26.*

Burial of the Dead.

I Know that my Redemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body; yet in my flesh shall I see God: whom I shall see for my self, and mine eyes shall behold, and not another. *Job. 19. 25, 26, 27.*

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. *1 Tim. 6. 7. Job. 1. 21.*

After they are come into the Church, shall be read one or both of these Psalms following.

Dixi custodiam. Psal. 39.

I Said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

For I am a stranger with thee: and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Domine, refugium. Psal. 90.

Lord, thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

For

Burial of the Dead.

For a thousand years in thy sight
are but as yesterday : seeing that is
past as a watch in the night.

As soon as thou scatterest them,
they are even as a sleep : and fade a-
way suddenly like the grass.

In the morning it is green, and
groweth up : but in the evening it
is cut down, dried up, and withered.

For we consume away in thy dis-
pleasure : and are afraid at thy
wrathful indignation.

Thou hast set our misdeeds be-
fore thee : and our secret sins in
the light of thy countenance.

For when thou art angry, all our
days are gone : we bring our years
to an end, as it were a tale that is
told.

The days of our age are three-
score years and ten, and though
men be so strong that they come
to fourscore years : yet is their
strength then but labour and sor-
row : so soon passeth it away, and
we are gone.

But who regardeth the power
of thy wrath : for even thereaf-
ter as a man feareth, so is thy dis-
pleasure.

So teach us to number our days :
that we may apply our hearts un-
to wisdom.

Turn thee again, O Lord, at
the last : and be gracious unto thy
servants.

O satisfie us with thy mercy,
and that soon : so shall we rejoyce
and be glad all the days of our life.

Comfort us again, now after the
time that thou hast plagued us : and
for the years wherein we have suf-
fered adversity.

Shew thy servants thy work :
and their children thy glory.

And the glorious Majesty of the
Lord our God be upon us : prosper
thou the work of our hands upon
us, O prosper thou our handy-work.

Glory be to the Father, and to
the Son : and to the holy Ghost ;

As it was in the beginning, is
now, and ever shall be : world
without end. Amen.

*¶ Then shall follow the Lesson taken out of
the fifteenth Chapter of the former Epistle
of Saint Paul to the Corinthians.*

NOW is Christ risen from the
dead, and become the first
fruits of them that slept. For since
by man came death, by man came
also the resurrection of the dead.
For as in Adam all die, even so in
Christ shall all be made alive. But
every man in his own order : Christ
the first-fruits ; afterward they that
are Christ's, at his coming. Then
cometh the end, when he shall
have delivered up the kingdom to
God, even the Father ; when he
shall have put down all rule, and
all authority, and power. For he
must reign till he hath put all e-
nemies under his feet. The last e-
nemy that shall be destroyed is
death : for he hath put all things
under his feet. But when he saith,
all things are put under him, it is
manifest that he is excepted which
did put all things under him. And
when all things shall be subdued
unto him, then shall the Son also
himself be subject unto him, that
put all things under him, that God
may be all in all. Else what shall
they

Burial of the Dead:

they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoycing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with Beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to morrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead; It is sown in corruption; it is raised

in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickning spirit. Howbeit, that was not first which is spiritual; but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have born the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting?

Burial of the Dead.

sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ When they come to the grave, while the corps is made ready to be laid into the earth, the Priest shall say, or the Priest and the Clerk shall sing.

MAN that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee,

¶ Then while the earth shall be cast upon the body by some standing by, the Priest shall say,

FORASMUCH as it hath pleased Almighty God of his great mercy, to take unto himself the soul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ Then shall be said or sung,

I Heard a voice from heaven, saying unto me, Write; From henceforth blessed are the dead which die in the Lord: even so saith the spirit; for they rest from their labours. *Rev. 14. 13.*

¶ Then the Priest shall say,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest.

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity;

Churching of Women.

felicity, We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom, that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

The Collect.

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth, shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally; who also hath taught us (by his holy Apostle Saint Paul) not to be sorry as men

without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him, as our hope is this our *brother* doth, and that at the general resurrection in the last day we may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediatour and Redeemer. *Amen.*

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. *Amen.*

The Thanksgiving of Women after Child-birth, commonly called, The Churching of Women.

The woman at the usual time after her delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,

FOrasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of Child-birth, you shall therefore give hearty thanks unto God, and say,

(*¶ Then shall the Priest say this Psalm, Dilexi, quoniam. Psal. 116.*)

I Am well pleased: that the Lord hath heard the voice of my prayer.

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness, and called upon the Name of the Lord:

Churching of Women.

Lord : O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous : yea, our God is merciful.

The Lord preserveth the simple : I was in misery, and he helped me.

Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord : in the land of the living.

I believed, and therefore will I speak, but I was sore troubled : I said in my haste, All men are liars.

What reward shall I give unto the Lord : for all the benefits that he hath done unto me?

I will receive the cup of salvation : and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people : in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son : and to the holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Or this Psalm.

Nisi Dominus. Psal. 127.

EXcept the Lord build the house, their labour is but lost that build it.

Except the Lord keep the city : the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

Lo, Children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant : even so are the young children.

Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, and to the Son : and to the holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Then shall the Priest say,

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily Bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, And the power, and the glory, for ever and ever. Amen.

Minister.

O Lord, save this woman thy servant ;

Answer. Who putteth her trust in thee.

Commination.

Minister. Be thou to her a strong tower ;

Answer. From the face of her enemy.

Minister. Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister.

Let us pray.

O Almighty God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great

pain and peril of Child-birth ; Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

¶ *The woman that cometh to give her thanks, must offer accustomed offerings : and if there be a Communion, it is convenient that she receive the holy Communion.*

A COMMINATION.

Or Denouncing of God's anger and judgments against sinners, with certain Prayers to be used on the first day of Lent, and at other times, as the Ordinary shall appoint.

¶ *After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall in the Reading Pew or Pulpit, say,*

Brethren, in the Primitive Church, there was a godly discipline, that at the beginning of Lent, such persons as stood convicted of notorious sin, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord ; and that others admonished by their example, might be the more affraid to offend.

Instead whereof (until the said discipline may be restored again, which is much to be wished) it is thought good, that at this time (in the presence of you all) should be read the general Sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deu-

teronomy, and other places of Scripture ; and that ye should answer to every sentence, *Amen* : To the intent that being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance, and may walk more warily in these dangerous days ; fleeing from such vices, for which ye affirm with your own mouth the curse of God to be due.

Cursed is the man that maketh any carved or molten image, to worship it. *Deut. 27. 15.*

¶ *And the People shall answer and say. Amen.*

Minister. Cursed is he that curseth his father and mother. *v. 16.*

Answer. Amen.

Minister.

Commination.

Minist. Cursed is he that removeth his neighbour's land-mark. *v.* 17.

Answer. Amen.

Minist. Cursed is he that maketh the blind to go out of his way. *v.* 18.

Answer. Amen.

Minist. Cursed is he that perverteth the judgment of the stranger, the fatherless, and widow. *v.* 19.

Answer. Amen.

Minist. Cursed is he that smiteth his neighbour secretly. *v.* 24.

Answer. Amen.

Minist. Cursed is he that lieth with his neighbour's wife. *Lev.* 20. 10.

Answer. Amen.

Minist. Cursed is he that taketh reward to slay the innocent. *Deut.* 27. 25.

Answer. Amen.

Minist. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord. *Jer.* 17. 5.

Answer. Amen.

Minist. Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners. *S. Mat.* 25. 41. *1 Cor.* 6. 9, 10.

Answer. Amen.

Minister.

NOW seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of God, let us (remembering the dreadful judgment hanging over our heads, and always ready to fall upon us) return unto our Lord God with all contrition and meekness of heart; bewailing and

lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the axe put unto the root of the trees, so that every tree that bringeth not forth good fruit, is hewn down and cast into the fire. It is a fearful thing to fall into the hands of the living God: he shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For, lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obliuate sinners, through the stubbornness of their heart, have heaped unto themselves, which despised the goodness, patience, and long-sufferance of God, when he called them continually to repentance: Then shall they call upon me (saith the Lord) but I will not hear; they shall seek me early, but they shall not find me; and that because they hated know.

Commination

knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgment which shall be pronounced upon them, when it shall be said unto them, Go ye cursed into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh, when none can work: but let us, while we have the light, believe in the light, and walk as children of the light, that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow: and though they be like purple, yet they shall be made white as wooll. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction. Cast away from you all your ungodliness that ye have done, make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall

live. Although we have sinned yet have we an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring our selves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we will submit our selves unto him, and from henceforth walk in his ways; if we will take his easie yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: unto which he vouchsafe to bring us all, for his infinite mercy. *Amen.*

¶ Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm, Miserere mei, Deus.

Miserere mei, Deus, Psal. 51.

HAve mercy upon me, O God,
after thy great goodness

Commination.

according to the multitude of thy mercies, do away mine offences.

Wash me thoroughly from my wickedness : and cleanse me from my sin.

For I acknowledge my faults : and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter then snow.

Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoyce.

Turn thy face from my sins : and put out all my misdeeds.

Make me a clean heart, O God : and renew a right spirit within me.

Cast me not away from thy presence : and take not thy holy Spirit from me.

O give me the comfort of thy help again : and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue

shall sing of thy righteousness.

Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings, and oblations : then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son : and to the holy Ghost ;

Answer.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven ; Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Minister.

O Lord : save thy servants.

Answer.

That put their trust in thee.

Ministers.

Commination.

Minister.

Send unto them help from above.

Answer.

And evermore mightily defend them.

Minister.

Help us, O God our Saviour.

Answer.

And for the glory of thy Name deliver us; be merciful to us sinners, for thy Name's sake.

Minister.

O Lord, hear our prayer.

Answer.

And let our cry come unto thee.

Minister.

Let us pray.

O Lord, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldst not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burthen of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us, therefore, good Lord, spare thy

people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the People say this that followeth, after the Minister.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, and in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

¶ *Then the Minister alone shall say.*

The Lord bless us and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. *Amen.*

THE
PSALTER or PSALMS
OF
DAVID,

*After the Translation of the Great BIBLE, Pointed as they are to
be Sung or Said in CHURCHES.*

Morning Prayer. } { *Beatus vir qui*
The first day. } { *non abiit. Pf. 1.*

Blessed is the man that hath
not walked in the counsel
of the ungodly, nor stood
in the way of sinners : and
hath not sat in the seat of the
scornful.

2 But his delight is in the law of
the Lord : and in his law will he
exercise himself day and night.

3 And he shall be like a tree
planted by the water-side : that
will bring forth his fruit in due
season.

4 His leaf also shall not wither :
and look whatsoever he doeth, it
shall prosper.

5 As for the ungodly it is not so
with them : but they are like the
chaff which the wind scattereth a-
way from the face of the earth.

6 Therefore the ungodly shall
not be able to stand in the judg-
ment : neither the sinners in the
congregation of the righteous.

7 But the Lord knoweth the way
of the righteous : and the way of
the ungodly shall perish.

Quare fremuerunt gentes ? Psal. 2.

Why do the heathen so fur-
iously rage together : and
why do the people imagine a vain
thing ?

2 The kings of the earth stand
up, and the rulers take counsel to-
gether : against the Lord, and a-
gainst his anointed.

3 Let us break their bonds asun-
der : and cast away their cords from
us.

4 He that dwelleth in heaven
shall laugh them to scorn : the Lord
shall have them in derision.

5 Then shall he speak unto them
in his wrath : and vex them in his
fore displeasure.

6 Yet have I set my king : up-
on my holy hill of Sion.

7 I will preach the law, where-
of the Lord hath said unto me :
thou art my Son, this day have I
begotten thee.

8 Desire of me, and I shall give
thee the heathen for thine inheri-
tance : and the utmost parts of the
earth for thy possession.

9 Thou shalt bruise them with

A a

a rod

The i. day.

a rod of iron : and break them in pieces like a potters vessel.

10. Be wise now therefore, O ye kings : be learned, ye that are judges of the earth.

11 Serve the Lord in fear : and rejoyce unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way : if his wrath be kindled (yea, but a little) blessed are all they that put their trust in him.

Domine, quid multiplicati ? Psal. 3.

LOrd, how are they increased that trouble me : many are they that rise against me.

2 Many one there be that say of my soul : There is no help for him in his God.

3 But thou, O Lord, art my defender : thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice : and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again : for the Lord sustained me.

6 I will not be afraid for ten thousands of the people : that have set themselves against me round about.

7 Up, Lord, and help me, O my God, for thou smitest all mine enemies upon the cheek-bone : thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord : and thy blessing is upon thy people.

Cum invocarem. Psal. 4.

Hear me when I call, O God of my righteousness : thou hast set me at liberty when I was in

Psalms.

The i. day

trouble ; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour : and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly : when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.

5 Offer the Sacrifice of righteousness : and put your trust in the Lord.

6 There be many that say : who will shew us any good ?

7 Lord, lest thou up : the light of thy countenance upon us.

8 Thou hast put gladness in my heart : since the time that their corn and wine, and oyl increased.

9 I will lay me down in peace, and take my rest : for it is thou, Lord, only that makest me dwell in safety.

Verba mea, auribus. Psal. 5.

Ponder my words, O Lord : consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God : for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord : early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness : neither shall any evil dwell with thee.

5 Such as be foolish shall not stand

The 1. day.

Plalms.

The 1. day.

stand in thy sight : for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing : the Lord will abhor both the blood-thirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy : and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies : make thy way plain before my face.

9 For there is no faithfulness in his mouth : their inward parts are very wickedness.

10 Their throat is an open sepulchre : they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their own imaginations : cast them out in the multitude of their ungodliness ; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoyce : they shall ever be giving thanks, because thou defendest them ; they that love thy Name, shall be joyful in thee ;

13 For thou, Lord, wilt give thy blessing unto the righteous : and with thy favourable kindness wilt thou defend him as with a shield.

Evening } { *Domine, ne.*
Prayer. } { Psal. 6.

○ Lord, rebuke me not in thine indignation : neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak : O Lord, heal me, for my bones are vexed.

3 My soul also is sore troubled : but, Lord, how long wilt thou punish me ?

4 Turn thee, O Lord, and deliver my soul : O save me for thy mercies sake.

5 For in death no man remembereth thee : and who will give thee thanks in the pit ?

6 I am weary of my groaning, every night wash I my bed : and water my couch with my tears.

7 My beauty is gone for very trouble : and worn away because of all mine enemies.

8 Away from me, all ye that work vanity : for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition : the Lord will receive my prayer.

10 All mine enemies shall be confounded and sore vexed : they shall be turned back, and put to shame suddenly.

Domine, Deus meus. Psal. 7.

○ Lord my God, in thee have I put my trust : save me from all them that persecute me, and deliver me ;

2 Lest he devour my soul like a lion, and tear it in pieces : while there is none to help.

3 O Lord my God, if I have done any such thing : or if there be any wickedness in my hands ;

4 If I have rewarded evil unto him that dealt friendly with me : yea, I have delivered him that

The 1. day.

psalms.

The 1. day.

without any cause is mine enemy ;

5 Then let mine enemy persecute my soul, and take me : yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thy self, because of the indignation of mine enemies : arise up for me in the judgment that thou hast commanded.

7 And so shall the congregation of the people come about thee : for their sakes therefore lift up thy self again.

8 The Lord shall judge the people ; give sentence with me, O Lord : according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end : but guide thou the just.

10 For he righteous God : trieth the very hearts and reins.

11 My help cometh of God : who preserveth them that are true of heart.

12 God is a righteous judge, strong and patient : and God is provoked every day.

13 If a man will not turn, he will whet his sword : he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death : he ordaineth his arrows against the persecutors.

15 Behold, he travaileth with mischief : he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit : and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head : and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness : and I will praise the Name of the Lord most High.

Domine, Dominus noster. Psal. 8.

O Lord, our Governour, how excellent is thy Name in all the world : thou that hast set thy glory above the heavens !

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies : that thou mightest still the enemy and the avenger.

3 For I will consider thy heavens, even the works of thy fingers : the moon and the stars which thou hast ordained.

4 What is man, that thou art mindful of him : and the son of man, that thou visitest him ?

5 Thou madest him lower than the angels : to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands : and thou hast put all things in subjection under his feet ;

7 All sheep and oxen : yea, and the beasts of the field ;

8 The fowls of the air, and the fishes of the sea : and whatsoever walketh through the paths of the seas.

9 O Lord our Governour : how excel-

The 15. day.

Psalms.

The 15. day.

excellent is thy Name in all the world.

Morning } { *Confitebor tibi.*
Prayer. } { Psal. 9.

I Will give thanks unto thee, O Lord, with my whole heart : I will speak of all thy marvellous works.

2 I will be glad and rejoyce in thee : yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back : they shall fall and perish at thy presence.

4 For thou hast maintained my right, and my cause : thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly : thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end : even as the cities which thou hast destroyed ; their memorial is perished with them.

7 But the Lord shall endure for ever : he hath also prepared his seat for judgment.

8 For he shall judge the world in righteousness : and minister true judgment unto the people.

9 The Lord also will be a defence for the oppressed : even a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee : for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion : shew the people of his doings.

12 For when he maketh inquisition for blood, he remembreth them : and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord, consider the trouble which I suffer of them that hate me : thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion : I will rejoyce in thy salvation.

5 The heathen are sunk down in the pit that they made : in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgment : the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell : and all the people that forget God.

18 For the poor shall not alway be forgotten : the patient abiding of the meek shall not perish for ever.

19 Up Lord, and let not man have the upper hand : let the heathen be judged in thy sight.

20 Put them in fear, O Lord : that the heathen may know themselves to be but men.

Ut quid, Domine ? Psal. 10.

WHY standest thou so far off, O Lord : and hidest thy face in the needful time of trouble ?

2 The ungodly for his own lust doth persecute the poor : let them be taken in the crafty wiliness that they have imagined.

The ij. day.

Psalms.

The ij. day.

3 For the ungodly hath made boast of his own hearts desire : and speaketh good of the covetous whom God abhorreth.

4 The ungodly is so proud, that he careth not for God : neither is God in all his thoughts.

5 His ways are alway grievous : thy judgments are far above out of his sight : and therefore desieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down : there shall no harm happen unto me.

7 His mouth is full of cursing, deceit and fraud : under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets : and privily in his lurking dens doth he murder the innocent ; his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den : that he may ravish the poor.

10 He doth ravish the poor : when he getteth him into his net.

11 He falleth down and humbleth himself : that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten : he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand : forget not the poor.

14 Wherefore should the wicked blaspheme God : while he doth say in his heart, Tush, thou God carest not for it.

15 Surely thou hast seen it : for thou beholdest ungodliness and wrong.

16 That thou mayest take the matter into thy hand : the poor committeth himself unto thee ; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious : take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever : and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor : thou preparest their heart, and thine ear hearkeneth thereto.

20 To help the fatherless and poor unto their right : that the man of the earth be no more exalted against them.

In Domino confido. Psal. II.

IN the Lord put I my trust : how say ye then to my soul, that she should flee as a bird unto the hill.

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver : that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down : and what hath the righteous done ?

4 The Lord is in his holy temple : the Lords seat is in heaven.

5 His eyes consider the poor : and his eye-lidstry the children of men

6 The Lord alloweth the righteous : but the ungodly, and him that

The 11. day.

that delighteth in wickedness doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest : this shall be their portion to drink.

8 For the righteous Lord loveth righteousness : his countenance will behold the thing that is just.

Evening } { *Salvum me fac.*
Prayer. } { Psal. 12.

Help me, Lord, for there is not one godly man left : for the faithful are diminished from among the children of men.

2 They talk of vanity every one with his neighbour : they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitful lips : and the tongue that speaketh proud things.

4 Which have said, With our tongue will we prevail : we are they that ought to speak, who is lord over us?

5 Now for the comfortless troubles sake of the needy : and because of the deep sighing of the poor ;

6 I will up, saith the Lord : and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words : even as the silver, which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord : thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side : when they are exalted, the

Psalms.

The 11. day.

children of men are put to rebuke.

Usque quo, Domine ? Psal. 13.

How long wilt thou forget me, O Lord, for ever : how long wilt thou hide thy face from me ?

2 How long shall I seek counsel in my soul, and be so vexed in my heart : how long shall mine enemies triumph over me ?

3 Consider and hear me, O Lord my God : lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him : for if I be cast down, they that trouble me will rejoyce at it.

5 But my trust is in thy mercy : and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me : yea, I will praise the Name of the Lord most Highest.

Dixit insipiens. Psal. 14.

The fool hath said in his heart : There is no God,

2 They are corrupt, and become abominable in their doings : there is none that doeth good ; no not one.

3 The Lord looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived :

The liij. day.

deceived : the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness : their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known : there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief : eating up my people as it were bread, and call not upon the Lord ?

9 There were they brought in great fear, even where no fear was : for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor : because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion ? When the Lord turneth the captivity of his people : then shall Jacob rejoyce, and Israel shall be glad.

Morning } *Domine, quis habitabit ?*
Prayer. } Psal. 15.

Lord, who shall dwell in thy tabernacle : or who shall rest upon thy holy hill ;

2 Even he that leadeth an uncorrupt life : and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour : and hath not slandered his neighbour.

4 He that setteth not by himself,

Psalms.

The liij. day.

but is lowly in his own eyes : and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not though it were to his own hindrance.

6 He that hath not given his money upon usury : nor taken reward against the innocent.

7 Who so doeth these things shall never fall.

Conserua me, Domine. Psal. 16.

Preserve me, O God : for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord : Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints that are in the earth : and upon such as excel in virtue.

4 But they that run after another god : shall have great trouble.

5 Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup : thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning : my reins also chasten me in the night-season.

9 I have set God always before me : for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoyced : my flesh also shall rest in hope.

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11 For why? thou shalt not leave my soul in hell: neither shalt thou suffer thy holy One to see corruption.

12 Thou shalt shew me the path of life; in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

Exaudi, Domine. Psal. 17.

Hear the right, O Lord, consider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night season; thou hast tried me, and shalt find no wickedness in me: For I am utterly purposed that my mouth shall not offend.

4 Because of mens works that are done against the words of thy lips: I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths: that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of thy wings.

Psalms.

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9 From the ungodly that trouble me: mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in our way on every side: turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and as it were a lions whelp, lurking in secret places.

13 Up, Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire: and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

Evening } { *Deligam te, Domine.*
Prayer. } { Psal. 18.

I Will love thee, O Lord, my strength; the Lord is my strong rock, and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed

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Psalms.

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fed me : and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me : the snares of death overtook me.

5 In my trouble I will call upon the Lord : and complain unto my God.

6 So shall he hear my voice out of his holy temple : and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked : the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence : and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down : and it was dark under his feet.

10 He rode upon the cherubins, and did flie : he came flying upon the wings of the wind.

11 He made darkness his secret place : his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed : hail-stones, and coals of fire.

13 The Lord also thundred out of heaven, and the Highest gave his thunder : hail-stones, and coals of fire.

14 He sent out his arrows and scattered them : he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the

round world were discovered at thy chiding, O Lord : at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me : and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me : for they are too mighty for me.

18 They prevented me in the day of my trouble : but the Lord was my upholder.

19 He brought me forth, also into a place of liberty : he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing : according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord : and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws : and will not cast out his commandments from me.

23 I was also uncorrupt before him : and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing : and according unto the cleanness of my hands in his eye-sight.

25 With the holy thou shalt be holy : and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean : and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity : and shalt bring

The liij. day.

bring down the high looks of the proud.

28 Thou also shalt light my candle : the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men : and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way : the word of the Lord also is tried in the fire ; he is the defender of all them that put their trust in him.

31 For who is God, but the Lord : or who hath any strength, except our God,

32 It is God that girdeth me with strength of war : and maketh my way perfect.

33 He maketh my feet like harts feet : and setteth me up on high.

34 He teacheth mine hands to fight : and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation : thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go : that my foot-steps shall not slide.

37 I will follow upon mine enemies, and overtake them : neither will I turn again till I have destroyed them.

38 I will finite them, that they shall not be able to stand : but fall under my feet.

39 Thou hast girded me with strength unto the battel : thou shalt throw down mine enemies under me.

Psalms.

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40 Thou hast made mine enemies also to turn their backs upon me : and I shall destroy them that hate me,

41 They shall cry, but there shall be none to help them : yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind : I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people : and thou shalt make me the head of the heathen.

44 A people whom I have not known : shall serve me.

45 As soon as they hear of me they shall obey me : but the strange children shall dissemble with me.

46 The strange children shall fail : and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper : and praised be the God of my Salvation.

48 Even the God that seeth that I be avenged : and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries : thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles : and sing praises unto thy Name.

51 Great prosperity giveth he unto his King : and sheweth loving kindness unto David his Anointed, and unto his Seed for evermore.

The iv. day.

Morning } { *Cœli enarrant.*

Prayer. } { Psal. 19.

THe heavens declare the glory of God : and the firmament sheweth his handy-work.

2 One day telleth another : and one night certifieth another.

3 There is neither speech nor language : but their voices are heard among them.

4 Their sound is gone out into all lands : and their words into the ends of the world.

5 In them hath he set a tabernacle for the sun : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul : the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and joyce the heart : the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever : the judgments of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold : sweeter also than hony and the hony-comb.

11 Moreover by them is thy servant taught : and in keeping of them there is great reward.

Psalms.

The iv. day.

12 Who can tell how oft he offendeth : O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart : be alway acceptable in thy sight.

15 O Lord : my strength, and my redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord hear thee in the day of trouble : the Name of the God of Jacob defend thee.

2 Send thee help from the sanctuary : and strengthen thee out of Sion.

3 Remember all thy offerings : and accept thy burnt-sacrifice.

4 Grant thee thy hearts desire : and fulfil all thy mind.

5 We will joyce in thy salvation, and triumph in the Name of the Lord our God : the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will bear him from his holy heaven : even with the wholsom strength of his right hand.

7 Some put their trust in chariots, and some in horses : but we will remember the Name of the Lord our God.

8 They are brought down, and fallen : but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of heaven : when we call upon thee.

Domine,

The 16. day.

Psalms.

The 16. day.

Domine, in virtute tua. Psal. 21.

THe King shall rejoyce in thy strength, O Lord : exceeding glad shall he be of thy salvation.

2 Thou hast given him his hearts desire : and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness : and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life : even for ever and ever.

5 His honour is great in thy salvation : glory, and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity : and make him glad with the joy of thy countenance.

7 And why? because the King putteth his trust in the Lord : and in the mercy of the most Highest, he shall not miscarry.

8 All thine enemies shall feel thy hand : thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath : the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth : and their seed from among the children of men.

11 For they intended mischief against thee : and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight : and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength : so will we sing, and praise thy power.

Evening } { *Deus, Deus meus.*
Prayer. } { Psal. 22.

MY God, my God, look upon me, why hast thou forsaken me : and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou hearest not : and in the night-season also I take no rest.

3 And thou continuest holy : O thou worship of Israel.

4 Our Fathers hoped in thee : they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen : they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man : a very scorn of men, and the out cast of the people.

7 All they that see me, laugh me to scorn : they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him : let him deliver him, if he will have him.

9 But thou art he that took me out of my mothers womb : thou wast my hope when I hanged yet upon my mothers breasts.

10 I have been left unto thee ever since I was born : thou art my God even from my mothers womb.

11 O go not from me, for trouble is hard at hand : and there is none to help me.

12 Many oxen are come about me :

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Psalms.

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me : fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths : as it were a ramping, and a roring lion.

14 I am poured out like water, and all my bones are out of joynt : my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potherd, and my tongue cleaveth to my gums : and thou shalt bring me into the dust of death.

16 For many dogs are come about me : and the counsel of the wicked layeth siege against me.

17 They pierced my hands and my feet, I may tell all my bones : they stand staring and looking upon me.

18 They part my garments among them : and cast lots upon my vesture.

19 But be not thou far from me, O Lord : thou art my succour, haste thee to help me.

20 Deliver my soul from the sword : my darling from the power of the dog.

21 Save me from the lions mouth : thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren : in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him : magnifie him, all ye of the seed of Jacob, and fear him, all ye seed of Israel.

24 For he hath not despised nor abhorred the low estate of the poor :

he hath not hid his face from him but when he called unto him, he heard him.

25 My praise is of thee in the great congregation : my vows will I perform in the sight of them that fear him.

26 The poor shall eat, and be satisfied : they that seek after the Lord, shall praise him ; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord : and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lords : and he is the Governour among the people.

29 All such as be fat upon earth : have eaten, and worshipped.

30 All they that go down into the dust, shall kneel before him : and no man hath quickened his own soul.

31 My seed shall serve him : they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness : unto a people that shall be born, whom the Lord hath made.

Dominus regit me. Psa. 23.

THE Lord is my shepherd : therefore can I lack nothing.

2 He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

3 He shall convert my soul : and bring me forth in the paths of righteousness for his Names sake.

4 Yea, though I walk through the

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the valley of the shadow of death,
I will fear no evil : for thou art
with me, thy rod and thy staff com-
fort me.

5 Thou shalt prepare a table be-
fore me against them that trouble
me : thou hast anointed my head
with oyl, and my cup shall be full.

6 But thy loving kindness and
mercy shall follow me all the days
of my life : and I will dwell in the
house of the Lord for ever.

Morning } *Domini est terra.*

Prayer. } *Psal. 24.*

THe earth is the Lords, and all
that therein is : the compass
of the world, and they that dwell
therein.

2 For he hath founded it upon
the seas : and prepared it upon the
floods.

3 Who shall ascend into the hill
of the Lord : or who shall rise up in
his holy place ?

4 Even he that hath clean hands,
and a pure heart : and that hath
not lift up his mind unto vanity,
nor sworn to deceive his neigh-
bour.

5 He shall receive the blessing
from the Lord : and righteousness
from the God of his salvation.

6 This is the generation of them
that seek him : even of them that
seek thy face, O Jacob.

7 Lift up your heads, O ye
gates, and be ye lift up, ye everlast-
ing doors : and the king of glory
shall come in.

8 Who is the King of glory :
it is the Lord strong and mighty,
even the Lord mighty in battel.

9 Lift up your heads, O ye gates,
and be ye lift up, ye everlasting
doors : and the King of glory shall
come in.

10 Who is the King of glory :
even the Lord of hosts, he is the
King of glory.

Ad te, Domine, levavi. Psal. 25.

UNto thee, O Lord, will I lift
up my soul, my God, I have
put my trust in thee : O let me not
be confounded, neither let mine
enemies triumph over me.

2 For all they that hope in thee
shall not be ashamed : but such as
transgress without a cause shall be
put to confusion.

3 Shew me thy ways, O Lord :
and teach me thy paths.

4 Lead me forth in thy truth,
and learn me : for thou art the God
of my salvation ; in thee hath been
my hope all the day long.

5 Call to remembrance, O Lord,
thy tender mercies : and thy lo-
ving kindnesses, which have been
ever of old.

6 Oh remember not the sins, and
offences of my youth : but accord-
ing to thy mercy think thou upon
me, O Lord, for thy goodness.

7 Gracious and righteous is the
Lord : therefore will he teach sin-
ners in the way.

8 Them that are meek shall he
guide in judgment : and such as
are gentle, them shall he learn his
way.

9 All the paths of the Lord are
mercy and truth : unto such as
keep his covenant and his testimo-
nies.

10 For

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10 For thy Names sake, O Lord : be merciful unto my sin, for it is great.

11 What man is he that feareth the Lord : him shall he teach in the way that he shall choofe.

12 His foul shall dwell at ease : and his feed shall inherit the land.

13 The fecret of the Lord is among them that fear him : and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord : for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me : for I am defolate, and in misery.

16 The sorrows of my heart are enlarged : O bring thou me out of my troubles.

17 Look upon my adversity and misery : and forgive me all my sin.

18 Consider mine enemies how many they are : and they bear a tyrannous hate against me.

19 O keep my foul, and deliver me : let me not be confounded, for I have put my trust in thee.

20 Let perfectness, and righteous dealing wait upon me : for my hope hath been in thee.

21 Deliver Israel, O God : out of all his troubles.

Judica me, Domine. Psal. 26.

BE thou my Judge, O Lord, for I have walked innocently : my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me : try out my reins, and my heart.

3 For thy loving kindness is

ever before mine eyes : and I will walk in thy truth.

4 I have not dwelt with vain persons : neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked : and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord : and so will I go to thine altar ;

7 That I may shew the voice of thanksgiving : and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house : and the place where thine honour dwelleth.

9 O shut not up my soul with the finners : nor my life with the blood-thirsty ;

10 In whose hands is wickedness : and their right hand is full of gilts.

11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.

12 My foot standeth right : I will praise the Lord in the congregations.

Evening } { *Dominus illuminatio.*
Prayer. } { Psal. 27.

THe Lord is my light, and my salvation ; whom then shall I fear : the Lord is the strength of my life ; of whom then shall I be afraid ?

2 When the wicked, even mine enemies, and my foes came upon me to eat up my flesh : they stumbled, and fell.

3 Though an host of men were laid against me, yet shall not my heart

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heart be afraid : and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require : even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle : yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head : above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness : I will sing, and speak praises unto the Lord.

8 Harken unto my voice, O Lord, when I cry unto thee : have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face : thy face, Lord, will I seek.

10 O hide not thou thy face from me : nor cast thy servant away in displeasure.

11 Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

12 When my father, and my mother forsake me : the Lord taketh me up.

13 Teach me thy way, O Lord : and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against

me, and such as speak wrong.

15 I should utterly have fainted : but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lords leisure : be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad te, Domine. Psal. 28.

UNto thee will I cry, O Lord my strength : think no scorn of me, lest if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee : when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly, and wicked doers : which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds : and according to the wickedness of their own inventions.

5 Recompenſe them after the work of their hands : pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands : therefore shall he break them down, and not build them up.

7 Praised be the Lord : for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield, my heart hath trusted in him, and I am helped : therefore my

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heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength : and he is the wholsom defence of his anointed.

10 O save thy people, and give thy blessing unto thine inheritance : feed them, and set them up for ever.

Afferte Domino. Psal. 29.

BRing unto the Lord, O ye mighty, bring young rams unto the Lord : ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name : worship the Lord with holy worship.

3 It is the Lord that commandeth the waters : it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea ; the voice of the Lord is mighty in operation : the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees : yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf : Libanus also and Siron like a young unicorn.

7 The voice of the Lord divideth the flames of fire, the voice of the Lord shaketh the wilderness : yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes : in his temple doth every man speak of his honour.

9 The Lord sitteth above the water-flood : and the Lord remaineth a King for ever.

Psalms.

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10 The Lord shall Give strength unto his people ; the Lord shall give his people the blessing of peace.

Morning } { *Exaltabo te, Domine.*
Prayer. } { Psal. 30.

I Will magnifie thee, O Lord, for thou hast set me up : and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee : and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell : thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye saints of his : and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life : heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed : thou, Lord, of thy goodness hadst made my hill so strong.

7 Thoudidst turn thy face from me : and I was troubled.

8 Then cried I unto thee, O Lord : and gat me to my Lord right humbly.

9 What profit is there in my blood : when I go down to the pit ?

10 Shall the dust give thanks unto thee : or shall it declare thy truth ?

11 Hear, O Lord, and have mercy upon me : Lord, be thou my helper.

12 Thou hast turned my heaviness

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ness into joy : thou hast put off my sackcloth, and girdeth me with gladness.

12 Therefore shall every good man sing of thy praise without ceasing : O my God, I will give thanks unto thee for ever.

In te, Domine, speravi, Psal. 31.

IN thee, O Lord, have I put my trust : let me never be put to confusion, deliver me in thy righteousness.

2 Bowe down thine ear to me : make haste to deliver me.

3 And be thou my strong rock, and house of defence : that thou mayest save me.

4 For thou art my strong rock, and my castle : be thou also my guide, and lead me for thy Names sake.

5 Draw me out of the net that they have laid privily for me : for thou art my strength.

6 Into thy hands I commend my spirit : for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities : and my trust hath been in the Lord,

8 I will be glad, and rejoyce in thy mercy : for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble : and mine eye is consumed for very heaviness ; yea, my soul, and my body.

11 For my life is waxen old with

heaviness : and my years with mourning.

12 My strength faileth me, because of mine iniquity : and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me, and they that did see me without, conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind : I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude : and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord : I have said, Thou art my God.

17 My time is in thy hand, deliver me from the hand of mine enemies : and from them that persecute me.

18 Shew thy servant the light of thy countenance : and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee : let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence : which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentiful is thy goodness which thou hast laid up for them that fear thee : and that thou hast prepared for them that

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put their trust in thee, even before the sons of men !

22 Thou shalt hide them privily by thine own presence from the provoking of all men : thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord : for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said : I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer : when I cried unto thee.

26 O love the Lord, all ye his saints : for the Lord preserveth them that are faithful, and plentifully rewardeth the proud doer.

27 Be strong, and he shall establish your heart : all ye that put your trust in the Lord.

Evening } { *Beati, quorum.*
Prayer. } { Psal. 32.

Blessed is he whose unrighteousness is forgiven : and whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth no sin : and in whose spirit there is no guile.

3 For while I held my tongue : my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee : and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord : and so thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found : but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble : thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly : but who so putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoyce in the Lord : and be joyful all ye that are true of heart.

Exultate iusti. Psal. 33.

Rejoyce in the Lord, O ye righteous : for it becometh well the just to be thankful.

2 Praise the Lord with harp : sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song : sing praises lustily unto him with a good courage.

4 For the word of the Lord is true : and all his works are faithful.

5 He loveth righteousness and judg-

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judgment : the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made : and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap : and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the Lord : stand in awe of him, all ye that dwell in the world ;

9 For he spake and it was done : he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought : and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the Lord shall endure for ever : and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehovah : and blessed are the folk that he hath chosen to him, to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them : and understandeth all their works.

15 There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man : neither

shall he deliver any man by his great strength.

17 Behold the eye of the Lord is upon them that fear him : and upon them that put their trust in his mercy.

18 To deliver their soul from death : and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord : for he is our help, and our shield.

20 For our heart shall rejoyce in him : because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us : like as we do put our trust in thee.

Benedicam Domino. Psal. 34.

I Will alway give thanks unto the Lord : his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord : the humble shall hear thereof and be glad.

3 O praise the Lord with me : and let us magnifie his Name together.

4 I fought the Lord, and he heard me : yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened : and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that fear him : and delivereth them.

8 O taste and see, how gracious

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ous the Lord is : blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his Saints : for they that fear him, lack nothing.

10 The lions do lack, and suffer hunger : but they who seek the Lord, shall want no manner of thing that is good.

11 Come ye children, and hearken unto me : I will teach you the fear of the Lord.

12 What man is he that lusteth to live : and would fain see good days ?

13 Keep thy tongue from evil : and thy lips, that they speak no guile.

14 Eschew evil, and do good : seek peace and ensue it.

15 The eyes of the Lord are over the righteous : and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil : to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

19 Great are the troubles of the righteous : but the Lord delivereth him out of all.

20 He keepeth all his bones : so that not one of them is broken.

21 But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

22 The Lord delivereth the souls of his servants : and all they that put their trust in him, shall not be destitute.

Morning } { *Judica me, Domine.*
Prayer. } { Psal. 35.

PLead thou my cause, O Lord, with them that strive with me : and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler : and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me : say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame that seek after my soul : let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind : and the Angel of the Lord scattering them.

6 Let their way be dark and slippery : and let the Angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause : yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net that he hath laid privily, catch himself : that he may fall into his own mischief.

9 And, my soul, be joyful in the Lord : it shall rejoyce in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him that is

too strong for him : yea, the poor and him that is in misery, from him that spoileth him :

11 False witnesses did rise up : they laid to my charge things that I knew not.

12 They rewarded me evil for good : to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting : and my prayer shall turn into mine own comfort.

14 I behaved my self as though it had been my friend, or my brother : I went heavily as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together : yea, the very abjects came together against me unawares, making mows at me, and ceased not.

16 With the flatterers were busie mockers : who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this : O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation : I will praise thee among much people.

19 O let not them that are mine enemies, triumph over me ungodly : neither let them wink with their eyes, that hate me without a cause.

20 And why? their communicating is not for peace : but they

imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said : Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord : hold not thy tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel : avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteousness : and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it : neither let them say, We have devoured him.

26 Let them be put to confusion and shame together that rejoyce at my trouble : let them be clothed with rebuke and dishonour that boast themselves against me.

27 Let them be glad and rejoyce that favour my righteous dealing : yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness : and of thy praise all the day long.

Dixit injustus. Psal. 36.

MY heart sheweth me the wickedness of the ungodly : that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight : until his abominable sin be found out.

3 The

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3 The words of his mouth are unrighteous, and full of deceit : he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way : neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens : and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains : thy judgments are like the great deep.

7 Thou, Lord, shalt save both man and beast. How excellent is thy mercy, O God : and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house : and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life : and in thy light shall we see light.

10 O continue forth thy loving kindness unto them that know thee : and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me : and let not the hand of the ungodly cast me down.

12 There are they fallen all that work wickedness : they are cast down, and shall not be able to stand.

Evening } *Noli æmulari.*
Prayer. } Psal. 37.

Fret not thy self because of the ungodly : neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass : and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good : dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord : and he shall give thee thy hearts desire.

5 Commit thy way unto the Lord, and put thy trust in him : and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light : and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him : but grieve not thy self at him whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure : fret not thy self, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out : and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone : thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth : and shall be refreshed in the multitude of peace.

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12 The ungodly seeketh counsel against the just : and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn : for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow : to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart : and their bow shall be broken.

16 A small thing that the righteous hath : is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken : and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly : and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time : and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambs : yea, even as the smoke shall they consume away.

21 The ungodly borroweth, and payeth not again : but the righteous is merciful, and liberal.

22 Such as are blessed of God, shall possess the land : and they that are cursed of him, shall be rooted out.

23 The Lord ordereth a good man's going : and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away : for the Lord upholdeth him with his hand.

25 I have been young, and now am old : and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth : and his seed is blessed.

27 Flee from evil, and do the thing that is good : and dwell for evermore.

28 For the Lord loveth the thing that is right : he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished : as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land : and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom : and his tongue will be talking of judgment.

32 The law of his God is in his heart : and his goings shall not slide.

33 The ungodly seeth the righteous : and seeketh occasion to slay him.

34 The Lord will not leave him in his hand : nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land : when the ungodly shall perish, thou shalt see it.

36 I my self have seen the ungodly in great power : and flourishing like a green bay-tree.

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37 I went by, and lo, he was gone : I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last.

39 As for the transgressours, they shall perish together : and the end of the ungodly is, They shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord : who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them : he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Morning } *Domine, ne in furore.*

Prayer. } Psal. 38.

Put me not to rebuke, O Lord, in thine anger : neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me : and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure : neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head : and are like a fore burthen, to heavy for me to bear.

5 My wounds stink, and are corrupt : through my foolishness.

6 I am brought into so great trouble, and misery : that I go mourning all the day long.

7 For my loins are filled with a

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fore disease : and there is no whole part in my body.

8 I am feeble, and sore smitten : I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire : and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also that sought after my life, laid snares for me : and they that went about to do me evil, talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not : and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust : thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me : for when my foot slipped, they rejoyced greatly against me.

17 And I truly am set in the plague : and my heaviness is ever in my sight.

18 For I will confess my wickedness : and be sorry for my sin.

19 But mine enemies live, and are

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are mighty : and they that hate me wrongfully, are many in number.

20 They also that reward evil for good, are against me : because I follow the thing that good is.

21 Forfake me not, O Lord my God : be not thou far from me.

22 Hasten thee to help me : O Lord God of my salvation.

Dixi custodiam. Psal. 39.

I Said, I will take heed to my ways : that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

3 I held my tongue, and spake nothing : I kept silence, yea, even from good words ; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing, the fire kindled : and at the last I spake with my tongue.

5 Lord, let me know my end, and the number of my days : that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope : truly my hope is even in thee.

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9 Deliver me from all mine offences : and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth : for it was thy doing.

11 Take thy plague away from me : I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

14 For I am a stranger with thee, and a sojourner : as all my fathers were.

15 O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

Expectans expectavi. Psal. 40.

I Waited patiently for the Lord : and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth : even a thanksgiving unto our God.

4 Many shall see it, and fear : and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord : and turned not unto the proud, and to such as go about with lies.

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6 O Lord my God, great are the wondrous works which thou haſt done, like as be alſo thy thoughts, which are to us-ward : and yet there is no man that ordereth them unto thee.

7 If I ſhould declare them, and ſpeak of them : they ſhould be more than I am able to expreſs.

8 Sacrifice and meat-offering thou wouldeſt not : but mine ears haſt thou opened.

9 Burnt-offerings, and ſacrifice for ſin haſt thou not required : then ſaid I, Lo, I come.

10 In the volume of the book it is written of me, that I ſhould fulfil thy will, O my God : I am content to do it, yea, thy law is within my heart.

11 I have declared thy righteouſneſs in the great congregation : lo, I will not refrain my lips, O Lord, and that thou knoweſt.

12 I have not hid thy righteouſneſs within my heart : my talk hath been of thy truth, and of thy ſalvation.

13 I have not kept back thy loving mercy and truth : from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord : let thy loving kindneſs and thy truth alway preſerve me.

15 For innumerable troubles are come about me, my ſins have taken ſuch hold upon me, that I am not able to look up : yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleaſure

to deliver me : make haſte, O Lord, to help me.

17 Let them be aſhamed, and confounded together, that ſeek after my ſoul to deſtroy it : let them be driven backward, and put to rebuke, that wiſh me evil.

18 Let them be deſolate, and rewarded with ſhame : that ſay unto me, Lie upon thee, lie upon thee.

19 Let all thoſe that ſeek thee be joyful, and glad in thee : and let ſuch as love thy ſalvation ſay alway, The Lord be praiſed.

20 As for me, I am poor and needy : but the Lord careth for me.

21 Thou art my helper, and redeemer : make no long tarrying, O my God.

Evening } { *Beatus qui intelligit.*

Prayer. } { *Psalm. 41.*

Bless'd is he that conſidereth the poor and needy : the Lord ſhall deliver him in the time of trouble.

2 The Lord preſerve him, and keep him alive, that he may be bleſſed upon earth : and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth ſick upon his bed : make thou all his bed in his ſickneſs.

4 I ſaid, Lord, be merciful unto me : heal my ſoul, for I have ſinned againſt thee.

5 Mine enemies ſpeak evil of me : When ſhall he die, and his name periſh ?

6 And if he come to ſee me, he ſpeaketh vanity : and his heart conceiveth falſhood within himſelf,

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self, and when he cometh forth he telleth it.

7 All mine enemies whisper together against me : even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend, whom I trusted : who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord : raise thou me up again, and I shall reward them.

11 By this I know thou favour-est me : that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me : and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel : world without end. Amen.

Quemadmodum. Psal. 42.

Like as the hart desireth the water-brooks : so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God : when shall I come to appear before the presence of God ?

3 My tears have been my meat day and night : while they daily say unto me, Where is now thy God ?

4 Now when I think thereupon, I pour out my heart by my self : for I went with the multitude, and brought them forth into the house of God ;

5 In the voice of praise and

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thanksgiving : among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me ?

7 Put thy trust in God : for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me : therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes : all thy waves and storms are gone over me.

10 The Lord hath granted his loving kindness on the day-time : and in the night-season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me : Why go I thus heavily, while the enemy oppresseth me ?

12 My bones are smitten asunder as with a sword : while mine enemies that trouble me cast me in the teeth ;

13 Namely, while they say daily unto me : Where is now thy God ?

14 Why art thou so vexed, O my soul : and why art thou so disquieted within me ?

15 O put thy trust in God : for I will yet thank him, which is the help of my countenance, and my God.

Judica me, Deus. Psal. 43.

Give sentence with me, O God, and defend my cause against the

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the ungodly people : O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee : and why go I so heavily, while the enemy oppresseth me ?

3 O send out thy light, and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul : and why art thou so disquieted within me ?

6 O put thy trust in God : for I will yet give him thanks, which is the help of my countenance, and my God.

Morning } { *Deus, auribus.*
Prayer. } { Psal. 44.

WE have heard with our ears, O God, our fathers have told us : what thou hast done in their time of old.

2 How thou hast driven out the heathen with thy hand, and planted them in : how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword : neither was it their own arm that helped them.

4 But thy right hand, and thine arm, and the light of thy countenance : because thou hadst a favour unto them.

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5 Thou art my King, O God : send help unto Jacob.

6 Through thee will we overthrow our enemies : and in thy Name will we tread them under that rise up against us.

7 For I will not trust in my bow : it is not my sword that shall help me.

8 But it is thou that savest us from our enemies : and puttest them to confusion that hate us.

9 We make our boast of God all day long : and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion : and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies : so that they which hate us, spoil our goods.

12 Thou lettest us be eaten up like sheep : and hast scattered us among the heathen.

13 Thou sellest thy people for nought : and takest no money for them.

14 Thou makest us to be rebuked of our neighbours : to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen : and that the people shake their heads at us.

16 My confusion is daily before me : and the shame of my face hath covered me ;

17 For the voice of the slanderer, and blasphemers : for the enemy, and avenger.

18 And though all this be come upon us, yet do we not forget thee : nor

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nor behave our selves frowardly in thy covenant.

19 Our heart is not turned back : neither our steps gone out of thy way ;

20 No, not when thou hast smitten us into the place of dragons : and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange God : shall not God search it out ? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long : and are counted as sheep appointed to be slain.

23 Up, Lord, why sleepest thou : awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face : and forgettest our misery and trouble ?

25 For our soul is brought low, even unto the dust : our belly cleaveth unto the ground.

26 Arise, and help us : and deliver us for thy mercie's sake.

Eructavit cor meum. Psal. 45.

MY heart is indiring of a good matter : I speak of the things which I have made unto the King.

2 My tongue is the pen : of a ready writer.

3 Thou art fairer then the children of men : full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword up-

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on thy thigh, O thou most mighty : according to thy worship and renown.

5 Good luck have thou with thine honour : ride on because of the word of truth, of meekness and righteousness, and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee : even in the midst among the King's enemies.

7 Thy seat, O God, endureth for ever : the scepter of thy kingdom is a right scepter.

8 Thou hast loved righteousness, and hated iniquity : wherefore God, even thy God, hath anointed thee with the oyl of gladness above thy fellows.

9 All thy garments smell of Myrrhe, Aloes, and Cassia : out of the ivory palaces, whereby they have made thee glad.

10 King's daughters were among thy honourable women : upon thy right hand did stand the Queen in a vesture of gold wrought about with divers colours.

11 Hearken, O daughter, and consider, incline thine ear : forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty : for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift : like as the rich also among the people shall make their supplication before thee.

14 The King's daughter is all
glo-

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glorious within : her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needle-work : the virgins that be her fellows, shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought : and shall enter into the King's palace.

17 Instead of thy fathers thou shalt have children : whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another : therefore shall the people give thanks unto thee, world without end.

Deus noster refugium. Psal. 46.

God is our hope and strength : a very present help in trouble.

2 Therefore will we not fear though the earth be moved : and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell : and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God : the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed : God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved : but God hath shewed his voice, and the earth shall melt away.

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7 The Lord of hosts is with us : the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord : what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world : he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God : I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us : the God of Jacob is our refuge.

Evening } { *Omnes gentes, plaudite.*
Prayer. } { *Psal. 47.*

O Clap your hands together, all ye people : O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared : he is the great King upon all the earth.

3 He shall subdue the people under us : and the nations under our feet.

4 He shall choose out an heritage for us : even the worship of Jacob, whom he loved.

5 God is gone up with a merry noise : and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God : O sing praises, sing praises unto our King.

7 For God is the King of all the earth : sing ye praises with understanding.

8 God reigneth over the heathen : God sitteth upon his holy seat.

9 The princes of the people are joyned

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joyned unto the people of the God of Abraham : for God, which is very high exalted, doth defend the earth, as it were with a shield.

Magnus Dominus. Psal. 48.

Great is the Lord, and highly to be praised : in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth : upon the north-side lieth the city of the great King; God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth : are gathered, and gone by together.

4 They marvelled to see such things : they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow : as upon a woman in her travail.

6 Thou shalt break the ships of the sea : through the east-wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts; in the city of our God : God upholdeth the same for ever.

8 We wait for thy loving kindness, O God : in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the world's end : thy right hand is full of righteousness.

10 Let the mount Sion rejoyce, and the daughter of Juda be glad : because of thy judgments.

11 Walk about Sion, and go round about her : and tell the towers thereof.

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12 Mark well her bulwarks, set up her houses : that ye may tell them that come after.

13 For this God is our God for ever and ever : he shall be our guide unto death.

Audite hæc, omnes. Psal. 49.

O Hear ye this, all ye people : ponder it with your ears, all ye that dwell in the world.

2 High and low, rich and poor : one with another.

3 My mouth shall speak of wisdom : and my heart shall muse of understanding.

4 I will incline mine ear to the parable : and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness : and when the wickedness of my heels compasseth me round about ?

6 There be some that put their trust in their goods : and boast themselves in the multitude of their riches.

7 But no man may deliver his brother : nor make agreement unto God for him ;

8 For it cost more to redeem their souls : so that he must let that alone for ever ;

9 Yea, though he live long : and see not the grave.

10 For he seeth that wise men also die, and perish together : as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever : and that their dwelling-places shall endure from one generation to another,

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other, and call the lands after their own names.

12 Nevertheless, man will not abide in honour : seeing he may be compared unto the beasts that perish ; this is the way of them.

13 This is their foolishness : and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning : their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell : for he shall receive me.

16 Be not thou afraid, though one be made rich : or if the glory of his house be increased ;

17 For he shall carry nothing away with him, when he dieth : neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man : and so long as thou doest well unto thy self, men will speak good of thee.

19 He shall follow the generation of his fathers : and shall never see light.

20 Man being in honour hath no understanding : but is compared unto the beasts that perish.

Morning } *Deus deorum.*

Prayer. } Psal. 50.

THe Lord, even the most mighty God hath spoken : and called the world, from the rising up of the sun, unto the going down thereof.

21 Out of Sion hath God appeared : in perfect beauty.

3 Our God shall come and shall not keep silence : there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above : and the earth, that he may judge his people.

5 Gather my saints together unto me : those that have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousness : for God is Judge himself.

7 Hear, O my people, and I will speak : I my self will testify against thee, O Israel ; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings : because they were not always before me.

9 I will take no bullock out of thine house : nor he-goat out of thy folds.

10 For all the beasts of the forest are mine : and so are the cattel upon a thousand hills.

11 I know all the fowls upon the mountains : and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee : for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls flesh : and drink the blood of goats ?

14 Offer unto God thanksgiving : and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble : so will I hear thee, and

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and thou shalt praise me.

16 But unto the ungodly said God : Why dost thou preach my laws, and takest my covenant in thy mouth ;

17 Whereas thou hatest to be reformed : and hast cast my words behind thee ?

18 When thou sawest a thief, thou consentedst unto him : and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness : and with thy tongue thou hast set forth deceit.

20 Thou sattest and spakest against thy brother : yea, and hast slandered thine own mother's son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thy self : but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God : lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me : and to him that ordereth his conversation right, will I shew the salvation of God.

Miserere mei, Deus, Psal. 51.

HAve mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies, do away mine offences.

2 Wash me thoroughly from my wickedness : and cleanse me from my sin.

3 For I knowledge my faults : and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoyce.

9 Turn thy face from my sins : and put out all my misdeeds.

10 Make me a clean heart, O God : and renew a right spirit within me.

11 Cast me not away from thy presence : and take not thy holy Spirit from me.

12 O give me the comfort of thy help again : and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled

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troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

11 O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings, and oblations : then shall they offer young bullocks upon thine altar.

Quid gloriaris? Psal. 52.

WHY boastest thou thy self, thou tyrant : that thou canst do mischief;

2 Whereas the goodness of God : endureth yet daily ?

3 Thy tongue imagineth wickedness : and with lies thou cuttest like a sharp rasour.

4 Thou hast loved unrighteousness more than goodness : and to talk of lies more than righteousness.

5 Thou hast loved to speak all words that may do hurt : O thou false tongue.

6 Therefore shall God destroy thee for ever : he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear : and shall laugh him to scorn.

8 Lo, this is the man that took not God for his strength : but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God : my

trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou hast done : and I will hope in thy Name, for thy saints like it well.

Evening } { *Dixit insipiens,*
Prayer. } { Psal. 53.

THE foolish body hath said in his heart : There is no God.

2 Corrupt are they, and become abominable in their wickedness : there is none that doeth good.

3 God looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is also none that doeth good, no not one.

5 Are not they without understanding, that work wickedness : eating up my people as if they would eat bread ? they have not called upon God.

6 They were afraid where no fear was : for God hath broken the bones of him that besieged thee ; thou hast put them to confusion, because God hath despised them.

7 Oh that the salvation were given unto Israel out of Sion : Oh that the Lord would deliver his people out of captivity !

8 Then should Jacob rejoyce : and Israel should be right glad.

Deus, in nomine. Psal. 54.

SAve me, O God, for thy Name's sake : and avenge me in thy strength.

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2 Hear my prayer, O God : and hearken upon the words of my mouth.

3 For strangers are risen up against me : and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper : the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies : destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord : because it is so comfortable.

7 For he hath delivered me out of all my trouble : and mine eye hath seen his desire upon mine enemies.

Exaudi, Deus. Psal. 55.

Hear my prayer, O God : and hide not thy self from my petition.

2 Take heed unto me, and hear me : how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast : for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me : and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me : and an horrible dread hath overwhelmed me.

6 And I said, Oh that I had wings like a dove : for then would I flee away, and be at rest.

7 Lo, then would I get me away far off : and remain in the wilderness.

8 I would make haste to escape : because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them : for I have spied unrighteousness, and strife in the city.

10 Day and night they go about within the walls thereof : mischief also, and sorrow are in the midst of it.

11 Wickedness is therein : deceit and guile go not out of their streets.

12 For it is not an open enemy that hath done me this dishonour : for then I could have born it.

13 Neither was it mine adversary that did magnifie himself against me : for then peradventure I would have hid my self from him.

14 But it was even thou, my companion : my guide, and mine own familiar friend.

15 We took sweet counsel together : and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell : for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God : and the Lord shall save me.

18 In the evening, and morning, and at noon-day will I pray, and that instantly : and he shall hear my voice.

19 It is he that hath delivered my soul in peace, from the battel that was against me : for there were many with me.

20 Yea, even God that endurerh

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reth for ever, shall hear me, and bring them down : for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him : and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart : his words were smoother than oyl, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee : and shall not suffer the righteous to fall for ever.

24 And as for them : thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty, and deceitful men shall not live out half their days : nevertheless, my trust shall be in thee, O Lord.

Morning } *Miserere mei, Deus.*

Prayer. } *Psal. 56.*

BE merciful unto me, O God, for man goeth about to devour me : he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up : for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid : yet put I my trust in thee.

4 I will praise God, because of his word : I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words : all that they imagine, is to do me evil.

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6 They hold altogether, and keep themselves close : and mark my steps, when they lay wait for my foul.

7 Shall they escape for their wickedness : thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my sittings, put my tears into thy bottle : are not these things noted in thy book :

9 Whensoever I call upon thee, then shall mine enemies be put to flight : this I know ; for God is on my side.

10 In God's word will I rejoyce : in the Lord's word will I comfort me.

11 Yea, in God have I put my trust : I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows : unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling : that I may walk before God in the light of the living.

Miserere mei, Deus. Psal. 57.

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee : and under the shadow of thy wings shall be my refuge, until this tyranny be over-past.

2 I will call unto the most high God : even unto the God, that shall perform the cause which I have in hand

3 He shall send from heaven : and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and

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and truth : my soul is among lions.

5 And I lie even among the children of men, that are set on fire : whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thy self, O God, above the heavens : and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul : they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my hear is fixed : I will sing, and give praise.

9 Awake up, my glory ; awake lute and harp : I my self will awake right early.

10 I will give thanks unto thee, O Lord, among the people : and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens : and thy truth unto the clouds.

12 Set up thy self, O God, above the heavens : and thy glory above all the earth.

Si vere utique. Psal. 58.

ARe your minds set upon righteousness, O ye congregation : and do ye judge the thing that is right, O ye sons of men ?

2 Yea, ye imagine mischief in your heart upon the earth : and your hands deal with wickedness.

3 The ungodly are froward, even from their mother's womb : as soon as they are born, they go astray, and speak lies.

4 They are as venomous as the poison of a serpent : even like the deaf adder, that stoppeth her ears ;

5 Which refuseth to hear the voice of the charmer : charm he never so wisely.

6 Break their teeth, O God, in their mouths, smite the jaw-bones of the lions, O Lord : let them fall away like water that runneth apace, and when they shoot their arrows let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman : and let them not see the sun.

8 Or ever your pots be made hot with thorns : so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoyce when he seeth the vengeance : he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous : doubtless there is a God that judgeth the earth.

Evening } *Eripe me de inimicis.*

Prayer. } Psal. 59.

Deliver me from mine enemies, O God : defend me from them that rise up against me.

2 O deliver me from the wicked doers : and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul : the mighty men are gathered against me without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault : arise thou therefore to help me, and behold.

5 Stand

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5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen : and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening : they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips : for who doth hear :

8 But thou, O Lord, shalt have them in derision : and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee : for thou art the God of my refuge.

10 God sheweth me his goodness plenteously : and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it : but scatter them abroad among the people, and put them down, O Lord our defence.

12 For the sin of their mouth, and for the words of their lips they shall be taken in their pride : and why ; their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish : and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return : grin like a dog, and will go about the city.

15 They will run here and there for meat : and grudge if they be not satisfied.

16 As for me, I will sing of thy

power, and will praise thy mercy betimes in the morning : for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing : for thou, O God, art my refuge and my merciful God.

Deus, repulisti nos. Psal. 65.

O God, thou hast cast us out, and scattered us abroad : thou hast also been displeased, O turn thee unto us again.

2 Thou hast moved the land and divided it : heal the fores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things : thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee : that they may triumph because of the truth.

5 Therefore were thy beloved delivered : help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoyce and divide Sichem : and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head ; Juda is my law-giver,

8 Moab is my washpot, over Edom will I cast out my shoe : Philistia, be thou glad of me.

9 Who will lead me into the strong city : who will bring me into Edom ?

10 Hast not thou cast us out, O God : Wilt not thou, O God, go out with our hosts ?

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11 O be thou our help in trouble : for vain is the help of man.

12 Through God will we do great acts : for it is he that shall tread down our enemies.

Exaudi, Deus. Psal. 61.

Hear my crying, O God : give ear unto my prayer.

2 From the ends of the earth will I call upon thee : when my heart is in heaviness.

3 O set me up upon the rock that is higher than I : for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever : and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires : and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life : that his years may endure throughout all generations.

7 He shall dwell before God for ever : O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto thy Name : that I may daily perform my vows.

Morning } { *Nonne Deo.*

Prayer. } { *Psal. 62.*

MY soul truly waiteth still upon God : for of him cometh my salvation.

2 He verily is my strength and my salvation : he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man : ye shall be slain all the sort of you ;

yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt : their delight is in lies, they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God : for my hope is in him.

6 He truly is my strength, and my salvation : he is my defence, so that I shall not fall.

7 In God is my health and my glory : the rock of my might, and in God is my trust.

8 O put your trust in him alway, ye people : pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity : the children of men are deceitful upon the weights, they are altogether lighter than vanity it self.

10 O trust not in wrong and robbery, give not your selves unto vanity : if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same : That power belongeth unto God ;

12 And that thou, Lord, art merciful : for thou rewardest every man according to his work.

Deus, Deus meus. Psal. 63.

O God, thou art my God : early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee : in a barren and dry land where no water is.

3 Thus have I looked for thee

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in holiness : that I might behold thy power and glory.

4 For thy loving kindness is better than the life it self : my lips shall praise thee.

5 As long as I live will I magnifie thee on this manner : and lift up my hands in thy Name.

6 My soul shall be satisfied even as it were with marrow and fatness : when my mouth praiseth thee with joyful lips.

7 Have I not remembred thee in my bed : and thought upon thee when I was waking?

8 Because thou hast been my helper : therefore under the shadow of thy wings will I rejoyce.

9 My soul hangeth upon thee : thy right hand hath upholden me.

10 These also that seek the hurt of my soul : they shall go under the earth.

11 Let them fall upon the edge of the sword : that they may be a portion for foxes.

12 But the King shall rejoyce in God ; all they also that swear by him, shall be commended : for the mouth of them that speak lies shall be stopped.

Exaudi, Deus. Psal. 64.

Hear my voice, O God, in my prayer : preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward : and from the insurrection of wicked doers.

3 Who have whet their tongue like a sword : and shoot out their arrows, even bitter words.

4 That they may privily shoot

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at him that is perfect : suddenly do they hit him, and fear not.

5 They encourage themselves in mischief : and commune among themselves, how they may lay snares, and say, that no man shall see them.

6 They imagine wickedness, and practise it : that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow : that they shall be wounded.

8 Yea, their own tongue shall make them fall : inasmuch that whoso seeth them shall laugh them to scorn.

9 And all men that see it, shall say, This hath God done : for they shall perceive that it is his work.

10 The righteous shall rejoyce in the Lord, and put his trust in him : and all they that are true of heart, shall be glad.

Evening } *Te decet hymnus.*

Prayer } *Psal. 65.*

THou, O God, art praised in Sion : and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer : unto thee shall all flesh come.

3 My misdeeds prevail against me : O be thou merciful unto our sins.

4 Blessed is the man whom thou choosest, and receivest unto thee : he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God

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God of our salvation : thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains : and is girded about with power.

7 Who stilleth the raging of the sea : and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth, shall be afraid at thy tokens : thou that makest the out-goings of the morning and evening to praise thee.

9 Thou visitest the earth, and bledest it : thou makest it very plentiful.

10 The river of God is full of water : thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof : thou makest it soft with the drops of rain, and bledest the increase of it.

12 Thou crownest the year with thy goodness : and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness : and the little hills shall rejoyce on every side.

14 The folds shall be full of sheep : the valleys also shall stand so thick with corn, that they shall laugh and sing.

Jubilate Deo. Psal. 66.

O Be joyful in God, all ye lands : sing praises unto the honour of his Name, make his praise to be glorious.

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2 Say unto God, O how wonderful art thou in thy works : through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee : sing of thee, and praise thy Name.

4 O come hither, and behold the works of God : how wonderful he is in is doing toward the children of men.

5 He turned the sea into dry land : so that they went through the water on foot ; there did we rejoyce thereof.

6 He ruleth with his power for ever, his eyes behold the people : and such as will not believe, shall not be able to exalt themselves.

7 O praise our God, ye people : and make the voice of his praise to be heard ;

8 Who holdeth our soul in life : and suffereth not our feet to slip.

9 For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare : and laidst trouble upon our loins.

11 Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offerings : and will pay thee my vows which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense

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of rams : I will offer bullocks and goats.

14 O come, hither, and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

16 I called unto him with my mouth : and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart : the Lord will not hear me.

17 But God hath heard me : and considered the voice of my prayer.

18 Praised be God, who hath not cast out my prayer : nor turned his mercy from me.

Deus misereatur. Psal. 67.

God be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us.

2 That thy way may be known upon earth : thy saving health among all nations.

3 Let the people praise thee, O God : yea, let all the people praise thee.

4 O let the nations rejoyce and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God : let all the people praise thee.

6 Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

7 God shall bless us : and all the ends of the world shall fear him.

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Morning } { *Exurgat Deus.*
Prayer. } { Psal. 68.

Let God arise, and let his enemies be scattered : let them also that hate him, flee before him.

2 Like as the smoke vanisheth so shalt thou drive them away : and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad, and rejoyce before God : let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name : magnifie him that rideth upon the heavens, as it were upon an horse ; praise him in his Name, yea, and rejoyce before him.

5 He is a father of the fatherless, and defendeth the cause of the widows : even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity : but letteth the runagates continue in scarceness.

7 O God, when thou wentest forth before the people : when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God : even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance : and refreshedst it when it was weary.

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10 Thy congregation shall dwell therein : for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word : great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited : and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove : that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake : then were they as white as snow in Salmon.

15 As the hill of Basan, so is God's hill : even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is God's hill, in the which it pleaseth him to dwell : yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels : and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men : yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily : even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation : God

is the Lord, by whom we escape death.

21 God shall wound the head of his enemies : and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan : mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies : and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest : how thou my God and King goest in the sanctuary.

25 The fingers go before, the minstrels follow after : in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations : from the ground of the heart.

27 There is little Benjamin their ruler, and the prince of Juda their counsel : the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee : stablish the thing, O God, that thou hast wrought in us,

29 For thy Temple's sake at Jerusalem : so shall kings bring presents unto thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver :
and

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and when he hath scattered the people that delight in war,

31 Then shall the princes come out of Egypt : the Morians land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth : O sing praises unto the Lord,

33 Who sitteth in the heavens over all from the beginning : lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel : his worship and strength is in the clouds.

35 O God, wonderful art thou in thy holy places : even the God of Israel ; he will give strength and power unto his people ; blessed be God.

Evening } { *Saluum me fac.*

Prayer. } { Psal. 69.

SAve me, O God : for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is : I am come into deep waters, so that the floods run over me.

3 I am weary of crying, my throat is dry : my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause, are more than the hairs of my head : they that are mine enemies, and would destroy me guiltless, are mighty.

5 I pay them the things that I never took : God, thou knowest my simpleness, and my faults are not hid from thee.

6 Let not them that trust in

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thee, O Lord God of hosts, be ashamed for my cause : let not those that seek thee, be confounded through me, O Lord God of Israel.

7 And why ? for thy sake have I suffered reproof : shame hath covered my face.

8 I am become a stranger unto my brethren : even an alien unto my mother's children.

9 For the zeal of thine house hath even eaten me : and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept and chastened my self with fasting : and that was turned to my reproof.

11 I put on sackcloth also : and they jested upon me.

12 They that sit in the gates, speak against me : and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee : in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy : even in the truth of thy salvation.

15 Take me out of the mire, that I sink not : O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up : and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving kindness is comfortable : turn thee unto me, according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble : O haste thee, and hear me.

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19 Draw nigh unto my soul and save it : O deliver me because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour : mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heaviness : I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat : and when I was thirsty, they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal : and let the things that should have been for their wealth, be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not : and ever bowe thou down their backs.

25 Pour out thine indignation upon them : and let thy wrathfull displeasure take hold of them.

26 Let their habitation be void : and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten : and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another : and not come into thy righteousness.

29 Let them be wiped out of the book of the living : and not be written among the righteous.

30 As for me, when I am poor and in heaviness : thy help, O God, shall lift me up.

31 I will praise the name of God with a song : and magnifie it with thanksgiving.

32 This also shall please the Lord : better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad : seek ye after God, and your soul shall live.

34 For the Lord heareth the poor : and despiseth not his prisoners.

35 Let heaven and earth praise him : the sea and all that moveth therein.

36 For God will save Sion, and build the cities of Juda : that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it : and they that love his name, shall dwell therein.

Deus in adiutorium. Psal. 70.

Haste thee, O God, to deliver me : make haste to help me, O Lord.

2 Let them be ashamed and confounded, that seek after my soul : let them be turned backward and put to confusion, that wish me evil.

3 Let them for their reward be soon brought to shame : that cry over me, There, there.

4 But let all those that seek thee, be joyful and glad in thee : and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor, and in misery : haste thee unto me, O God.

6 Thou art my helper, and my Redeemer : O Lord, make no long tarrying.]

MORNING

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Morning } *In te, Domine, speravi.*
Prayer. } Psal. 71.

IN thee, O Lord, have I put my trust, let me never be put to confusion : but rid me and deliver me in thy righteousness ; incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may alway resort : thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly : out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for : thou art my hope even from my youth.

5 Through thee have I been holden up ever since I was born : thou art he that took me out of my mother's womb ; my praise shall be always of thee.

6 I am become as it were a monster unto many : but my sure trust is in thee.

7 O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age : forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying : God hath forsaken him, persecute him, and take him ; for there is none to deliver him.

10 Go not far from me, O God : my God, haste thee to help me.

11 Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour, that seek to do me evil.

12 As for me, I will patiently abide alway : and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

14 I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high : and great things are they that thou hast done ; O God, who is like unto thee ?

18 O what great troubles and adversities hast thou shewed me ! and yet didst thou turn and refresh me : yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour : and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick : unto thee will I sing upon

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upon the harp, O thou holy One of Israel.

21 My lips will be fain when I sing unto thee : and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long : for they are confounded and brought unto shame, that seek to me evil.

Deus, judicium. Psal. 72.

Give the King thy judgements, O God : and thy righteousness unto the King's son.

2 Then shall he judge thy people according unto right : and defend the poor.

3 The mountains also shall bring peace : and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right : defend the children of the poor, and punish the wrongdoer.

5 They shall fear thee, as long as the sun and moon endureth : from one generation to another.

6 He shall come down like the rain into a fleece of wool : even as the drops that water the earth.

7 In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other : and from the flood unto the worlds end.

9 They that dwell in the wilderness shall kneel before him : his enemies shall lick the dust.

10 The kings of Tharsis, and of the isles shall give presents : the

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kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him : all nations shall do him service.

12 For he shall deliver the poor, when he crieth : the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy : and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong : and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia : prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills : his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever, his Name shall remain under the sun among the posterities : which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel : which only doeth wondrous things ;

19 And blessed be the Name of his majesty for ever : and all the earth shall be filled with his Majesty. Amen, Amen.

Evening } *Quam bonus Israel.*

Prayer. } Psal. 73.

TRuly God is loving unto Israel : even unto such as are of a clean heart.

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2 Nevertheless, my feet were almost gone : my treadings had well-nigh slipped.

3 And why ? I was grieved at the wicked : I do also see the ungodly in such prosperity.

4 For they are in no peril of death : but are lusty and strong.

5 They come in no misfortune like other folk : neither are they plagued like other men.

6 And this is the cause that they are so holden with pride : and overwhelmed with cruelty.

7 Their eyes swell with fatness : and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy : their talking is against the most High.

9 For they stretch forth their mouth unto the heaven : and their tongue goeth through the world.

10 Therefore fall the people unto them : and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it : is there knowledge in the most High ?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession : and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished : and chastened every morning.

14 Yea, and I had almost said even as they : but lo, then I should have condemned the generation of thy children.

15 Then thought I to under-

stand this : but it was too hard for me.

16 Until I went into the sanctuary of God : then understood I the end of these men ;

17 Namely, how thou dost set them in slippery places : and castest them down, and destroyest them.

18 Oh how suddenly do they consume : perish, and come to a fearful end !

19 Yea, even like as a dream when one awaketh : so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved : and it went even through my reins.

21 So foolish was I, and ignorant : even as it were a beast before thee.

22 Nevertheless, I am always by thee : for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel : and after that receive me with glory.

24 Whom have I in heaven but thee : and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart fail-eth : but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish : thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God : and to speak

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Speak of all thy works in the gates
of the daughter of Sion.

Ut quid, Deus. Psal. 74.

O God, wherefore art thou absent from us so long : why is thy wrath so hot against the sheep of thy pasture ?

2 O think upon thy congregation : whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance : and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy : which hath done evil in thy sanctuary.

5 Thine adversaries rore in the midst of thy congregations : and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees : was known to bring it to an excellent work.

7 But now they break down all the carved work thereof : with axes and hammers.

8 They have set fire upon thy holy places : and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether : thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more : no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour : how long shall the enemy blaspheme thy Name, for ever ?

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12 Why withdrawest thou thy hand : why pluckest thou not thy right hand out of thy bosom to consume the enemy ?

13 For God is my King of old : the help that is done upon earth, he doth it himself.

14 Thou didst divide the sea through thy power : thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces : and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks : thou driedst up mighty waters.

17 The day is thine, and the night is thine : thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth : thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked : and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

21 Look upon the covenant : for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed : but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause : remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies : the presumption of them that hate thee, increaseth ever more and more.

Morning } *Confitebimur tibi*
Prayer. } *Pfal. 75.*

U Nto thee, O God, do we give thanks : yea, unto thee do we give thanks.

2 Thy Name also is so high : and that do thy wondrous works declare.

3 When I receive the congregation : I shall judge according unto right.

4 The earth is weak, and all the inhabitants thereof : I bear up the pillars of it.

5 I said unto the fools, Deal not so madly : and to the ungodly, Set not up your horn.

6 Set not up your horn on high : and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west : nor yet from the south.

8 And why ? God is the Judge : he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red : it is full mixt, and he poureth out of the same.

10 As for the dregs thereof : all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob : and praise him for ever.

12 All the horns of the ungodly also will I break : and the horns of the righteous shall be exalted.

Notus in Judea. Psal. 76.

I N Jury is God known : his Name is great in Israel.

2 At Salem is his tabernacle : and his dwelling in Sion.

3 There brake he the arrows of the bow : the shield, the sword, and the battel.

4 Thou art of more honour and might : than the hills of the robbers.

5 The proud are robbed, they have slept their sleep : and all the men whose hands were mighty, have found nothing.

6 At thy rebuke, O God of Jacob : both the chariot and horse are fallen.

7 Thou, even thou art to be feared : and who may stand in thy sight when thou art angry ?

8 Thou didst cause thy judgment to be heard from heaven : the earth trembled, and was still,

9 When God arose to judgement : and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise : and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him : bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes : and is wonderful among the kings of the earth.

Vocem ad Dominum. Psal. 77.

I Will cry unto God with my voice : even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I fought

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fought the Lord : my sore ran, and ceased not in the night-season ; my soul refused comfort.

3 When I am in heaviness, I will think upon God : when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking : I am so feeble that I cannot speak.

5 I have considered the days of old : and the years that are past.

6 I call to remembrance my song : and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever : and will he be no more intreated ?

8 Is his mercy clean gone for ever : and is his promise come utterly to an end for evermore ?

9 Hath God forgotten to be gracious : and will he shut up his lovingkindness in displeasure ?

10 And I said, It is mine own infirmity : but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord : and call to mind thy wonders of old time.

12 I will think also of all thy works : and my talking shall be of thy doings.

13 Thy way, O God, is holy : who is so great a God, as our God ?

14 Thou art the God that doest wonders : and hast declared thy power among the people.

15 Thou hast mightily delivered thy people : even the sons of Jacob and Joseph.

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16 The waters saw thee, O God, the waters saw thee, and were afraid : the depths also were troubled.

17 The clouds poured out water, the air thundred : and thine arrows went abroad.

18 The voice of thy thunder was heard round about : the lightnings shone upon the ground, the earth was moved, and shook with all.

19 Thy way is in the sea, and thy paths in the great waters : and thy footsteps are not known

20 Thou leddest thy people like sheep : by the hand of Moses and Aaron.

Evening } { *Attendite, popule.*

Prayer. } { Psal. 78.

Hear my law, O my people ; incline your ears unto the words of my mouth.

2 I will open my mouth in a parable : I will declare hard sentences of old ;

3 Which we have heard and known : and such as our fathers have told us ;

4 That we should not hide them from the children of the generations to come : but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law : which he commanded our forefathers to teach their children ;

6 That their posterity might know it : and the children which were yet unborn ;

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7 To the intent, that when they came up : they might shew their children the same ;

8 That they might put their trust in God : and not to forget the works of God, but to keep his commandments ;

9 And not to be as their forefathers, a faithless and stubborn generation : a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God ;

10 Like as the children of Ephraim : who being harnessed, and carrying bows, turned themselves back in the day of battel.

11 They kept not the covenant of God : and would not walk in his law ;

12 But forgot what he had done : and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt : even in the field of Zoan.

14 He divided the sea, and let them go through : he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud : and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness : and gave them drink thereof, as it had been out of the great depth

17 He brought waters out of the stony rock : so that it gushed out like the rivers.

18 Yet for all this they sinned more against him : and provoked the most Highest in the wilderness.

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19 They tempted God in their hearts : and required meat for their lust.

20 They spake against God also, saying : shall God prepare a table in the wilderness ?

22 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal : but can he give bread also, or provide flesh for his people ?

22 When the Lord heard this, he was wroth : so the fire was kindled in Jacob, and there came up heavy displeasure against Israel ;

23 Because they believed not in God : and put not their trust in his help.

24 So he commanded the clouds above : and opened the doors of heaven.

25 He rained down Manna also upon them for to eat : and gave them food from heaven.

26 So man did eat Angels food for he sent them meat enough.

27 He caused the east-wind to blow under heaven : and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust : and feathered fowls like as the sand of the sea.

29 He let it fall among their tents : even round about their habitation.

30 So they did eat, and were well filled, for he gave them their own desire : they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of

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of God came upon them, and slew the wealthiest of them : yea, and smote down the chosen men that were in Israel.

23 But for all this they sinned yet more : and believed not his wondrous works.

33 Therefore their days did he consume in vanity : and their years in trouble.

34 When he slew them, they fought him : and turned them early, and enquired after God.

35 And they remembered that God was their strength : and that the high God was their redeemer.

36 Nevertheless, they did but flatter him with their mouth : and dissembled with him in their tongue.

37 For their heart was not whole with him : neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds : and destroyed them not.

39 Yea, many a time turned he his wrath away : and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh : and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness : and grieved him in the desert.

42 They turned back and tempted God : and moved the holy One in Israel.

43 They thought not of his hand : and of the day when he delivered them from the hand of the enemy ;

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44 How he had wrought his miracles in Egypt : and his wonders in the field of Zoan.

45 He turned their waters into blood : so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up : and frogs to destroy them.

47 He gave their fruit unto the caterpillar : and their labour unto the grasshopper.

48 He destroyed their vines with hail-stones : and their mulberry-trees with the frost.

49 He smote their cattel also with hail-stones : and their flocks with hot thunder-bolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure, and trouble : and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death : but gave their life over to the pestilence.

52 And smote all the first-born in Egypt : the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep : and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear : and overwhelmed their enemies with the sea.

55 And broughgt them within the borders of his sanctuary : even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before

before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God : and kept not his testimonies ;

58 But turned their backs, and fell away like their forefathers : starting aside like a broken bow.

59 For they grieved him with their hill-altars : and provoked him to displeasure with their images.

60 When God heard this, he was wrath : and took sore displeasure at Israel ;

61 So that he forsook the tabernacle in Silo : even the tent that he had pitched among men.

62 He delivered their power into captivity : and their beauty into the enemy's hand.

63 He gave his people over also unto the sword : and was wrath with his inheritance.

64 The fire consumed their young men : and their maidens were not given to marriage.

65 Their priests were slain with the sword : and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep : and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts : and put them to a perpetual shame.

68 He refused the tabernacle of Joseph : and chose not the tribe of Ephraim ;

69 But chose the tribe of Juda : even the hill of Sion which he loved.

70 And there he built his temple on high : and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant : and took him away from the sheep-folds.

72 As he was following the ewes great with young ones, he took him : that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart : and ruled them prudently with all his power.

Morning } { *Deus, venerunt.*
Prayer. } { Psal. 79.

O God, the heathen are come into thine inheritance : thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air : and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem : and there was no man to bury them.

4 We are become an open shame to our enemies : a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry : shall thy jealousy burn like fire for ever ?

6 Pour out thine indignation upon the heathen that have not known thee : and upon the kingdoms that have not called upon thy Name.

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7 For they have devoured Jacob: and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be merciful unto our sins for thy Name's sake.

10 Wherefore do the heathen say: Where is now their God?

11 O let the vengeance of thy servants blood that is shed: be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy where-with our neighbours have blasphemed thee: reward thou them, O Lord, seven-fold into their bosom.

14 So we that are thy people and sheep of thy pasture, shall give thee thanks for ever: and will always be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

Hear, O thou Shepherd of Israel, thou that leadest Joseph like a sheep: shew thy self also, thou that sittest upon the cherubins.

2 Before Ephraim, Benjamin, and Manasses: stir up thy strength, and come, and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears: and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it.

9 Thou madest room for it: and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea: and her boughs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven behold, and visit this vine;

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy self.

17 It is burnt with fire and cut down: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man

H h

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of thy right hand : and upon the
son of man, whom thou madest so
strong for thine own self.

18 And so will not we go back
from thee : O let us live, and we
shall call upon thy Name.

19 Turn us again, O Lord God
of hosts : shew the light of thy
countenance, and we shall be
whole.

Exultate Deo. Psal. 81.

Sing we merrily unto God our
strength : make a cheerful noise
unto the God of Jacob.

2 Take the psalm, bring hither
the tabret : the merry harp with
the lute.

3 Blow up the trumpet in the
new-moon : even in the time ap-
pointed, and upon our solemn feast-
day.

4 For this was made a statute
for Israel : and a law of the God
of Jacob.

5 This he ordained in Joseph
for a testimony : when he came
out of the land of Egypt, and had
heard a strange language.

6 I eased his shoulder from the
burden : and his hands were deli-
vered from making the pots.

7 Thou calledst upon me in
troubles, and I delivered thee :
and heard thee what time as the
storm fell upon thee.

8 I proved thee also : at the wa-
ters of strife.

9 Hear, O my people, and I
will assure thee, O Israel : if thou
wilt hearken unto me,

10 There shall no strange god
be in thee : neither shalt thou
worship any other god.

11 I am the Lord thy God,
who brought thee out of the land
of Egypt : open thy mouth wide,
and I shall fill it.

12 But my people would not
hear my voice : and Israel would
not obey me.

13 So I gave them up unto
their own heart's lusts : and let them
follow their own imaginations.

14 O that my people would
have hearkened upon me : for if
Israel had walked in my ways,

15 I should soon have put down
their enemies : and turned my
hand against their adversaries.

16 The haters of the Lord
should have been found liars : but
their time should have endure for
ever.

17 He should have fed them al-
so with the finest wheat-flour :
and with hony out of the stony
rock should I have satisfied thee.

Evening } *Deus stetit.*

Prayer } *Psal. 82.*

God standeth in the congrega-
tion of princes : he is a judge
among gods.

2 How long will ye give wrong
judgment : and accept the persons
of the ungodly ?

3 Defend the poor and father-
less : see that such as are in need
and necessity have right.

4 Deliver the out-cast and poor :
save them from the hand of the un-
godly.

5 They will not be learned nor
understand, but walk on still in
darkness : all the foundations of
the earth are out of course.

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6 I have said, Ye are gods : and ye are all the children of the most Highest.

7 But ye shall die like men : and fall like one of the princes.

8 Arise, O God, and judge thou the earth : for thou shalt take all heathen to thine inheritance.

Deus, quis similis ? Psal. 83.

Hold not thy tongue, O God, keep not still silence : refrain not thyself, O God.

2 For lo, thine enemies make a murmuring : and they that hate thee have lift up their head.

3 They have imagined craftily against thy people : and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people : and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent : and are confederate against thee ;

6 The tabernacles of the Edomites and the Ismaelites : the Moabites and Hagarens ;

7 Gebal, and Ammon, and Amalech : the Philistines, with them that dwell at Tyre.

8 Assur also is joyned with them : and have holpen the children of Lot.

9 But do thou to them as unto the Madianites : unto Sifera, and unto Jabin at the brook of Kifon ;

10 Who perished at Endor : and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeeb : yea, make all their princes like as Zeba and Salmana ;

12 Who say, Let us take to our selves : the houses of God in possession.

13 O my God, make them like unto a wheel : and as the stubble before the wind ;

14 Like as the fire that burneth up the wood : and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest : and make them afraid with thy storm.

16 Make their faces ashamed, O Lord : that they may seek thy Name.

17 Let them be confounded and vexed ever more and more : let them be put to shame and perish.

18 And they shall know that thou whose Name is Jehovah : art only the most Highest over all the earth.

Quam dilecta ! Psal. 84.

O How amiable are thy dwellings : thou Lord of hosts !

2 My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoyce in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young : even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house : they will be alway praising thee.

5 Blessed is the man whose strength is in thee : in whose heart are thy ways.

6 Who going through the vale of misery, use it for a well : and

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the pools are filled with water.

7 They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer : hearken, O God of Jacob.

9 Behold, O God our defender : and look upon the face of thine Anointed.

10 For one day in thy courts : is better than a thousand.

11 I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence : the Lord will give grace and worship ; and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts : blessed is the man that putteth his trust in the.

Benedixisti, Domine. Psal. 85.

Lord, thou art become gracious unto thy land : thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people : and covered all their sins.

3 Thou hast taken away all thy displeasure : and turned thy self from thy wrathful indignation.

4 Turn us then, O God our Saviour : and let thine anger cease from us.

5 Wilt thou be displeased at us for ever : and wilt thou stretch out thy wrath from one generation to another ?

6 Wilt thou not turn again and

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quicken us : that thy people may rejoyce in thee ?

7 Shew us thy mercy, O Lord : and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me : for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him : that glory may dwell in our land.

10 Mercy and truth are met together : righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth : and righteousness hath looked down from heaven.

12 Yea, the Lord, shall shew loving kindness : and our land shall give her increase.

13 Righteousness shall go before him : and he shall direct his going in the way.

Morning } { *Inclina, Domino.*
Prayer. } { *Psal. 86.*

Bowe down thine ear, O Lord, and hear me : for I am poor and in misery.

2 Preserve thou my soul, for I am holy : my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord : for I will call daily upon thee.

4 Comfort the soul of thy servant : for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious : and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer : and ponder the voice of my humble desires.

7 In

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7 In the time of my trouble I will call upon thee : for thou hearest me.

8 Among the gods there is none like unto thee, O Lord : there is not one that can do as thou doest.

9 All nations whom thou hast made shall come and worship thee, O Lord : and shall glorifie thy Name.

10 For thou art great, and doest wondrous things : thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth : O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart : and will praise thy Name for evermore.

13 For great is thy mercy toward me : and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me : and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy : long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me : give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some token upon me for good, that they who hate me may see it and be ashamed : because thou, Lord, hast holpen me and comforted me.

Fundamenta ejus. Psal. 87.

Her foundations are upon the holy hills : the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee : thou city of God.

3 I will think upon Rahab and Babylon : with them that know me.

4 Behold ye the Philistines also : and they of Tyre, with the Moabians, lo, there was he born.

5 And of Sion it shall be reported that he was born in her : and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth up the people : that he was born there.

7 The singers also and trumpeters shall he rehearse : all my fresh springs shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my salvation, I have cried day and night before thee : O let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of trouble : and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit : and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave : who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit : in a place of darkness and in the deep.

6 Thine

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6 Thine indignation lieth hard upon me : and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

8 I am so fast in prison : that I cannot get forth.

9 My sight faileth for very trouble : Lord, I have called daily upon thee, I have stretched forth my hand unto thee.

10 Dost thou shew wonders among the dead : or shall the dead rise up again, and praise thee ?

11 Shall thy loving kindness be shewed in the grave : or thy faithfulness in destruction ?

12 Shall thy wondrous works be known in the dark : and thy righteousness : in the land where all things are forgotten ?

13 Unto thee have I cried, O Lord : and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul : and hidest thou thy face from me ?

15 I am in misery, and like unto him that is at the point to die : even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me : and the fear of thee hath undone me.

17 They came round about me daily like water : and compassed me together on every side.

18 My lovers and friends hast thou put away from me : and hid mine acquaintance out of my sight.

Evening } { *Misericordias Domini.*
Prayer. } { Psal. 89.

MY song shall be alway of the loving kindness of the Lord : with my mouth will I ever besheving thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever : thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen : I have sworn unto David my servant,

4 Thy seed will I stablish for ever : and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works : and thy truth in the congregation of the saints.

6 For who is he among the clouds : that shall be compared unto the Lord ?

7 And what is he among the gods : that shall be like unto the Lord ?

8 God is very greatly to be feared in the counsel of the saints : and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee : thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea : thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt and destroyed it : thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine : thou hast laid the foundation of the round world,

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world, and all that therein is.

13 Thou hast made the north and the south : Tabor and Hermon shall rejoyce in thy Name.

14 Thou hast a mighty arm : strong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat : mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can rejoyce in thee : they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name : and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength : and in thy loving kindness thou shalt lift up our horns.

19 For the Lord is our defence : the holy One of Israel is our King.

20 Thou spakest sometime in visions unto thy saints, and saidst : I have laid help upon one that is mighty, I have exalted one chosen out of the people.

21 I have found David my servant : with my holy oyl have I anointed him.

22 My hand shall hold him fast : and my arm shall strengthen him.

23 The enemy shall not be able to do him violence : the son of wickedness shall not hurt him.

24 I will smite down his foes before his face : and plague them that hate him.

25 My truth also and my mercy shall be with him : and in my

Name shall his horn be exalted.

26 I will set his dominion also in the sea : and his right hand in the floods.

27 He shall call me, Thou art my Father : my God, and my strong salvation.

28 And I will make him my first-born : higher than the kings of the earth.

29 My mercy will I keep for him for evermore : and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever : and his throne as the days of heaven.

31 But if his children forsake my law : and walk not in my judgments ;

32 If they break my statutes, and keep not my commandments : I will visit their offences with the rod, and their sins with scourges.

33 Nevertheless, my loving kindness will I not utterly take from him : nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips : I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever : and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon : and as the faithful witness in heaven.

37 But thou hast abhorred, and forsaken thine anointed : and art displeased at him.

38 Thou hast broken the covenant

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nant of thy servant : and cast his crown to the ground.

39 Thou hast overthrown all his hedges : and broken down his strong holds.

40 All they that go by spoil him : and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies : and made all his adversaries to rejoyce.

42 Thou hast taken away the edge of his sword : and givest him not victory in the battel.

43 Thou hast put out his glory : and cast his throne down to the ground.

44 The days of his youth hast thou shortened : and covered him with dishonour.

45 Lord, how long wilt thou hide thy self, for ever : and shall thy wrath burn like fire ?

46 O remember how short my time is : wherefore hast thou made all men for nought ?

47 What man is he that liveth, and shall not see death : and shall he deliver his soul from the hand of hell ?

48 Lord, where are thy old loving kindneses : which thou swearst unto David in thy truth ?

49 Remember, Lord, the rebuke that thy servants have : and how I do bear in my bosom the rebukes of many people ;

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine anointed : praised be the Lord for evermore. Amen, and Amen.

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Morning } { *Domine, refugium.*
Prayer. } { Psal. 90.

Lord, thou hast been our refuge : from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

3 Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight, are but as yesterday, seeing that is past as a watch in the night.

5 As soon as thou scatterest them, they are even as a sleep : and fade away suddenly like the grass.

6 In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee : and our secrets sins in the light of thy countenance.

9 For when thou art angry, all our days are gone : we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten, and though men be so strong, that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath : for even thereafter

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after as a man feareth, so is thy displeasure.

12 So teach us to number our days: that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last: and be gracious unto thy servants.

14 O satisfie us with thy mercy, and that soon: so shall we rejoyce and be glad all the days of our life.

15 Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

16 Shew thy servants thy work: and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Qui habitat Psal. 91.

WHoso dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold: my God, in him will I truit.

3 For he shall deliver thee from the snare of the hunter: and from the noisom pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terrour by night: nor for the arrow that flieth by day;

6 For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the ungodly.

9 For thou, Lord, art my hope: thou hast set thine house of defence very high.

10 There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee: to keep thee in all thy ways.

12 They shall bear thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I satisfie him, and shew him my salvation.

Bonum est confiteri. Psal. 92.

IT is a good thing to give thanks unto the Lord: and to sing praises unto thy Name, O most Highest;

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2 To tell of thy loving kindnes early in the morning : and of thy truth in the night-seaſon ;

3 Upon an instrument of ten ſtrings, and upon the lute : upon a loud instrument, and upon the harp.

4 For thou, Lord, haſt made me glad through thy works : and I will rejoyce in giving praiſe for the operations of thy hands.

5 O Lord, how glorious are thy works : thy thoughts are very deep.

6 An unwiſe man doth not well conſider this : and a fool doth not underſtand it.

7 When the ungodly are green as the graſs, and when all the workers of wickedneſs do flouriſh : then ſhall they be deſtroyed for ever ; but thou, Lord, art the moſt Higheſt for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies, ſhall periſh : and all the workers of wickedneſs ſhall be deſtroyed.

9 But mine horn ſhall be exalted like the horn of an unicorn : for I am anointed with freſh oyl.

10 Mine eye alſo ſhall ſee his luſt of mine enemies : and mine ear ſhall hear his deſire of the wicked that ariſe up againſt me.

11 The righteous ſhall flouriſh like a palm-tree : and ſhall ſpread abroad like a Cedar in Libanus.

12 Such as be planted in the houſe of the Lord : ſhall flouriſh in the courts of the houſe of our God.

13 They alſo ſhall bring forth more fruit in their age : and

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ſhall be fat and well liking.

14 That they may ſhew how true the Lord my ſtrength is : and that there is no unrighteouſneſs in him.

Evening } { *Dominus regnavit.*
Prayer. } { Pſal. 93.

THe Lord is King, and hath put on glorious apparel : the Lord hath put on his apparel, and girded himſelf with ſtrength.

2 He hath made the round world ſo ſure : that it cannot be moved.

3 Ever ſince the world began hath thy ſeat been prepared : thou art from everlaſting.

4 The floods are riſen, O Lord, the floods have liſt up their voice : the floods liſt up their waves.

5 The waves of the ſea are mighty, and rage horribly : but yet the Lord who dwelleth on high is mightier.

6 Thy teſtimonies, O Lord, are very ſure : holineſs becometh thine houſe for ever.

Deus ultionum. Pſal. 94.

O Lord God, to whom vengeance belongeth : thou God to whom vengeance belongeth, ſhew thy ſelf.

2 Ariſe, thou Judge of the world : and reward the proud after their deſerving.

3 Lord, how long ſhall the ungodly : how long ſhall the ungodly triumph ?

4 How long ſhall all wicked doers ſpeak ſo diſdainfully : and make ſuch proud boaiſting ?

5 They ſmite down thy people, O Lord : and trouble thine heritage.

6 They

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6 They murder the widow, and the stranger : and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see : neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people : O ye fools, when will ye understand ?

9 He that planted the ear, shall he not hear : or he that made the eye, shall he not see ?

10 Or he that nutureth the heathen : it is he that teacheth man knowledge, shall not he punish ?

11 The Lord knoweth the thoughts of man : that they are but vain.

12 Blessed is the man whom thou chastenest, O Lord : and teachest him in thy law.

13 That thou mayest give him patience in time of aduersity : until the pit be digged up for the ungodly.

14 For the Lord will not fail his people : neither will he forsake his inheritance :

15 Until righteousness turn again unto judgment : all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked : or who will take my part against the evil doers ?

17 If the Lord had not helped me : it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipped : thy mercy, O Lord, held me up.

19 In the multitude of the sor-

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rows that I had in my heart : thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the fool of wickedness : which imagineth mischief as a law ?

21 They gather them together against the soul of the righteous : and condemn the innocent blood.

22 But the Lord is my refuge : and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice : yea, the Lord our God shall destroy them.

Morning } *Venite, exultemus.*

Prayer. } { Psal. 95.

O Come, let us sing unto the Lord : let us heartily rejoyce in the strength of our salvation.

2 Let us come before his presence with thanksgiving : and shew our selves glad in him with psalms.

3 For the Lord is a great God : and a great King above all gods.

4 In his hand are all the corners of the earth : and the strength of the hills is his also.

5 The sea is his, and he made it : and his hands prepared the dry land.

6 O come, let us worship, and fall down : and kneel before the Lord our maker.

7 For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

8 To day if ye will hear his voice, harden not our hearts : as in the provocation, and as in the

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day of temptation in the wilderness ;

9 When your fathers tempted me : proved me, and saw my works.

10 Fourty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways ;

11 Unto whom I sware in my wrath : that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing unto the Lord a new song : sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name : be telling of his salvation from day to day.

3 Declare his honour unto the heathen : and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised : he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols : but it is the Lord that made the heavens.

6 Glory and worship are before him : power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people : ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name : bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness : let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King : and

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that it is he who hath made the round world so fast that it cannot be moved, and how that he shall judge the people righteously.

11 Let the heavens rejoyce, and let the earth be glad : let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it : then shall all the trees of the wood rejoyce before the Lord.

13 For he cometh, for he cometh to judge the earth : and with righteousness to judge the world, and the people, with his truth.

Dominus regnavit. Psal. 97.

THe Lord is King, the earth may be glad thereof : yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him : righteousness and judgment are the habitation of his feat.

3 There shall go a fire before him : and burn up his enemies on every side.

4 His-lightnings gave shine unto the world : the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord : at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness : and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods : worship him, all ye gods.

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8 Sion heard of it, and rejoyced : and the daughters of Juda were glad, because of thy judgments, O Lord.

9 For thou, Lord, art higher than all that are in the earth : thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil : the Lord preserveth the souls of his saints ; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous : and joyful gladness for such as are true-hearted.

12 Rejoyce in the Lord, ye righteous : and give thanks for a remembrance of his holiness.

Evening } { *Cantate Domino.*
Prayer. } { Psal. 98.

O Sing unto the Lord a new song : for he hath done marvellous things.

2 With his own right hand, and with his holy arm : hath he gotten himself the victory.

3 The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

5 Shew your selves joyful unto the Lord, all ye lands : sing, rejoyce and give thanks.

6 Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

7 With trumpets also and

shawns : O shew your selves joyful before the Lord the King :

8 Let the sea make a noise, and that therein is : the round world, and they that dwell therein.

9 Let the foulds clap their hands, and let the hills be joyful together before the Lord : for he is come to judge the earth.

10 With righteousness shall he judge the world : and the people with equity.

Dominus regnavit. Psal. 99.

THe Lord is King, be the people never so unpatient : he sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Sion : and high above all people.

3 They shall give thanks unto thy Name : which is great, wonderful, and holy.

4 The king's power loveth judgment, thou hast prepared equity : thou hast executed judgment, and righteousness in Jacob.

5 O magnifie the Lord our God : and fall down before his foot-stool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name : these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar : for they kept his testimonies ; and the law that he gave them.

8 Thou heardest them, O Lord our God : thou forgavest them, O God, and punishedst their own inventions.

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9 O magnifie the Lord our God, and worship him upon the holy hill : for the Lord our God is holy.

Jubilate Deo. Psal. 100.

O Be joyfull in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God ; it is he that hath made us, and not we our selves : we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise : be thankfull unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

Misericordiam & judicium. Psal. 101.

MY song shall be of mercy and judgment : unto thee, O Lord, will I sing.

2 O let me have understanding : in the way of godliness.

3 When wilt thou come unto me : I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand ; I hate the sins of unfaithfulness : there shall no such cleave unto me.

5 A froward heart shall depart from me : I will not know a wicked person.

6 Whoso privily slandereth his neighbour : him will I destroy.

7 Whoso hath also a proud look and high stomach : I will not suffer him.

8 Mine eyes look upon such as

are faithful in the land : that they may dwell with me.

9 Whoso leadeth a godly life : he shall be my servant.

10 There shall no deceitful person dwell in my house : he that telleth lies, shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land : that I may root out all wicked doers from the city of the Lord

Morning } { *Domine, exaudi.*
Prayer. } { *Psal. 102.*

HEar my prayer, O Lord : and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble : incline thine ears unto me when I call ; O hear me, and that right soon.

3 For my days are consumed away like smoke : and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass : so that I forget to eat my bread.

5 For the voice of my groaning : my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness : and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow : that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long : and they that are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were

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were bread : and mingled my drink
with weeping ;

10 And that because of thine indignation and wrath : for thou hast taken me up, and cast me down.

11 My days are gone like a shadow : and I am withered like grafs.

12 But thou, O Lord, shalt endure for ever : and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion : for it is time that thou have mercy upon her, yea, the time is come.

14 And why ? thy servants think upon her stones : and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord : and all the kings of the earth thy Majesty ;

16 When the Lord shall build up Sion : and when his glory shall appear ;

17 When he turneth him unto the prayer of the poor destitute : and despiseth not their desire.

18 This shall be written for those that come after : and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary : out of the heaven did the Lord behold the earth ;

20 That he might hear the mournings of such as are in captivity : and deliver the children appointed unto death ;

21 That they may declare the Name of the Lord in Sion : and his worship at Jerusalem ;

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22 When the people are gathered together : and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey : and shortened my days.

24 But I say, O my God, take me not away in the midst of mine age : as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth : and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure : they all shall wax old as doth a garment,

27 And as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue : and their seed shall stand fast in thy sight.

Benedic, anima mea. Psal. 103.

PRaise the Lord, O my soul : and all that is within me praise his holy Name.

2 Praise the Lord, O my soul : and forget not all his benefits ;

3 Who forgiveth all thy sin : and healeth all thine infirmities ;

4 Who saveth thy life from destruction : and crowneth thee with mercy and loving kindness ;

5 Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgement : for all them that are oppressed with wrong.

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7 He shewed his ways unto Moses : his works unto the children of Israel.

8 The Lord is full of compassion and mercy : long-suffering, and of great goodness.

9 He will not alway be chiding : neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west : so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made : he remembreth that we are but dust.

15 The days of man are but as grass : for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him : and his righteousness upon childrens children ;

18 Even upon such as keep his covenant : and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven : and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength ye that fulfil his commandment ; and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts : ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion : praise thou the Lord, O my soul.

Evening } { *Benedic, anima mea.*
Prayer. } { Psal. 104.

Praise the Lord, O my soul : O Lord my God, thou art become exceeding glorious, thou art clothed with majesty and honour.

2 Thou deckest thy self with light as is were with a garment : and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters : and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits : and his ministers a flaming fire.

5 He laid the foundations of the earth : that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment : the waters stand in the hills.

7 At thy rebuke they flee : at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath : even unto the place which thou hast appointed for them.

9 Thou

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9 Thou hast set them their bounds which they shall not pass : neither turn again to cover the earth.

10 He sendeth the springs into the rivers : which run among the hills.

11 All beasts of the field drink thereof : and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation : and sing among the branches.

13 He watereth the hills from above : the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattel : and green herb for the service of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man : and oyl to make him a cheerful countenance, and bread to strengthen man's heart.

16 The trees of the Lord also are full of sap : even the cedars of Libanus which he hath planted.

17 Wherein the birds make their nests : and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats : and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons : and the sun knoweth his going down.

20 Thou makest darkness that it may be night : wherein all the beasts of the forest do move.

21 The lions roaring after their prey : do seek their meat from God.

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22 The sun ariseth, and they get them away together : and lay them down in their dens.

23 Man goeth forth to his work, and to his labour : until the evening.

24 O Lord, how manifold are thy works : in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also : wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan : whom thou hast made to take his pastime therein.

27 These wait all upon thee : that thou mayest give them meat in due season.

28 When thou givest it them, they gather it : and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled : when thou takest away their breath, they die, and are turned again to their dust.

30 When thou lettest thy breath go forth, they shall be made : and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever : the Lord shall rejoyce in his works.

32 The earth shall tremble at the look of him : if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live : I will praise my God while I have my being.

34 And so shall my words please him :

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him : my joy shall be in the Lord.

35 As for sinners they shall be consumed out of the earth, and the ungodly shall come to an end : praise thou the Lord, O my soul, praise the Lord.

Morning } *Confitemini Domino.*
Prayer. } *Plal. 105.*

O Give thanks unto the Lord, and call upon his Name : tell the people what things he hath done.

2 O let your songs be of him, and praise him : and let your talking be of all his wondrous works.

3 Rejoyce in his holy Name : let the heart of them rejoyce that seek the Lord.

4 Seek the Lord and his strength : seek his face evermore.

5 Remember the marvellous works that he hath done : his wonders and the judgments of his mouth ;

6 O ye seed of Abraham his servant : ye children of Jacob his chosen.

7 He is the Lord our God : his judgments are in all the world.

8 He hath been alway mindful of his covenant and promise : that he made to a thousand generations ;

9 Even the covenant that he made with Abraham : and the oath that he sware unto Isaac ;

10 And appointed the same unto Jacob for a law : and to Israel for an everlasting testament,

11 Saying, Unto thee will I give the land of Canaan : the lot of your inheritance.

12 When there were yet but a few of them : and they strangers in the land ;

13 What time as they went from one nation to another : from one kingdom to another people ;

14 He suffered no man to do them wrong : but reprov'd even kings for their sakes.

15 Touch not mine anointed and do my prophets no harm.

16 Moreover he called for a dearth upon the land : and destroyed all the provision of bread.

17 But he had sent a man before them : even Joseph who was sold to be a bond-servant ;

18 Whose feet they hurt in the stocks : the iron entred into his soul ;

19 Until the time came that his cause was known : the word of the Lord tried him.

20 The king sent and delivered him : the prince of the people let him go free.

21 He made him lord also of his house : and ruler of all his substance ;

22 That he might inform his princes after his will : and teach his senators wisdom.

23 Israel also came into Egypt : and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly : and made them stronger than their enemies ;

25 Whose heart turned so, that they hated his people : and dealt untruly with his servants.

26 Then sent he Moses his servant : and Aaron whom he had chosen.

27 And

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27 And these shewed his tokens among them : and wonders in the land of Ham.

28 He sent darkness, and it was dark : and they were not obedient unto his word.

29 He turned their waters into blood : and slew their fish.

30 Their land brought forth frogs : yea, even in their king's chambers.

31 He spake the word, and there came all manner of flies : and lice in all their quarters.

32 He gave them hailstones for rain : and flames of fire in their land.

33 He smote their vines also and fig-trees : and destroyed the trees that were in the coasts.

34 He spake the word, and the grasshoppers came, and caterpillers innumerable : and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land : even the chief of all their strength.

36 He brought them forth also with silver and gold : there was not one feeble person among their tribes.

37 Egypt was glad at their departing : for they were afraid of them.

38 He spread out a cloud to be a covering : and fire to give light in the night-season.

39 At their desire he brought quails : and he filled them with the bread of heaven.

40 He opened the rock of stone,

and the waters flowed out : so that rivers ran in the dry places.

41 For why : he remembred his holy promise : and Abraham his servant.

42 And he brought forth his people with joy : and his chosen with gladness ;

43 And gave them the lands of the heathen : and they took the labours of the people in possession ;

44 That they might keep his statutes : and observe his laws.

Evening } *Confitemini Domino.*

Prayer } { Psal. 106.

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Who can express the noble acts of the Lord : or shew forth all his praise ?

3 Blessed are they that alway keep judgment : and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people : O visit me with thy salvation.

5 That I may see the felicity of thy chosen : and rejoyce in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers : we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance : but were disobedient at the sea, even at the Red sea.

8 Nevertheless he helped them

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for his Name's sake : that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up : so he led them through the deep, as through a wilderness.

10 And he saved them from the adversaries hand : and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them : there was not one of them left.

12 Then believed they his words : and sang praise unto him.

13 But within a while they forgot his works : and would not abide his counsel.

14 But lust came upon them in the wilderness : and they tempted God in the desert.

15 And he gave them their desire : and sent leanness withal into their soul.

16 They angered Moses also in the tents : and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan : and covered the congregation of Abiram.

18 And the fire was kindled in their company : the flame burnt up the ungodly.

19 They made a calf in Horeb : and worshipped the molten image.

20 Thus they turned their glory : into the similitude of a calf that eateth hay.

21 And they forgot God their Saviour : who had done so great things in Egypt ;

22 Wondrous works in the land

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of Ham : and fearful things by the Red sea.

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap : to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land : and gave no credence unto his word.

25 But murmured in their tents : and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them : to overthrow them in the wilderness ;

27 To cast out their seed among the nations : and to scatter them in the lands.

28 They joyned themselves unto Baal-peor : and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions : and the plague was great among them.

30 Then stood up Phinees and prayed : and so the plague ceased.

31 And that was counted unto him for righteousness : among all posterities for evermore.

32 They angered him also at the waters of strife : so that he punished Moses for their sakes ;

33 Because they provoked his spirit : so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen : as the Lord commanded them ;

35 But were mingled among the

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the heathen : and learned their works.

36 Infomuch that they worshipped their idols, which turned to their own decay : yea, they offered their sons and their daughters unto devils,

37 And shed innocent blood, even the blood of their sons and of their daughters : whom they offered unto the idols of Canaan, and the land was defiled with blood.

38 Thus were they stained with their own works : and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people : infomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen : and they that hated them, were lords over them.

41 Their enemies oppressed them : and had them in subjection.

42 Many a time did he deliver them : but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversary : he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies : yea, he made all those that led them away captive, to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen : that we may give

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thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end : and let all the people say, Amen.

Morning } { *Confitemini Domino.*
Prayer. } { Psal. 107.

○ Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed : and delivered from the hand of the enemy ;

3 And gathered them out of the lands, from the east, and from the west : from the north, and from the south.

4 They went astray in the wilderness out of the way : and found no city to dwell in ;

5 Hungry and thirsty : their soul fainted in them.

6 So they cried unto the Lord in their trouble : and he delivered them from their distress.

7 He led them forth by the right way : that they might go to the city where they dwell.

8 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

9 For he satisfieth the empty soul : and filleth the hungry soul with goodness ;

10 Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord : and lightly regarded

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regarded the counsel of the most Highest ;

12 He also brought down their heart through heaviness : they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

16 For he hath broken the gates of brass : and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence : and because of their wickedness.

18 Their soul abhorred all manner of meat : and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

20 He sent his word, and healed them : and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

22 That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness !

23 They that go down to the sea in ships : and occupy their business in great waters,

24 These men see the works of the Lord : and his wonders in the deep.

25 For at his word the stormy wind ariseth : which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man : and are at their wits end.

28 So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

29 For he maketh the storm to cease : so that the waves thereof are still.

30 Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

32 That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

33 Who turneth the floods into a wilderness : and drieth up the water-springs.

34 A fruitful land maketh he barren : for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

36 And there he setteth the hungry : that they may build them a city to dwell in.

37 That

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37 That they may sow their land, and plant vine-yards : to yield them fruits of increase.

38 He bleiseth them, so that they multiply exceedingly : and suffereth not their cattel to decrease.

39 And again, when they are diminished and brought low : through oppression, through any plague or trouble ;

40 Though he suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness ;

41 Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

42 The righteous will consider this and rejoyce : and the mouth of all wickedness shall be stopped.

43 Whofo is wise will ponder these things : and they shall understand the loving kindness of the Lord.

Evening } { *Paratum cor meum.*

Prayer. } { *Pfal. 108.*

O God, my heart is ready, my heart is ready : I will sing and give praise with the best member that I have.

2 Awake thou lute and harp : I my self will awake right early.

3 I will give thanks unto thee, O Lord, among the people : I will sing praises unto thee among the nations.

4 For thy mercy is greater than the heavens : and thy truth reacheth unto the clouds.

5 Set up thy self, O God, above the heavens : and thy glory above all the earth.

6 That thy beloved may be delivered : let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness : I will rejoyce therefore and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head.

9 Juda is my law-giver, Moab is my wash-pot : over Edom will I cast out my shoe ; upon Philistia will I triumph.

10 Who will lead me into the strong city : and who will bring me into Edom ?

11 Hast not thou forsaken us, O God : and wilt not thou, O God, go forth with our hosts ?

12 O help us against the enemy : for vain is the help of man.

13 Through God we shall do great acts : and it is he that shall tread down our enemies.

Deus laudum. Psal. 109.

Hold not thy tongue, O God of my praise : for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues : they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part : but I give my self unto prayer.

4 Thus have they rewarded me evil for good : and hatred for my good will.

5 Set

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5 Set thou an ungodly man to be ruler over him : and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned : and let his prayer be turned unto sin.

7 Let his days be few : and let another take his office.

8 Let his children be fatherless : and his wife a widow.

9 Let his children be vagabonds, and beg their bread : let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath : and let the stranger spoil his labour.

11 Let there be no man to pity him : nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed : and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord : and let not the sin of his mother be done away.

14 Let them alway be before the Lord : that he may root out the memorial of them from off the earth ;

15 And that because his mind was not to do good : but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him : he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment : and it shall come into his bowels like

water, and like oyl into his bones.

18 Let it be unto him as the cloke that he hath upon him : and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies : and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name : for sweet is thy mercy.

21 O deliver me, for I am helpless and poor : and my heart is wounded within me.

22 I go hence like the shadow that departeth : and am driven away as the grasshopper.

23 My knees are weak through fasting : my flesh is dried up for want of fatness.

24 I became also a reproach unto them : they that looked upon me, shook their heads.

25 Help me, O Lord my God : O save me, according to thy mercy.

26 And they shall know, how that this is thy hand : and that thou, Lord, hast done it.

27 Though they curse, yet bless thou : and let them be confounded that rise up against me ; but let thy servant rejoyce.

28 Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth : and praise him among the multitude.

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Psalms.

The xxiij. day.

30 For he shall stand at the right hand of the poor : to save his soul from unrighteous judges.

Morning } { *Dixit Dominus.*

Prayer. } { Psal. 110.

THe Lord said unto my Lord : Sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion : be thou ruler even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will-offerings with an holy worship : the dew of thy birth is of the womb of the morning.

4 The Lord sware, and will not repent : thou art a Priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand : shall wound even kings in the day of his wrath.

6 He shall judge among the heathen ; he shall fill the places with the dead bodies : and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way : therefore shall he lift up his head.

Confitebor tibi. Psal. 111.

I Will give thanks unto the Lord with my whole heart : secretly among the faithful, and in the congregation.

2 The works of the Lord are great : sought out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honour : and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance.

5 He hath given meat unto them that fear him : he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works : that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment : all his commandments are true.

8 They stand fast for ever and ever : and are done in truth and equity.

9 He sent redemption unto his people : he hath commanded his covenant for ever ; holy and reverent is his Name.

10 The fear of the Lord is the beginning of wisdom : a good understanding have all they that do thereafter ; the praise of it endureth for ever.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lord : he hath great delight in his commandments.

2 His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house : and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness : he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth : and will guide his words with discretion.

6 For he shall never be moved :

L I and

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and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings : for his heart standeth fast, and believeth in the Lord.

8 His heart is stablished, and will not shrink : until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor : and his righteousness remaineth for ever ; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him : he shall gnath with his teeth and consume away ; the desire of the ungodly shall perish.

Laudate, pueri. Psal. 113.

PRaise the Lord, ye servants : O praise the Name of the Lord.

2 Blessed be the Name of the Lord : from this time forth for evermore.

3 The Lord's Name is praised : from the rising up of the sun, unto the going down of the same.

4 The Lord is high above all heathen : and his glory above the heavens.

5 Who is like unto the Lord our God that hath his dwelling so high : and yet humbleth himself to behold the things that are in heaven and earth ?

6 He taketh up the simple out of the dust : and lifteth the poor out of the mire,

7 That he may set him with the princes : even with the princes of his people.

8 He maketh the barren woman to keep house : and to be a joyful mother of children.

Psalms.

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Evening } { *In exitu Israel.*
Prayer. } { Psal. 114.

WHEN Israel came out of Egypt : and the house of Jacob from among the strange people,

2 Juda was his sanctuary : and Israel his dominion.

3 The sea saw that and fled : Jordan was driven back.

4 The mountains skipped like rams : and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest : and thou Jordan, that thou wast driven back ?

6 Ye mountains, that ye skipped like rams : and ye little hills like young sheep.

7 Tremble thou earth at the presence of the Lord : at the presence of the God of Jacob.

8 Who turned the hard rock into a standing water : and the flint-stone into a springing well.

Non nobis, Domine. Psal. 115.

NOT unto us, O Lord, not unto us, but unto thy Name give the praise : for thy loving mercy, and for thy truth's sake.

2 Wherefore shall the heathen say : Where is now their God ?

3 As for our God, he is in heaven : he hath done whatsoever pleased him.

4 Their idoles are silver and gold : even the work of men's hands.

5 They have mouths and speak not : eyes have they and see not.

6 They have ears and hear not : noses have they and smell not.

7 They have hands and handle not, feet have they and walk not : neither

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neither speak they through their throat.

8 They that make them are like unto them : and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord : he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord : he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord : both small and great.

14 The Lord shall encrease you more and more : you and your children.

15 Ye are the blessed of the Lord : who made heaven and earth.

16 All the whole heavens are the Lord's : the earth hath he given to the children of men.

17 The dead praise not thee, O Lord : neither all they that go down into silence.

18 But we will praise the Lord : from this time forth for evermore. Praise the Lord.

Morning } *Dilexi, quoniam.*

Prayer. } *Psalm 116.*

I Am well pleased : that the Lord hath heard the voice of my prayer.

2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

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3 The snares of death compassed me round about : and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous : yea, our God is merciful.

6 The Lord preserveth the simple : I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

8 And why ? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

9 I will walk before the Lord : in the land of the living.

10 I believed, and therefore will I speak, but I was sore troubled : I said in my heart, All men are liars.

11 What reward shall I give unto the Lord : for all the benefits that he hath done unto me ?

12 I will receive the cup of salvation : and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people : right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant : I am thy servant, and the son of thine handmaid, thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving : and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the sight of all his people :

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in the courts of the Lord's house, even in the midst of thee, O Jerusalem, Praise the Lord.

Laudate Dominum. Psal. 117.

○ Praise the Lord, all ye heathen : praise him all ye nations.

2 For his merciful kindness is ever more and more towards us : and the truth of the Lord endureth for ever. Praise the Lord.

Confitemini Domino. Psal. 118.

○ Give thanks unto the Lord, for he is gracious : because his mercy endureth for ever.

2 Let Israel now confess, that he is gracious : and that his mercy endureth for ever.

3 Let the house of Aaron now confess : that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confess : that his mercy endureth for ever.

5 I called upon the Lord in trouble : and the Lord heard me at large.

6 The Lord is on my side : I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me : therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord : than to put any confidence in man.

9 It is better to trust in the Lord : than to put any confidence in princes.

10 All nations compassed me round about : but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side : but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall : but the Lord was my help.

14 The Lord is my strength, and my song : and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the preeminence : the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live : and declare the works of the Lord.

18 The Lord hath chastened and corrected me : but he hath not given me over unto death.

19 Open me the gates of righteousness : that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord : the righteous shall enter into it.

21 I will thank thee, for thou hast heard me : and art become my salvation.

22 The same stone which the builders refused : is become the head-stone in the corner.

23 This is the Lord's doing : and it is marvellous in our eyes.

24 This

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24 This is the day which the Lord hath made : we will rejoyce and be glad in it.

25 Help me now, O Lord : O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord : we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord who hath shewed us light : bind the sacrifice with cords, yea, even unto the horns of the altar

28 Thou art my God, and I will thank thee : thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Evening } { *Beati immaculati.*

Prayer. } { Psal. 119.

Blessed are those that are undefiled in the way : and walk in the law of the Lord.

2 Blessed are they that keep his testimonies : and seek him with their whole heart

3 For they who do no wickedness : walk in his ways.

4 Thou hast charged : that we shall diligently keep thy commandments.

5 O that my ways were made so direct : that I might keep thy statutes !

6 So shall I not be confounded : while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart : when I shall have learned the judgments of thy righteousness.

8 I will keep thy ceremonies : O forsake me not utterly.

In quo corrigit :

WHerewithal shall a young man cleanse his way : even by ruling himself after thy word.

2 With my whole heart have I sought thee : O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart : that I should not sin against thee.

4 Blessed art thou, O Lord : O teach me thy statutes.

5 With my lips have I been telling : of all the judgments of thy mouth.

6 I have had as great delight in the way of thy testimonies : as in all manner of riches.

7 I will talk of thy commandments : and have respect unto thy ways.

8 My delight shall be in thy statutes : and I will not forget thy word.

Retribue servo tuo.

O Do well unto thy servant : that I may live and keep thy word.

2 Open thou mine eyes : that I may see the wondrous things of thy law.

3 I am a stranger upon earth : O hid not thy commandments from me.

4 My soul breaketh out for the very fervent desire : that it hath alway unto thy judgments.

5 Thou hast rebuked the proud : and cursed are they that do err from thy commandment.

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6 O turn from me shame and rebuke : for I have kept thy testimonies.

7 Princes also did sit and speak against me : but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight : and my counsellors.

Adhæsit pavimento.

MY soul cleaveth to the dust : O quicken thou me according to thy word.

2 I have knowledged my ways, and thou heardest me : O teach me thy statutes.

3 Make me to understand the way of thy commandments : and so shall I talk of thy wondrous works.

4 My soul melteth away for very heaviness : comfort thou me according unto thy word.

5 Take from me the way of lying : and cause thou me to make much of thy law.

6 I have chosen the way of truth : and thy judgments have I laid before me.

7 I have stuck unto thy testimonies : O Lord, confound me not.

8 I will run the way of thy commandments : when thou hast set my heart at liberty.

Morning }
Prayer. } *Legem pone.*

Teach me, O Lord, the way of thy statutes : and I shall keep it unto the end.

2 Give me understanding, and I shall keep thy law : yea, I shall keep it with my whole heart.

3 Make me to go in the path of

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thy commandments : for therein is my desire.

4 Incline my heart unto thy testimonies : and not to covetousness.

5 O turn away mine eyes, lest they behold vanity : and quicken thou me in thy way.

6 O stablish thy word in thy servant : that I may fear thee.

7 Take away the rebuke that I am afraid of : for thy judgments are good.

8 Behold, my delight is in thy commandments : O quicken me in thy righteousness.

Et veniat super me.

Let thy loving mercy come also unto me, O Lord : even thy salvation, according unto thy word.

2 So shall I make answer unto my blasphemers : for my trust is in thy word.

3 O take not the word of thy truth utterly out of my mouth : for my hope is in thy judgments.

4 So shall I alway keep thy law : yea, for ever and ever.

5 And I will walk at liberty : for I seek thy commandments.

6 I will speak of thy testimonies also, even before kings : and will not be ashamed.

7 And my delight shall be in thy commandments : which I have loved.

8 My hands also will I lift up unto thy commandments which I have loved : and my study shall be in thy statutes.

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Memor esto servi tui.

O Think upon thy servant, as concerning thy word : where in thou hast caused me to put my trust.

2 The same is my comfort in my trouble : for thy word hath quickned me.

3 The proud have had me exceedingly in derision : yet have I not shrunked from thy law.

4 For I remembered thine everlasting judgments, O Lord : and received comfort.

5 I am horribly afraid : for the ungodly that forsake thy law.

6 Thy statutes have been my songs : in the house of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night-season : and have kept thy law.

8 This I had : because I kept thy commandments.

Portio mea, Domine.

THou art my portion, O Lord : I have promised to keep thy law.

2 I made my humble petition in thy presence with my whole heart : O be merciful unto me according to thy word.

3 I called mine own ways to remembrance : and turned my feet unto thy testimonies.

4 I made haste, and prolonged not the time : to keep thy commandments.

5 The congregations of the ungodly have robbed me : but I have not forgotten thy law.

6 At midnight I will rise to

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give thanks unto thee : because of thy righteous judgments.

7 I am a companion of all them that fear thee : and keep thy commandments.

8 The earth, O Lord, is full of thy mercy : O teach me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy servant : according unto thy word.

2 O learn me true understanding and knowledge : for I have believed thy commandments.

3 Before I was troubled, I went wrong : but now have I kept thy word.

4 Thou art good and gracious : O teach me thy statutes.

5 The proud have imagined a lie against me : but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn : but my delight hath been in thy law.

7 It is good for me that I have been in trouble : that I may learn thy statutes.

8 The law of thy mouth is dearer unto me : than thousands of gold and silver.

Evening } { *Mamas tue fecerunt me.*
Prayer. }

Thy hands have made me and fashioned me : O give me understanding, that I may learn thy commandments.

2 They that fear thee will be glad when they see me : because I have put my trust in thy word.

3 I know, O Lord, that thy judgments

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judgments are right : and that thou of very faithfulness hath caused me to be troubled.

4 O let thy merciful kindness be my comfort : according to thy word unto thy servant.

5 O let thy loving mercies come unto me, that I may live : for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in thy commandments.

7 Let such as fear thee, and have known thy testimonies : be turned unto me.

8 O let my heart be found in thy statutes : that I be not ashamed.

Defecit anima mea.

MY soul hath longed for thy salvation : and I have a good hope because of thy word.

2 Mine eyes long sore for thy word : saying, O when wilt thou comfort me ?

3 For I am become like a bottle in the smoke : yet do I not forget thy statutes.

4 How many are the days of thy servant : when wilt thou be avenged of them that persecute me ?

5 The proud have digged pits for me : which are not after thy law.

6 All thy commandments are true : they persecute me falsely, O be thou my help.

7 They had almost made an end of me upon earth : but I forsook not thy commandments.

8 O quicken me after thy lo-

psalms:

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ving kindness : and so shall I keep the testimonies of thy mouth.

In aeternum, Domine.

O Lord, thy word : endureth for ever in heaven.

2 The truth also remaineth from one generation to another : thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance : for all things serve thee.

4 If my delight had not been in thy law : I should have perished in my trouble.

5 I will never forget thy commandments : for with them thou hast quickened me.

6 I am thine, O save me : for I have sought thy commandments.

7 The ungodly laid wait for me, to destroy me : but I will consider thy testimonies.

8 I see that all things come to an end : but thy commandment is exceeding broad.

Quomodo dilexi !

Lord, what love have I unto thy law : all the day long is my study in it.

2 Thou through thy commandments hast made me wiser than mine enemies : for they are ever with me.

3 I have more understanding than my teachers : for thy testimonies are my study.

4 I am wiser than the aged : because I keep thy commandments.

5 I have refrained my feet from

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from every evil way : that I may keep thy word.

6 I have not shrunk from thy judgments : for thou teachest me.

7 O how sweet are thy words unto my throat : yea, sweeter then hony unto my mouth.

8 Through thy commandments I get understanding : therefore I hate all evil ways.

Morning } { *Lucerna pedibus meis.*
Prayer. }

Thy word is a lanthorn unto my feet : and a light unto my paths.

2 I have sworn, and am steadfastly purposed : to keep thy righteous judgments.

3 I am troubled above measure : quicken me, O Lord, according to thy word.

4 Let the free-will-offerings of my mouth please thee, O Lord : and teach me thy judgments.

5 My soul is always in my hand : yet do I not forget thy law.

6 The ungodly have laid a snare for me : but yet I swerved not from thy commandments.

7 Thy testimonies have I claimed as mine heritage for ever : and why : they are the very joy of my heart.

8 I have applied my heart to fulfil thy statutes alway : even unto the end.

Iniquos odio habui.

I Hate them that imagine evil things : but thy law do I love.

2 Thou art my defence and shield : and my trust is in thy word.

3 Away from me, ye wicked : I

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will keep the commandments of my God,

4 O stablish me according to thy word, that I may live : and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe : yea, my delight shall be ever in thy statutes.

6 Thou hast troden down all them that depart from thy statutes : for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like dross : therefore I love thy testimonies.

8 My flesh trembleth for fear of thee : and I am afraid of thy judgments.

Feci iudicium

I Deal with the thing that is lawful and right : O give me not over unto mine oppressours.

2 Make thou thy servant to delight in that which is good : that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health : and for the word of thy righteousness.

4 O deal with thy servant according unto thy loving mercy : and teach me thy statutes.

5 I am thy servant, O grant me understanding : that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand : for they have destroyed thy law.

7 For I love thy commandments : above gold and precious stone.

8 Therefore hold I straight all thy commandments : and all false ways I utterly abhor.

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Mira-

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Psalms.

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Mirabilia.

Thy testimonies are wonderful : therefore doth my soul keep them.

2 When thy word goeth forth : it giveth light and understanding unto the simple.

3 I opened my mouth, and drew in my breath : for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me : as thou usest to do unto those that love thy Name.

5 Order my steps in thy word : and so shall no wickedness have dominion over me.

6 O deliver me from the wrongful dealings of men : and so shall I keep thy commandments.

7 Shew the light of thy countenance upon thy servant : and teach me thy statutes.

8 Mine eyes gush out with water : because men keep not thy law.

Iustus es, Domine.

Righteous art thou, O Lord : and true is thy judgement.

2 The testimonies that thou hast commanded : are exceeding righteous and true.

3 My zeal hath even consumed me : because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost : and thy servant loveth it.

5 I am small, and of no reputation : yet do I not forget thy commandments.

6 Thy righteousness is an everlasting righteousness : and thy law is the truth.

7 Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

8 The righteousness of thy testimonies is everlasting : O grant me understanding, and I shall live.

Evening } *Clamavi in toto corde*
Prayer. } *meo.*

I Call with my whole heart : hear me, O Lord, I will keep thy statutes.

2 Yea, even unto thee do I call : help me, and I shall keep thy testimonies.

3 Early in the morning do I cry unto thee : for in thy word is my trust.

4 Mine eyes prevent the night-watches : that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving kindness : quicken me according as thou art wont.

6 They draw nigh that of malice persecute me : and are far from thy law.

7 Be thou nigh at hand, O Lord : for all thy commandments are true.

8 As concerning thy testimonies, I have known long since : that thou hast grounded them for ever.

Vide humilitatem.

O Consider mine adversity, and deliver me : for I do not forget thy law.

2 Avenge thou my cause, and deliver me : quicken me according to thy word.

3 Health is far from the ungodly :

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ly: for they regard not thy statutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and persecute me: yet do I not swerve from thy testimonies.

6 It grieveth me when I see the transgressours: because they keep not thy law.

7 Consider, O Lord, how I love thy commandments: O quicken me according to thy loving kindness.

8 Thy word is true from everlasting: all the judgments of thy righteousness endure for evermore.

Principes persecuti sunt.

PRinces have persecuted me without a cause: but my heart standeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great spoils.

3 As for lies, I hate and abhor them: but thy law do I love.

4 Seven times a day do I praise thee: because of thy righteous judgements.

5 Great is the peace that they have who love thy law: and they are not offended at it.

6 Lord, I have looked for thy saving health: and done after thy commandments.

7 My soul hath kept thy testimonies: and loved them exceedingly.

8 I have kept thy commandments and testimonies: for all my ways are before thee.

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Appropinquet deprecatio

LEt my complaint come before thee, O Lord: give me understanding according to thy word.

2 Let my supplication come before thee: deliver me according to thy word.

3 My lips shall speak of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word: for all thy commandments are righteous.

5 Let thine hand help me: for I have chosen thy commandments.

6 I have longed for thy saving health, O Lord: and in thy law is my delight.

7 O let my soul live, and it shall praise thee: and thy judgments shall help me.

8 I have gone astray like a sheep that is lost: O seek thy servant, for I do not forget thy commandments.

Morning } { *Ad Dominum.*
Prayer. } { Psal. 120.

WHEN I was in trouble, I called upon the Lord: and he heard me.

2 Deliver my soul, O Lord, from lying lips: and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue: even mighty and sharp arrows, with hot burning coals.

4 Wo is me, that I am constrained to dwell with Mesech: and to have my habitation among the tents of Kedar.

M m 2.

5 My

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5 My soul hath long dwelt among them : that are enemies unto peace.

6 I labour for peace, but when I speak unto them thereof : they make them ready to battel.

Levavi oculos. Psal. 121.

I Will lift up mine eyes unto the hills : from whence cometh my help.

2 My help cometh even from the Lord : who hath made heaven and earth.

3 He will not suffer thy foot to be moved : and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel : shall neither slumber nor sleep.

5 The Lord himself is thy keeper : the Lord is thy defence upon thy right hand ;

6 So that the sun shall not burn thee by day : neither the moon by night.

7 The Lord shall preserve thee from all evil : yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out and thy coming in : from this time forth for evermore.

Lætatus sum. Psal. 122.

I Was glad when they said unto me : We will go into the house of the Lord.

2 Our feet shall stand in thy gates : O Jerusalem.

3 Jerusalem is built as a city : that is at unity in it self.

4 For thither the tribes go up, even the tribes of the Lord : to testify unto Israel, to give

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thanks unto the Name of the Lord.

5 For there is the seat of judgment : even the seat of the house of David.

6 O pray for the peace of Jerusalem : they shall prosper that love thee.

7 Peace be within thy walls : and plenteousness within thy palaces.

8 For my brethren and companions sake : I will wish thee prosperity.

9 Yea, because of the house of the Lord our God : I will seek to do thee good.

Ad te levavi oculos meos. Psal. 123.

UNto thee lift I up mine eyes : O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us : for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy : and with the despitefulness of the proud.

Nisi quia Dominus. Psal. 124.

IF the Lord himself had not been on our side, now may Israel say : if the Lord himself had not been on our side, when men rose up against us ;

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2 They had swallowed us up quick : when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us : and the stream had gone over our soul.

4 The deep waters of the proud : had gone even over our soul.

5 But praised be the Lord : who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler : the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord : who hath made heaven and earth.

Qui confidunt. Psal. 125.

They that put their trust in the Lord, shall be even as the mount Sion : which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem : even so standeth the Lord round about his people, from his time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous : lest the righteous put their hand unto wickedness.

4 Do well, O Lord : unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness : the Lord shall lead them forth with the evil doers, but peace shall be upon Israel.

Evening. } *In convertendo.*

Prayer. } Psal. 126.

When the Lord turned again the captivity of Sion :

then were we like unto them that dream.

2 Then was our mouth filled with laughter : and our tongue with joy.

3 Then said they among the heathen : the Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already : whereof we rejoyce.

5 Turn our captivity, O Lord : as the rivers in the south.

6 They that sow in tears : shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

Nisi Dominus. Psal. 127.

EXcept the Lord build the house : their labour is but lost that build it.

2 Except the Lord keep the city : the watchman waketh but in vain.

3 It is but lost labour that ye hast to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant : even so are the young children.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

Beati.

The xxvij. day.

Psalms.

The xxvij. day.

Beati omnis. Psal. 128.

Blessed are all they that fear the Lord : and walk in his ways.

2 For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine : upon the walls of thine house.

4 Thy children like the olive-branches : round about thy table.

5 Lo, thus shall the man be blessed : that feareth the Lord.

6 The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy childrens children : and peace upon Israel,

Sæpe expugnaverunt. Psal. 129.

Many a time have they fought against me from my youth up : may Israel now say.

2 Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.

3 The plowers plowed upon my back : and made long furrows.

4 But the righteous Lord : hath hewn the snares of the ungodly in pieces.

5 Let them be confounded and turned backward : as many as have evil will at Sion.

6 Let them be even as the grass growing upon the house-tops : which withereth afore it be plucked up.

7 Whereof the mower filleth not his hand : neither he that bindeth up the sheaves his bosom.

8 So that they who go by say not so much as, The Lord prosper you : we wish you good luck in the Name of the Lord.

De profundis. Psal. 130.

Out of the deep have I called unto thee, O Lord : Lord, hear my voice.

2 O let thine ears consider well : the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it ?

4 For there is mercy with thee : therefore shalt thou be feared :

5 I look for the Lord, my soul doth wait for him : in his word is my trust.

6 My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.

8 And he shall redeem Israel : from all his sins.

Domine, non est. Psal. 131.

Lord, I am not high-minded : I have no proud looks.

2 I do not exercise my self in great matters : which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned child.

4 O Israel, trust in the Lord : from this time forth for evermore.

Morn-

The rebvliſ. day.

Morning } *Memento Domine.*
Prayer } Pfal. 132.

LOrd, remember David : and
all his trouble.

2 How he ſware unto the Lord :
and vowed a vow unto the Al-
mighty God of Jacob ;

3 I will not come within the ta-
bernacl of mine houſe : nor climb
up into my bed ;

4 I will not ſuffer mine eyes to
ſleep, nor mine eye-lids to ſlum-
ber : neither the temples of my
head to take any reſt,

5 Until I find out a place for
the temple of the Lord : an habita-
tion for the mighty God of Jacob.

6 Lo, we heard of the ſame at E-
phrata : and found it in the wood.

7 We will go into his taberna-
cle : and fall low on our knees be-
fore his footſtool.

8 Arife, O Lord, into thy reſting
place : thou and the ark of thy
ſtrength.

9 Let thy prieſts be clothed with
righteouſneſs : and let thy ſaints
ſing with joyfulneſs.

10 For thy ſervant Davids ſake :
turn not away the preſence of
thine Anointed.

11 The Lord hath made a faith-
ful oath unto David : and he ſhall
not ſhrink from it ;

12 Of the fruit of thy body :
ſhall I ſet upon thy ſeat.

13 If thy children will keep my
covenant, and my teſtimonies that
I ſhall learn them : their children
alſo ſhall ſit upon thy ſeat for ever-
more.

14 For the Lord hath choſen

Pſalms.

The rebvliſ. day.

Sion to be an habitation for him-
ſelf : he hath longed for her.

15 This ſhall be my reſt for ever :
here will I dwell, for I have a de-
light therein.

16 I will bleſs her victuals with
increaſe : and will ſatiſſie her poor
with bread.

17 I will deck her prieſts with
health : and her ſaints ſhall rejoyce
and ſing.

18 There ſhall I make the horn
of David to flouriſh : I have ordain-
ed a lanthorn for mine Anointed.

19 As for his enemies, I ſhall
cloth them with ſhame : but upon
himſelf ſhall his crown flouriſh.

Ecce, quam bonum. Pfal. 133.

BEhold, how good and joyful a
thing it is : brethren to dwell
together in unity.

2 It is like the precious oint-
ment upon the head, that ran down
unto the beard : even unto Aarons
beard, and went down to the ſkirts
of his clothing.

3 Like as the dew of Hermon :
which fell upon the hill of Sion.

4 For there the Lord promiſed
his bleſſing : and life for ever-
more.

Ecce nunc. Pfal. 134.

BEhold now, praife the Lord :
all ye ſervants of the Lord ;

2 Ye that by night ſtand in the
houſe of the Lord : even in the
courts of the houſe of our God.

3 Lift up your hands in the ſan-
ctuary : and praife the Lord.

4 The Lord that made heaven
and earth : give thee bleſſing out of
Sion.

Laudate

The xxvliij. day.

Psalms.

The xxvliij. day.

Laudate Nomen. Psal. 135.

○ Praise the Lord, laud ye the Name of the Lord : praise it, O ye servants of the Lord ;

2 Ye that stand in the house of the Lord : in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious : O sing praises unto his Name, for it is lovely.

4 For why : the Lord hath chosen Jacob unto himself : and Israel for his own possession.

5 For I know that the Lord is great : and that our God is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth : in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world : and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt : both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt : upon Pharaoh, and all his servants.

10 He smote divers nations : and slew mighty kings ;

11 Schon king of the Amorites, and Og the king of Basan : and all the kingdoms of Canaan ;

12 And gave their land to be an heritage : even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever : so doth thy memorial, O Lord, from one generation to another.

14 For the Lord, will avenge his people : and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold : the work of mens hands.

16 They have mouths, and speak not : eyes have they, but they see not.

17 They have ears, and yet they hear not : neither is there any breath in their mouths.

18 They that make them are like unto them : and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel : praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi : ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion : who dwelleth at Jerusalem.

Evening } { *Confitemini.*
Prayer. } { Psal. 136.

○ Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 O give thanks unto the God of all gods : for his mercy endureth for ever.

3 O thank the Lord of all lords : for his mercy endureth for ever.

4 Who only doth great wonders : for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens : for his mercy endureth for ever.

6 Who laid out the earth above the waters : for his mercy endureth for ever.

7 Who hath made great lights :
for

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for his mercy endureth for ever ;

8 The sun to rule the day : for his mercy endureth for ever ;

9 The moon and the stars to govern the night : for his mercy endureth for ever.

10 Who smote Egypt with their first-born : for his mercy endureth for ever ;

11 And brought out Israel from among them : for his mercy endureth for ever ;

12 With a mighty hand and stretched-out arm for his mercy endureth for ever.

13 Who divided the Red sea in two parts : for his mercy endureth for ever ;

14 And made Israel to go through the midst of it : for his mercy endureth for ever.

15 But as for Pharaoh and his host : he overthrew them in the Red sea for his mercy endureth for ever.

16 Who led his people through the wilderness : for his mercy endureth for ever.

17 Who smote great kings : for his mercy endureth for ever ;

18 Yea, and slew mighty kings : for his mercy endureth for ever ;

19 Sehon king of the Amorites : for his mercy endureth for ever ;

20 And Og the king of Basan : for his mercy endureth for ever ;

21 And gave away their land for an heritage : for his mercy endureth for ever ;

22 Even for an heritage unto Israel his servant : for his mercy endureth for ever.

23 Who remembered us when we were in trouble : for his

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mercy endureth for ever ;

24 And hath delivered us from our enemies : for his mercy endureth for ever.

25 Who giveth food to all flesh : for his mercy endureth for ever.

26 O give thanks unto the God of heaven : for his mercy endureth for ever.

27 O give thanks unto the Lord of lords : for his mercy endureth for ever.

Super flumina. Psal. 137.

BY the waters of Babylon we sat down and wept : when we remembered thee, O Sion.

2 As for our harps, we hanged them up : upon the trees that are therein.

3 For they that led us away captive, required of us then a song, and melody in our heaviness : Sing us one of the songs of Sion.

4 How shall we sing the Lords song : in a strange land ?

5 If I forget thee, O Jerusalem : let my right hand forget her cunning

6 If I do not remember thee, let my tongue cleave to the roof of my mouth : yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem : how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery : yea, happy shall he be that rewardeth thee as thou hast served us.

9 Blessed shall he be that taketh thy children : and throweth them against the stones.

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psalms.

The xxix. day.

Confitebor tibi. Psal. 138.

I Will give thanks unto thee, O Lord, with my whole heart : even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple and praise thy Name, because of thy loving kindness and truth : for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardest me : and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord : for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord : that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly : as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me : thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindness toward me : yea, thy mercy, O Lord, endureth for ever : despise not then the works of thine own hands.

Morning } *Domine, probasti.*
Prayer. } *Psal. 139.*

O Lord, thou hast searched me out, and known me : thou knowest my down-sitting, and mine up-rising, thou understandest my thoughts long before.

2 Thou art about my path, and about my bed : and spiest out all my ways.

3 For lo, there is not a word in my tongue : but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before : and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

6 Whither shall I go then from thy Spirit : or whither shall I go then from thy presence ?

7 If I climb up into heaven, thou art there : If I go down to hell, thou art there also.

8 If I take the wings of the morning : and remain in the uttermost parts of the sea ;

9 Even there also shall thy hand lead me : and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me : then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night it as clear as the day : the darkness and light to thee are both alike.

12 For my reins are thine : thou hast covered me in my mothers womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made : marvellous are thy works, & that my soul knoweth right well.

14 My bones are not hid from thee : though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance,

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stance, yet being unperfect : and in thy book were all my members written ;

16 Which day by day were fashioned : when as yet there was none of them.

17 How dear are thy counsels unto me, O God : O how great is the sum of them !

18 If I tell them : they are more in number then the sand : when I wake up, I am present with thee.

19 Wilt thou not slay the wicked, O God : depart from me ye blood-thirsty men.

20 For they speak unrighteously against thee : and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee : and am not I grieved with those that rise up against thee ?

22 Yea, I hate them right sore : even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me : and lead me in the way everlasting.

Eripe me, Domine. Psal. 140.

Deliver me, O Lord, from the evil man : and preserve me from the wicked man.

2 Who imagine mischief in their hearts : and stir up strife all the day long.

3 They have sharpened their tongues like a serpent : adders poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly : preserve me

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from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords : yea and set traps in my way.

6 I said unto the Lord, Thou art my God : hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health : thou hast covered my head in the battell.

8 Let not the ungodly have his desire, O Lord : let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them : that compass me about.

10 Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

12 Sure I am, that the Lord will avenge the poor : and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name : and the just shall continue in thy sight.

Domine, clamavi. Psal. 141.

Lord. I call upon thee, haste thee unto me : and consider my voice, when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense : and let the lifting up of my hands be an evening-sacrifice.

3 Set a watch, O Lord, before my mouth : and keep the door of my lips.

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Psalms.

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4 O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly works. with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly : and reprove me.

6 But let not their precious balms break my head : yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places : that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit : like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God : in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me : and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together : and let me ever escape them.

Evening } *Voce mea ad Dominum.*
Prayer } Psal. 142.

I Cried unto the Lord with my voice : yea, even unto the Lord did I make my supplication:

2 I poured out my complaints before him : and shewed him of my trouble.

3 When my spirit was in heaviness, thou knewest my path : in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right

hand : and saw there was no man that would know me.

5 I had no place to flee unto : and no man cared for my soul.

6 I cried unto thee, O Lord, and said : Thou art my hope, and my portion in the land of the living.

7 Consider my complaint : for I am brought very low.

8 O deliver me from my persecutors : for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name : which thing if thou wilt grant me ; then shall the righteous resort unto my company.

Domine, exaudi. Psal. 143.

Hear my prayer, O Lord, and consider my desire : hearken unto me for thy truth and righteousness sake.

2 And enter not into judgment with thy servant : for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul, he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me : and my heart within me is desolate.

5 Yet do I remember the time past, I muse upon all thy works : yea, I exercise my self in the works of thy hands.

6 I stretch forth my hands unto thee : my soul gaspeth unto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint : hide not thy face from me, lest I be

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be like unto them that go down into the pit.

8 O let me hear thy loving kindness betimes in the morning, for in thee is my trust : shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Names sake : and for thy righteousness sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies : and destroy all them that vex my soul, for I am thy servant.

Morning } *Benedictus Dominus.*

Prayer. } *Psal. 144.*

Blessed be the Lord my strength : who teacheth my hands to war, and my fingers to fight ;

2 My hope and my fortress, my castle and deliverer, my defender, in whom I trust : who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him : or the son of man, that thou so regardest him ?

4 Man is like a thing of nought : his time passeth away like a shadow.

5 Bowe thy heavens, O Lord, and come down : touch the mountains, and they shall smoke.

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6 Cast forth thy lightning, and tear them : shoot out thine arrows, and consume them.

7 Send down thine hand from above : deliver me, and take me out of the great waters, from the hand of strange children ;

8 Whose mouth talketh of vanity : and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God : and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings : and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children : whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants : and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store : that our sheep may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay : no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case : yea, blessed are the people who have the Lord for their God.

Exaltabo te, Deus. Psal. 145

I Will magnifie thee, O God, my King : and I will praise thy Name for ever and ever. 2 E

The xxx. day.

Psalms.

The xxx. day.

2 Every day will I give thanks unto thee: and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praised: there is no end of his greatness.

4 One generation shall praise thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise and wondrous works;

6 So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed: and men shall sing of thy righteousness.

8 The Lord is gracious and merciful: long suffering, and of great goodness.

9 The Lord is loving unto every man: and his mercy is over all his works.

10 All thy works praise thee, O Lord: and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom: and talk of thy power;

12 That thy power, thy glory, and mightiness of thy kingdom: might be known unto men.

13 Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall: and lifteth up all those that are down.

15 The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.

16 Thou openest thine hand: and fillest all things living with Plenteousness.

17 The Lord is righteous in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all such as call upon him faithfully.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him: but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever.

Lauda, anima mea. Psal. 146.

PRaise the Lord, O my soul, while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man: for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God.

5 Who made heaven and earth the sea and all that therein is: who keepeth his promise for ever.

6 Who helpeth them to right that suffer wrong: who feedeth the hungry.

7 The

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7 The Lord looseth men out of prison : the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen : the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherless and widow : as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore : and throughout all generations.

Evening } *Laudate Dominum.*
Prayer. } Psal. 147.

O Praise the Lord, for it is a good thing to sing praises unto our God : yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem : and gather together the out-casts of Israel,

3 He healeth those that are broken in heart : and giveth medicine to heal their sickness.

4 He telleth the number of the stars : and calleth them all by their names.

5 Great is our Lord, and great is his power : yea, and his wisdom is infinite.

6 The Lord setteth up the meek : and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving : sing praises upon the harp unto our God.

8 Who covereth the heaven with clouds, and prepareth rain for the earth : and maketh the grass to grow upon the mountains, and herb for the use of men.

9 Who giveth fodder unto the cattle : and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse : neither delighteth he in any mans legs.

11 But the Lords delight is in them that fear him : and put their trust in his mercy.

12 Praise the Lord, O Jerusalem : praise thy God, O Sion.

13 For he hath made fast the bars of thy gates : and hath blessed thy children within thee.

14 He maketh peace in thy borders : and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth : and his word runneth very swiftly.

16 He giveth snow like wool and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels : who is able to abide his frost ?

18 He sendeth out his word, and melteth them : he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob : his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation : neither have the heathen knowledge of his laws.

Laudate Dominum. Psal. 148.

O Praise the Lord of heaven : praise him in the height.

2 Praise him, all ye angels of his : praise him all his host.

3 Praise him, sun and moon : praise him, all ye stars and light.

4 Praise

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4 Praise him, all ye heavens :
and ye waters that are above the
heavens.

5 Let them praise the Name of
the Lord : for he spake the word,
and they were made, he com-
manded, and they were created.

6 He hath made them fast for
ever and ever : he hath given them
a law which shall not be broken.

7 Praise the Lord upon earth :
ye dragons and all deeps ;

8 Fire and hail, snow and va-
pours : wind and storm, fulfilling
his word ;

9 Mountains and all hills : fruit-
ful trees and all cedars ;

10 Beasts and all cattel : worms
and feathered fowls ;

11 Kings of the earth and all
people : princes and all judges of
the world ;

12 Young men and maidens,
old men and children, praise the
Name of the Lord : for his Name
only is excellent, and his praise a-
bove heaven and earth.

13 He shall exalt the horn of
his people. all his saints shall praise
him : even the children of Israel,
even the people that serveth him.

Cantate Domino. Psal. 149.

O Sing unto the Lord a new
song : let the congregation
of saints praise him.

2 Let Israel rejoyce in him that
made him : and let the children of
Sion be joyful in their King.

3 Let them praise his Name in
the dance : let them sing praises
unto him with tabret and harp.

4 For the Lord hath pleasure in
his people : and helpeth the meek-
hearted.

5 Let the saints be joyful with
glory : let them rejoyce in their
beds.

6 Let the praises of God be in
their mouth : and a two-edged
sword in their hands ;

7 To be avenged of the hea-
then : and to rebuke the people ;

8 To bind their kings in chains :
and their nobles with links of
iron.

9 That they may be avenged of
them, as it is written : Such ho-
nour have all his saints.

Laudate Dominum. Psal. 150.

O Praise God in his holiness :
praise him in the firmament
of his power.

2 Praise him in his noble acts :
praise him according to his excel-
lent greatness.

3 Praise him in the sound of the
trumpet : praise him upon the lute
and harp.

4 Praise him in the cymbals and
dances : praise him upon the
strings and pipe.

5 Praise him upon the well-tu-
ned cymbals : praise him upon the
loud cymbals.

6 Let every thing that hath
breath : praise the Lord.

FORMS of Prayer to be Used at S E A.

¶ *The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.*

¶ *These Two following Prayers are to be also used in His Majesty's Navy every day.*

O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the Sea; who hast compassed the waters with bounds until day and night come to an end; be pleased to receive into thy Almighty and most gracious Protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the Sea, and from the violence of the enemy, that we may be a safeguard unto our most gracious Sovereign Lord King *William* and his kingdoms, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our island may in peace and quietness serve thee our God, and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies to praise and glorifie thy holy Name, through Jesus Christ our Lord. *Amen.*

The Collect.

Prevent us, **O** Lord in all our doings, with thy most gracious favour, and further us with thy continual help that in all our works begun, continued; and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Prayers to be used in storms at Sea.

O Most powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the Sea, and who stillest the rage thereof; we thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: save, Lord, or else we perish. We confess, when we have been safe and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy word, and

to obey thy commandments: But now we see how terrible thou art in all thy works of wonder, the great God to be feared above all: and therefore we adore thy divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercies sake in Jesus Christ thy Son, our Lord. *Amen.*

Or this,

O Most glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee; and hear us calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save Lord, or else we perish. The living, the living shall praise thee. **O** send thy word of command to rebuke the raging winds, and the roaring sea, that we being delivered from this distress, may live to serve thee, and to glorifie thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour thy Son, our Lord Jesus Christ. *Amen.*

The Prayer to be said before a Fight at Sea against any enemy.

O Most powerful and glorious Lord God, the Lord of hosts that rulest and commandest all things; Thou sittest in the throne judging right; and therefore we make our address to thy divine Majesty in this our necessity that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, **O** Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. **O** let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that

O o

Forms of Prayer to be used at Sea.

that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. *Amen.*

Short Prayers, for single persons, that cannot meet to joyn in Prayer with others, by reason of the Fight, or Storm.

General Prayers.

Lord, be merciful to us sinners, and save us for thy mercies sake.

Thou art the great God, that hast made and rulest all things: O deliver us for thy Names sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

THou, O Lord, art just and powerful; O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorifie thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Names sake.

Short Prayers in respect of a Storm.

THou, O Lord, that stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, us, and save us we beseech thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Lord, hear us.

O Christ, hear us.

God the Father, God the Son, God the holy Ghost, have mercy upon us, save us now and evermore. *Amen.*

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily

bread. And forgive us our trespasses, As we forgive them that trespass against us, And lead us not into temptation; But deliver us from evil: For thine is the kingdom, the power, and the glory, For ever, and ever. *Amen.*

¶ When there shall be imminent danger, as many as can be spared from necessary service in the ship, shall be called together, and make an humble confession of their sins to God: In which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him: saying as followeth.

The Confession.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, By thought, word, and deed against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent. And be heartily sorry for these our misdoings, The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, Most merciful Father, For thy Son our Lord Jesus Christs sake, Forgive us all that is past, And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. *Amen.*

¶ Then shall the Priest, if there be any in the Ship, pronounce this Absolution.

Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

Thanks.

Forms of Prayer to be used at Sea.

Thanksgiving after a Storm.

Jubilate Deo. Psal. 66.

O Be joyful in God, all ye lands : sing praises unto the honour of his Name, make his praise to be glorious.

Say unto God, **O** how wonderful art thou in thy works : through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee : sing of thee, and praise thy Name.

O come hither, and behold the works of God : how wonderful he is in his doing towards the children of men.

He turned the sea into dry land : so that they went through the water on foot ; there did we rejoyce thereof.

He ruleth with his power for ever, his eyes behold the people : and such as will not believe, shall not be able to exalt themselves.

O praise our God, ye people : and make the voice of his praise to be heard ;

Who holdeth our soul in life : and suffereth not our feet to slip.

For thou, **O** God, hast proved us : thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare : and laidst trouble upon our loins.

Thou sufferdest men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

I will go into thy house with burnt-offerings : and will pay thee my vows which I promised with my lips, and speak with my mouth when I was in trouble.

I will offer unto thee fat burnt-sacrifices, with the incense of rams : I will offer bullocks and goats.

O come hither and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

I called unto him with my mouth : and gave him praises with my tongue.

If I incline unto wickedness with my heart : the Lord will not hear me.

But God hath heard me : and considered the voice of my prayer.

Praised be God, who hath not cast out my prayer : nor turned his mercy from me.

Glory be to the Father, and to the Son : and to the holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Confitemini Domino. Psal. 107.

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed : and delivered from the hand of the enemy ;

And gathered them out of the lands, from the east, and from the west : from the north, and from the south,

They went astray in the wilderness out of the way : and found no city to dwell in ;

Hungry and thirsty : their soul fainted in them.

So they cried unto the Lord in their trouble : and delivered them from their distress.

He led them forth by the right way : that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

For he satisfieth the empty soul : and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron ;

Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most Highest ;

He also brought down their heart through heaviness : they fell down, and there was none to help them up.

So when they cried unto the Lord in their trouble : he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

Forms of Prayer to be used at Sea.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

For he hath broken the gates of Brass : and smitten the bars of iron in sunder.

Foolish men are plagued for their Offence and because of their wickedness.

Their soul abhorred all manner of meat : and they were even hard at deaths door.

So when they cried unto the Lord in their trouble : he delivered them out of their distress.

He sent his word and healed them : and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness !

They that go down to the sea in ships : and occupy their business in great waters ;

These men see the works of the Lord : and his wonders in the deep.

For at his word the stormy wind ariseth : which lifteth up the waves thereof.

They are caried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man : and are at their wits end.

So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

For he maketh the storm to cease : so that the waves thereof are still.

Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

Who turneth the floods into a wilder-

ness : and drieth up the water-springs.

A fruitful land maketh he barren : for the wickedness of them that dwell therein.

Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

And there he setteth the hungry : that they may build them a city to dwell in :

That they may sow their land and plant vineyards : to yield them fruits of increase.

He blesteth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

And again, when they are diminished and brought low : through oppression, through any plague or trouble ;

Though he suffer them to be evil entreated through tyrants : and let them wander out of the way in the wilderness :

Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

The righteous will consider this, and rejoyce : and the mouth of all wickedness shall be stopped.

Whoso is wise will wonder these things : and they shall understand the loving kindness of the Lord.

Glory be to the Father, and to the Son : and to the holy Ghost ;

As it was in the beginning, is now, and ever shall be ; world without end. Amen.

Collects of Thanksgiving.

O Most blessed and glorious Lord God, who art of infinite goodness and mercy ; we thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present our selves again before thy divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress, even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance ; for which we

Forms of Prayer to be used at Sea.

we now being in safety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. *Amen.*

Or this

O Most mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed us, how both winds and seas obey thy command, that we may learn even from them hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name for this thy mercy, in saving us when we were ready to perish. And we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger. And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us, that we, whom thou hast saved, may serve thee in holiness and righteousness, all the days of our life, through Jesus Christ our Lord and Saviour. *Amen.*

*A Hymn of praise and thanksgiving
after a dangerous Tempest.*

O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so: whom he hath delivered from the merciless rage of the Sea.

The Lord is gracious and full of compassion: slow to anger, and of great mercy.

He hath not dealt with us according to our sins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: so great hath been his mercy towards us.

We found trouble and heaviness: we were even at death's door;

The waters of the sea had well nigh covered us: the proud waters had well nigh gone over our soul;

The sea roared: and the stormy wind lifted up the waves thereof;

We were carried up, as it were to heaven, and then down again into the deep: our soul melted within us, because of trouble;

Then cried we unto thee, O Lord: and thou didst deliver us out of our distress.

Blessed be thy name, who didst not despise the prayer of thy servants: but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment: and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness: and declare the wonders that he hath done, and still doeth for the children of men.

Praised be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation: God is the Lord, by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands: and we will triumph in thy praise.

Blessed be the Lord God: even the Lord God who only doeth wondrous things;

And blessed be the name of his Majesty for ever: and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

2 Cor. 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all now and for evermore. *Amen.*

After.

Forms of Prayer to be used at Sea.

After Victory or Deliverance from an Enemy.

A Psalm, or Hymn of Praise and thanksgiving after Victory.

IF the Lord had not been on our side, now may we say : if the Lord himself had not been on our side, when men rose up against us ;

They had swallowed us up quick : when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul : the deep waters of the proud had gone over our soul.

But praised be the Lord : who hath not given us over as a prey unto them.

The Lord hath wrought : a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm that saved us : but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us : the Lord hath covered our heads, and made us to stand in the day of battel.

The Lord hath appeared for us : the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us :

Therefore not unto us, O Lord, not unto us : but unto thy Name be given the glory.

The Lord hath done great things for us : the Lord hath done great things for us, for which we rejoyce.

Our help standeth in the Name of the Lord : who hath made heaven and earth.

Blessed be the name of the Lord : from this time forth for evermore.

Glory be to the Father, and to the Son : and to the holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *After this Hymn may be sung the Te Deum*

¶ *Then this Collect.*

O Almighty God the Sovereign Commander of all the world in whose hand is power and might, which none is able to withstand ; we bless and magnifie thy great and glorious Name for this happy victory, the whole glory whereof we do ascribe to thee, who art the only giver of victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and as much as in us lieth, to the good of all mankind. And we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives, by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord : to whom with thee, and the holy Spirit, as for all thy mercies, so in particular for this victory and deliverance, be all glory and honour world without end. *Amen.*

2 Cor. 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. *Amen.*

At the Burial of their Dead at Sea.

¶ **T**He Office in the Common Prayer-book may be used ; only instead of these words [We therefore commit his body to the ground, Earth to Earth, &c.] say,

We therefore commit his body to the Deep, to be turned into corruption, looking for the resurrection of the body, (when the sea shall give up her dead) and the life of the world to come, through our Lord Jesus Christ, who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

The FORM and MANNER of
Making, Ordaining, and Consecration
OF
BISHOPS, PRIESTS, and DEACONS,
According to the Order of the
CHURCH of IRELAND.

THE
P R E F A C E.

IT is evident unto all men, diligently reading holy Scripture and ancient Authors, that from the Apostles time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by publick prayer, with imposition of hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in the Church of Ireland; No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of Ireland, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration, or Ordination.

And none shall be admitted a Deacon, except he be Twenty three years of age unless he have a Faculty. And every man which is to be admitted a Priest, shall be full Four and twenty years old. And every man which is to be Ordained or Consecrated Bishop, shall be fully Thirty years of Age.

And the Bishop knowing either by himself, or by sufficient testimony, any person to be a man of virtuous conversation, and without crime, and after examination and trial, finding him learned in the Latine Tongue, and sufficiently instructed in holy Scripture, may at the times appointed in the Canon, or else upon urgent occasion, on some other Sunday or Holy day, in the face of the Church, admit him a Deacon, in such manner and form as hereafter followeth.

The

The Form and Manner of Making of DEACONS.

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ; and also how the people ought to esteem them in their Office.*

¶ *First the Arch-Deacon or his Deputy shall present unto the Bishop (sitting in his Chair, near to the holy Table) such as desire to be ordained Deacons; (each of them being decently habited) saying these words,*

Reverend Father in God, I present unto you these persons present to be admitted Deacons.

The Bishop.

Take heed that the persons whom ye present unto us, be apt and meet, for their learning and Godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Arch-Deacon shall answer,*

I Have enquired of them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the people,*

Brethren, if there be any of you who knoweth any impediment or notable crime in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God, and shew what the crime or impediment is.

¶ *And if any great crime or impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that crime.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered, to the prayers of the Congregation) shall, with the Clergy and people present, sing or say the Litany, with the prayers, as followeth.*

¶ *The Litany and Suffrages.*

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father, and the Son: have mercy upon us miserable sinners.

O God the holy Ghost, proceeding from the Father, and the Son: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our fore-fathers, neither take thou vengeance of our sins: spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us

From

The Ordering of Deacons.

From lightning and tempest ; from plague, pestilence, and famine ; from battel and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion ; from all false doctrine, heresie, and schism ; from hardnes of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation ; by thy holy Nativity and Circumcision ; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat ; by thy Crofs and Passion ; by thy precious Death and Burial ; by thy glorious Resurrection and Ascension ; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation ; in all time of our wealth ; in the hour of death, and in the day of judgment,

Good Lord deliver us.

We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church universal in the right way ;

We beseech thee to hear us, Good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holyness of life, thy servant *William* our most gracious King and Governour ;

We beseech thee to hear us, Good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory ;

We beseech thee to hear us, Good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies ;

We beseech thee to hear us, Good Lord.

That it may please thee to bless and preserve *Catherine* the Queen Dowager, her Royal Highness the Princess *Anne* of *Denmark*, and all the Royal Family ;

We beseech thee to hear us, Good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons with true knowledge and understanding of thy Word, and that both by their preaching and living they may set it forth, and shew it accordingly ;

We beseech thee to hear us, Good Lord,

That it may please thee to bless these thy servants, now to be admitted to the Order of Deacons [or Priests] and to pour thy grace upon them ; that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy name ;

We beseech thee to hear us, Good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom and understanding ;

We beseech thee to hear us Good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth ;

We beseech thee to hear us, Good Lord.

That it may please thee to bless and keep all thy people ;

We beseech thee to hear us, Good Lord.

That it may please thee to give to all nations unity, peace, and concord ;

We beseech thee to hear us, Good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments ;

We beseech thee to hear us, Good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

We beseech thee to hear us, Good Lord.

That it may please thee to bring into the way of truth all such as have erred and are deceived ;

We beseech thee to hear us, Good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet ;

The Ordering of Deacons.

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort all that are in danger, necessity and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons and young children, and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend and provide for the fatherless children and widows, and all that are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word;

We beseech thee to hear us, good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God: that takest away the sins of the world;

Grant us thy peace.

O Lamb of God: that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ Then shall the Priest, and the people with him, say the Lords Prayer.

O Our Father, which art in heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.

Answer. Neither reward us after our iniquities.

Priest. Let us pray.

O God merciful Father, that desisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Names sake.

O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son: and to the holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ. Graciously look upon our afflictions.

Pitifully

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Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us;

Answer. As we do put our trust in thee.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediatour and Advocate, Jesus Christ our Lord. *Amen.*

¶ Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.

The Collect.

Almighty God, who by thy divine providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr Saint Steven, with others; Mercifully behold these thy servants now called to the like Office and Administration. Replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the holy Ghost now and for ever. *Amen.*

The Epistle 1 Tim. 3. 8.

Likewise must the Deacons be grave, not double-tongued, not given to

much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved, then let them use the Office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the Office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

¶ Or else this out of the Sixth of the Acts of the Apostles. Acts 6. 2.

THEN the twelve called the multitude of the disciples unto them, and said,

It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the holy Ghost and wisdom, whom we may appoint over this business. But we will give our selves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude. And they chose Steven, a man full of faith, and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch: Whom they set before the Apostles and when they had prayed, they laid their hands on them. And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith,

¶ And before the Gospel, the Bishop sitting in his Chair, shall cause the Oath of the Kings Supremacy, and against the power and authority of all foreign Potentates, to be ministered unto every of them that are to be Ordered.

The Oath of the Kings Sovereignty.

IA. B. do utterly testify and declare in my conscience, that the Kings Highness is the only Supreme Honour of this Realm, and of all other his

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Highnesses Dominions and Countreys, as well in all Spiritual or Ecclesiastical things or causes as Temporal : And that no Foreign Prince, Person, Prelate, State, or Potentate hath, or ought to have any jurisdiction, power, superiority, preeminence, or authority Ecclesiastical or Spiritual within this Realm. And therefore I do utterly renounce and forsake all foreign jurisdictions, powers, superiorities and authorities; and do promise, That from henceforth I shall bear faith and true allegiance to the Kings Highness, His Heirs, and lawful Successors, and to my power shall assist and defend all jurisdictions, privileges, preeminences and authorities granted or belonging to the Kings Highness, His Heirs and Successors, or united and annexed to the Imperial Crown of this Realm; So help me God, and the Contents of this Book.

¶ Then shall the Bishop examine every one of them that are to be Ordered, in the presence of the people, after this manner following

DO you trust that you are inwardly moved by the holy Ghost, to take upon you this Office and Ministration, to serve God for the promotion of his glory, and the edifying of his people?

Answer.

I trust so.

The Bishop.

DO you think that you are truly called according to the will of our Lord Jesus Christ, and the due Order of this Realm, to the Ministry of the Church?

Answer.

I think so.

The Bishop.

DO you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?

Answer.

I do believe them.

The Bishop.

Will you diligently read the same unto the people assembled in the Church where you shall be appointed to serve?

Answer.

I will.

The Bishop.

IT appertaineth to the Office of a Deacon in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministreth the holy Communion, and to help him in the distribution thereof, and to read holy Scriptures and Homilies in the Church and to instruct the youth in the Catechism; in the absence of the Priest to Baptize infants, and to Preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners or others. Will you do this gladly and willingly?

Answer.

I will so do, by the help of God.

The Bishop.

Will you apply all your diligence to frame and fashion your own lives and the lives of your families, according to the doctrine of Christ, and to make both your selves and them, as much as in you lieth, wholsome examples of the flock of Christ?

Answer.

I will so do, the Lord being my helper.

The Bishop.

Will you reverently obey your Ordinary, and other chief Ministers of the Church, and them to whom the charge and government over you is committed, following with a glad mind and will their goodly admonitions?

Answer.

I will endeavour my self, the Lord being my helper.

¶ Then the Bishop laying his hands severally upon the head of every one of them, humbly kneeling before him, shall say,

TAKE thou authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name

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Name of the Father, and of the Son, and of the holy Ghost. *Amen.*

¶ *Then shall the Bishop deliver to every one of them the New Testament, saying,*

Take thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.

¶ *Then one of them appointed by the Bishop shall read,*

The Gospel. S. Luke 12. 35.

Let your loins be girded about, and your lights burning; and ye your selves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh, shall find watching. Verily, I say unto you, that he shall gird himself, and make them to sit down to meat; and will come forth to serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants,

¶ *Then shall the Bishop proceed in the Communion, and all that are Ordered, shall tarry and receive the holy Communion the same day with the Bishop.*

¶ *The Communion ended, after the last Collect, and immediately before the Benediction shall be said these Collects following.*

¶ **A**nd here it must be declared unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year (except for reasonable causes it shall otherwise seem good unto the Bishop) to the intent he may be perfect, and well expert in the things appertaining to the Ecclesiastical Administration. In executing whereof, if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood, at the times appointed in the Canon; or else on urgent occasion, upon some other Sunday, or Holiday in the face of the Church, in such manner and form as hereafter followeth.

¶ The Form and Manner of Ordering of PRIESTS.

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon, or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ; and also how the People ought to esteem them in their Office.*

¶ *First, the Arch-Deacon, or in his absence, one appointed in his stead, shall present unto the Bishop sitting in his Chair near to the holy Table, all them that shall receive the Order of Priesthood that day (each of them being decently habited) and say,* Re-

Almighty God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants unto the Office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their Ministration, to have a ready will to observe all spiritual discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferiour Office, that they may be found worthy to be called unto the higher Ministries in thy Church, through the same thy Son our Saviour Jesus Christ; to whom be glory and honour world without end. *Amen.*

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the holy Ghost be amongst you, and remain with you always. *Amen.*

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Reverend Father in God, I present unto you these persons present to be admitted to the Order of Priesthood.

¶ The Bishop.

Take heed that the persons whom ye present unto us be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ The Arch-Deacon shall answer,

I have enquired of them, and also examined them, and think them so to be.

¶ Then the Bishop shall say unto the people.

Good people, these are they whom we purpose, God willing, to receive this day unto the holy Office of Priesthood: For after due examination we find not to the contrary, but that they be lawfully called to their function and Ministry, and that they be Persons meet for the same. But yet if there be any of you who knoweth any impediment or notable crime in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the Name of God, and shew what the crime or impediment is.

¶ And if any great crime or impediment be objected, the Bishop shall surcease from Ordering that Person, until such time as the Party accused shall be found clear of that Crime.

¶ Then the Bishop (commending such as shall be found meet to be Ordered, to the Prayers of the Congregation) shall with the Clergy and People present, sing or say the Litany with the Prayers, as is before appointed in the Form of Ordering Deacons; save only that in the proper Suffrage there added, the word [Deacons] shall be omitted, and the word [Priests] inserted instead of it.

¶ Then shall be sung or said the Service for the Communion; with the Collect, Epistle, and Gospel, as followeth.

¶ The Collect.

Almighty God, giver of all good things, who by thy holy Spirit hast appointed divers Orders of Ministers

in the Church; Mercifully behold these thy servants now called to the Office of Priesthood, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this Office; to the glory of thy Name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the holy Ghost, world without end. Amen.

The Epistle. Ephes. 4. 7.

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith. When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastours, and Teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

¶ After this shall be read for the Gospel part of the Ninth Chapter of Saint Matthew, as followeth.

S. Matth. 9. 36.

When Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

¶ Or else this that followeth out of the Tenth Chapter of Saint John.

S. John

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S. John 10. 1.

Verily, verily I say unto you, He that entreth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entreth in by the door, is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All that ever came before me, are thieves and robbers; but the sheep did not hear them. I am the door, by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal; and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

¶ Then the Bishop sitting in his Chair shall minister unto every one of them the Oath concerning the Kings Supremacy; as it is

before set forth in the Form for the Ordering of Deacons.

¶ And that done, he shall say unto them as hereafter followeth.

You have heard, brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you in the Name of our Lord Jesus Christ, that you have in remembrance into how high a dignity, and to how weighty an Office and Charge ye are called: That is to say, to be messengers, watchmen, and stewards of the Lord; to teach and to premonish, to feed and to provide for the Lords family to seek for Christs sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his spouse, and his body. And if it shall happen the same Church, or any member thereof to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with your selves the end of your ministry towards the children of God, towards the spouse and body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are, or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in Religion, or for viciousness in Life.

Forasmuch then as your Office is both
of

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of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply your selves, as well that ye may shew your selves, dutiful and thankful unto that Lord who hath placed you in so high a dignity; as also to beware that neither you your selves Offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of your selves; for that will and ability is given of God alone: Therefore ye ought, and have need to pray earnestly for his holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of your selves, and of them that specially pertain unto you, according to the rule of the same Scriptures. And for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have well weighed and pondered these things with your selves long before this time; and that you have clearly determined, by Gods grace to give your selves wholly to this Office, whereunto it hath pleased God to call you: So that as much as lieth in you, you will apply your selves wholly to this one thing, and draw all your cares and studies this way; and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry, and that ye may so endeavour your selves from time to time, to sanctifie the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholsom and godly examples and patterns for the people to follow.

And now that this present Congregation of Christ here assembled, may also un-

derstand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things, which we in the Name of God, and of his Church, shall demand of you touching the same.

DO you think in your heart that you be truly called; according to the will of our Lord Jesus Christ, and the Order of this Church of Ireland, to the Order and Ministry of Priesthood?

Answer. I think it.

The Bishop.

ARE you persuaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation) but that which you shall be persuaded may be concluded and proved by the Scripture?

Answer. I am so persuaded, and have so determined by Gods grace.

The Bishop.

WILL you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this church and realm hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge, with all diligence to keep and observe the same.

Answer. I will so do by the help of the Lord.

The Bishop.

WILL you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines, contrary to Gods word; and to use both publick and private monitions and exhortations, as well to the sick, as to the whole within your Cures, as need shall require, and occasion shall be given?

Answer. I will, the Lord being my helper.

The

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The Bishop.

Will you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer. I will endeavour my self so to do, the Lord being my helper.

The Bishop.

Will you be diligent to frame and fashion your own selves and your families, according to the Doctrine of Christ, and to make both your selves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answer. I will apply my self thereto, the Lord being my helper.

The Bishop.

Will you maintain and set forwards as much as lieth in you, quietness, peace and love among all Christian people, and especially among them that are or shall be committed to your charge?

Answer. I will so do, the Lord being my helper.

The Bishop.

Will you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting your selves to their godly judgments?

Answer. I will so do, the Lord being my helper.

¶ Then shall the Bishop standing up, say,

Almighty God, who hath given you this will to do all these things, Grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord.
Amen.

¶ After this the Congregation shall be desired secretly in their prayers to make their humble supplications to God for all these things: For the which prayers there shall be silence kept for a space.

¶ After which shall be sung or said by the Bishop (the persons to be ordained Priests all kneeling) Veni, Creator Spiritus; the Bishop beginning, and the Priests and others that are present, answering by Verses, as followeth.

Come, holy Ghost, our souls inspire,

And lighten with celestial fire.

Thou the anointing Spirit art.

Who dost thy seventold gifts impart.

Thy blessed Unction from above,

Is comfort, life and fire of love.

Enable with perpetual light

The dulness of our blinded sight.

Anoint and cheer our soiled face

With the abundance of thy grace.

Keep far our foes, give peace at home:

Where thou art guide, no ill can come.

Teach us to know the Father, Son,

And thee, of both, to be but one.

That through the ages all along

This may be our endless song;

Praise to thy eternal merit,

Father, Son, and holy Spirit.

¶ Or this.

Come, holy Ghost, eternal God,

proceeding from above,

Both from the Father and the Son,

the God of peace and love.

Visit our minds, into our hearts

thy heavenly grace inspire,

That truth and godliness we may

pursue with full desire.

Thou art the very Comforter

in grief and all distress:

The heavenly gift of God most high,

no tongue can it express.

The fountain and the living spring

of joy celestial:

The fire so bright, the love so sweet,

the Unction spiritual.

Thou in thy gifts art manifold,

by them Christs Church doth stand:

In faithful hearts, thou writ'st thy law,

the finger of Gods hand.

According to thy promise, Lord,

Thou givest speech with grace.

That through thy help Gods praises may

Q q

resound

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resound in every place.
 O holy Ghost, into our minds send down
 thy heavenly light;
Kindle our hearts with fervent zeal,
to serve God day and night.
 Our weakness strengthen and confirm,
 (For, Lord, thou knowst us frail)
That neither devil world nor flesh
against us may prevail.
 Put back our enemies far from us,
 and help us to obtain
Peace in our hearts with God and man
(the best, the truest gain;)
 And grant that thou being, O Lord,
 our leader and our guide,
We may escape the snares of sin,
and never from thee slide.
 Such measures of thy powerful grace,
 grant, Lord, to us we pray,
That thou may'st be our comforter
at the last dreadful day.
 Of strife and of dissension
 dissolve, O Lord, the bands,
And knit the knots of peace and love,
throughout all Christian Lands,
 Grant us the grace that we may know
 the Father of all might,
That we of his beloved Son
may gain the blissful sight,
 And that we may with perfect faith
 ever acknowledge thee,
The Spirit of Father, and of Son,
one God in persons three.
 To God the Father, laud and praise,
 and to his blessed Son,
And to the holy Spirit of grace,
Co-equal three in one.
 And pray we that our only Lord
 would please his Spirit to send
On all that shall profess his Name,
from hence to the worlds end. Amen.
 ¶ *That done, the Bishop shall pray in this*
wise, and say,

Let us pray.
Almighty God and heavenly Father,
 who of thine infinite love and
 goodness towards us, hast given to us
 thy only and most dearly beloved Son
 Jesus Christ, to be our Redeemer, and the

Author of everlasting life; who after
 he had made perfect our Redemption by
 his death, and was ascended into heaven,
 sent abroad into the world his Apostles,
 Prophets, Evangelists, Doctors and Pastors,
 by whose labour and ministry he gathered
 together a great stock in all the parts of
 the world, to set forth the eternal praise
 of thy holy Name: For these so great
 benefits of thy eternal goodness, and for
 that thou hast vouchsafed to call these
 thy servants here present, to the same
 Office and Ministry appointed for the
 salvation of mankind, we render unto
 thee most hearty thanks, we praise
 and worship thee; and we humbly beseech
 thee by the same thy blessed Son, to grant
 unto all, which either here or elsewhere
 call upon thy holy Name, that we may
 continue to shew our selves thankful unto
 thee for these and all other thy benefits,
 and that we may daily increase and go
 forwards in the knowledge and faith of
 thee and thy Son, by the holy Spirit. So
 that as well by these thy Ministers, as by
 them over whom they shall be appointed
 thy Ministers, thy holy Name may be
 for ever glorified, and thy blessed King-
 dom enlarged, through the same thy Son
 Jesus Christ our Lord, who liveth and
 reigneth with thee in the unity of the
 same holy Spirit; world without end.
Amen.

¶ *When this Prayer is done, the Bishop, with*
the priests present, shall lay their hands se-
verally upon the head of every one that re-
ceiveth the Order of Priesthood; the re-
ceivers humbly kneeling upon their knees,
and the Bishop saying,

Recieve the holy Ghost for the Office
 and work of a Priest in the Church
 of God, now committed unto thee by
 the Imposition of our hands. Whose
 sins thou dost forgive, they are forgiven;
 and whose sins thou dost retain, they are
 retained. And be thou a faithful Dispenser
 of the word of God, and of his holy Sa-
 craments; in the Name of the Father, and
 of the Son, and of the holy Ghost. *Amen.*

¶ *Then*

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¶ Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,

Take thou authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

¶ When this is done, the Nicene Creed shall be sung or said, and the Bishop shall after that go on in the Service of the Communion, which all they that receive Orders shall take together, and remain in the same place where hands were laid upon them, until such time as they have received the Communion.

¶ The Communion being done, after the last Collect, and immediately before the Benediction, shall be said these Collects.

Most merciful Father, we beseech thee to send upon these thy servants, thy heavenly blessing, that they may be clothed with righteousness, and that thy word spoken by their mouths, may have such success, that it may never be

¶ **A**nd if on the same day the Order of Deacons be given to some, and the Order of Priesthood to others; The Deacons shall be first presented, and then the Priests: And it shall suffice that the Litany be once said for both. The Collects shall both be used; first that for Deacons, then that for Priests. The Epistle shall be Eph. iv. 7. to 14. as before in this Office. Immediately after which, they that are to be made Deacons, shall take the Oath of Supremacy, be Examined and Ordained, as is above prescribed. Then one of them having read the Gospel (which shall be either out of S. Matth. ix. 36. as before in this Office; or else S. Luke xii. 35. to 39. as before in the Form for the Ordering of Deacons) they that are to be made Priests shall likewise take the Oath of Supremacy, be Examined and Ordained, as is in this Office before appointed.

spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy Kingdom, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the holy Ghost be amongst you, and remain with you always. *Amen.*

The Form of Ordaining or Consecrating of an Archbishop or Bishop; Which is always to be performed upon some Sunday or Holy-day

¶ When all things are duly prepared in the Church, and set in Order; after Morning Prayer is ended, the Archbishop (or some other Bishop appointed) shall begin the Communion-Service; in which this shall be
The Collect.

Almighty God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst

charge them to feed thy flock; Give grace we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly Discipline thereof; and grant to the people that they may obediently follow the same, that all may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

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¶ *And another Bishop shall read
The Epistle. 1 Tim. 3. 1.*

This is a true saying, If a man desire the Office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; For if a man know not how to rule his own house, how shall he take care of the Church of God? Not a novice, lest being lifted up with pride, he fall into the condemnation of the Devil. Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil.

¶ *Or this, for the Epistle. Acts 20. 17.*

From Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which beset me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there; save that the holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me. Neither count I my life dear unto my self, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now behold, I know that ye all among whom I have gone

preaching the Kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto your selves, and to all the flock over which the holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no mans silver or gold, or apparel, yea, you your selves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

¶ *Then another Bishop shall read
The Gospel. S. John 21. 15.*

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep,

¶ *Or*

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¶ *Or this. St. John. 20. 19.*

THe same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

¶ *Or this. S. Matth. 28. 19.*

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghost: teaching them to observe all things whatsoever I have commanded you: And lo, I am with you alway, even unto the end of the world.

¶ *After the Gospel, and the Nicene Creed, and the Sermon are ended, the Elected Bishop (vested with his Rotchet) shall be presented by two Bishops unto the Archbishop of that Province (or to some other Bishop appointed by lawful Commission) the Archbishop sitting in his Chair near the holy Table, and the Bishops that present him, saying,*

Most Reverend Father in God, we present unto you this godly and well-learned man, to be Ordained and Consecrated Bishop.

¶ *Then shall the Archbishop demand the Kings Mandate for the Consecration, and cause it to be read. And the Oath touching the acknowledgment of the King's Supremacy, shall be ministered to the persons Elected, as it is set down before in the Form for the Ordering of Deacons. And then shall also be ministered unto them the Oath of Due Obedience to the Archbishop, as followeth.*

The Oath of Due Obedience to the Archbishop.

IN the Name of God. Amen. I *N*. chosen Bishop of the Church and See of *N*. do profess and promise all due reverence and obedience to the Archbishop, and to the Metropolitan Church of *N*. and to their Successors; So help me God, through Jesus Christ.

¶ *This Oath shall not be made at the Consecration of an Archbishop.*

¶ *Then the Archbishop shall move the Congregation present to pray, saying thus to them,*

Brethren, it is written in the Gospel of Saint Luke, That our Saviour Christ continued the whole night in prayer, before he did chuse and send forth his twelve Apostles. It is written also in the acts of the Apostles, That the Disciples who were at Antioch, did fast and pray before they laid hands on Paul and Barnabas, & sent them forth. Let us, therefore following the example of our Saviour Christ and his Apostles, first fall to prayer, before we admit and send forth this Person presented unto us to the work whereunto we trust the holy Ghost hath called him.

¶ *And then shall be said the Litany, as before in the Form of Ordering Deacons: Save only that after this place, That it may please thee to illuminate all Bishops, &c. the proper Suffrage there following, shall be omitted, and this inserted instead of it;*

That it may please thee to bless this our brother Elected, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praise, and glory of thy Name.

Answer.

We beseech thee to hear us, good Lord.

¶ *Then shall be said this Prayer following.*

Almighty God, giver of all good things, who by thy holy Spirit hast appointed divers Orders of Ministers in thy Church, mercifully behold this thy servant now called to the work and Ministry of a Bishop, and replenish

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replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that both by word and deed, he may faithfully serve thee in this Office, to the glory of thy Name, and the edifying and well governing of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the holy Ghost, world without end. *Amen.*

¶ Then the Archbishop sitting in his Chair, shall say to him that is to be Consecrated.

Brother, forasmuch as the holy Scripture, and the ancient Canons command, that we should not be hasty in laying on hands, and admitting any Person to government in the Church of Christ, which he hath purchased with no less price then the effusion of his own blood; before I admit you to this Administration, I will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witness how you be minded to behave your self in the Church of God.

Are you perswaded that you be truly called to this Ministration, according to the will of our Lord Jesus Christ, and the Order of this Realm?

Ansiv. I am so perswaded.

The Archbishop.

Are you perswaded that the holy Scriptures contain sufficiently all doctrine required of necessity to eternal salvation through faith in Jesus Christ? And are you determined out of the same holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be perswaded may be concluded and proved by the same?

Ansiv. I am so perswaded and determined by Gods grace.

The Archbishop.

Will you then faithfully exercise your self in the same holy Scriptures, and call upon God by prayer, for the true understanding of the same; so as ye

may be able by them to teach and exhort with wholsom doctrine, and to withstand and convince the gainfayers? *Ansiv.*

I will so do by the help of God.

The Archbishop.

Are you ready with all faithful diligence to banish and drive away all erroneous and strange Doctrine, contrary to Gods word; and both privately and openly to call upon, and encourage others to the same?

Ansiv.

I am ready, the Lord being my helper.

The Archbishop.

Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world, that you may shew your self in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Ansiv.

I will so do, the Lord being my helper.

The Archbishop.

Will you maintain and set forward, as much as shall lie in you quietness, love, and peace among all men; and such as be unquiet, disobedient, and criminous within your Diocese, correct and punish, according to such authority as you have by Gods word, and as to you shall be committed by the Ordinance of this Realm?

Ansiv. I will so do by the help of God.

The Archbishop.

Will you be faithful in ordaining, sending, or laying hands upon others?

Ansiv. I will so be by the help of God.

The Archbishop.

Will you shew your self gentle, and be merciful for Christs sake to poor and needy people, and to all strangers destitute of help?

Ansiv. I will so shew my self by Gods help.

¶ Then the Archbishop standing up, shall say,

Almighty God, our heavenly Father, who hath given you a good will
to

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to do all these things, grant also unto you strength and power to perform the same; that he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the latter day, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Bishop Eleſt put on the reſt of the Episcopall Habit, and kneeling down [Veni, Creator Spiritus] ſhall he ſing or ſaid over him, the Archbiſhop beginning, and the Biſhops, with others that are preſent, answering by Verſes, as followeth.*

Come, holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who doſt thy sevenfold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.

Enable with perpetual light

The dulness of our blinded sight.

Anoint and cheer our soiled face

With the abundance of thy grace.

Keep far our foes, give peace at home:

Where thou art guide, no ill can come.

Teach us to know the Father, Son,

And thee, of both, to be but one.

That through the ages all along,

This may be our endless song:

Praise to thy eternal Spirit;

Father, Son, and holy Spirit.

¶ *Or this.*

Come, holy Ghost, eternal God,
proceeding from above.

Both from the Father and the Son,

the God of peace and love.

Visit our minds, into our hearts

thy heavenly grace inspire,

That truth and godliness we may

pursue with full desire.

Thou art the very Comforter

in grief and all distress:

The heavenly gift of God most high,

no tongue can it express.

The fountain and the living spring

of joy celestial:

The fire so bright, the love so sweet,

the Unction spiritual.

Thou in thy gifts art manifold

by them Christs Church doth stand:

*In faithful hearts thou writ'st thy law,
the finger of Gods hand.*

According to thy promise, Lord,

thou givest speech with grace,

That through thy help Gods praises may

resound in every place.

O holy Ghost, into our minds

send down thy heavenly light;

Kindle our hearts with fervent zeal,

to serve God day and night.

Our weakness strengthen and confirm.

(for, Lord, thou knowest us frail)

That neither devil world nor flesh

against us may prevail.

Put back our enemies far from us,

and help us to obtain

Peace in our hearts with God and man

(the best, the trueſt gain.)

And grant that thou being, O Lord,

our leader and our guide,

We may escape the snares of sin,

and never from thee slide.

Such measures of thy powerful grace,

grant Lord, to us, we pray,

That thou may'st be our comforter

at the last dreadful day.

Of strife and of dissension

dissolve, O Lord, the bands,

And knit the knots of peace and love

throughout all Christian Lands.

Grant us the grace that we may know

the Father of all might,

That we of his beloved Son

may gain the blissful sight,

And that we may with perfect faith

ever acknowledge thee,

The Spirit of Father, and of Son,

one God in persons three.

To God the Father, laud and praise,

and to his blessed Son,

And to the holy Spirit of grace,

Co-equal three in one.

And pray we that our only Lord

would please his Spirit to send

On all that shall profess his Name,

from hence to the worlds end. *Amen.*

¶ That ended, the Archbiſhop ſhall ſay

Lord, hear our prayer.

Answer. And let our cry come unto thee.

Arch-

The Consecration of Bishops.

Archbishop. Let us pray.

A Almighty God, and most merciful Father, who of thine infinite goodness hast given thy only and dearly beloved Son Jesus Christ, to be our Redeemer, and the author of everlasting life; who after that he had made perfect our redemption by his death, and was ascended into heaven, poured down abundantly his gifts upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect his Church; Grant we beseech thee, to this thy servant such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee, and use the authority given him, not to destruction, but to salvation; not to hurt, but to help; so that as a wife and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord, who with thee and the holy Ghost liveth and reigneth one God, world without end. *Amen.*

¶ Then the Archbishop and Bishops present shall lay their hands upon the head of the Elected Bishop, kneeling before them upon his knees, the Archbishop saying,

Recieve the holy Ghost, for the Office and work of a Bishop in the Church of God, now committed unto thee, by the imposition of our hands; In the Name of the Father, and of the Son, and of the holy Ghost. *Amen.* And remember that thou stir up the grace of God which is given thee by this imposition of our hands: For God hath not given us the spirit of fear, but of power, and love, and soberness.

¶ Then the Archbishop shall deliver him the Bible, saying,

Give heed unto reading, exhortation and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thy self, and to doctrine, and be diligent in doing them: for by so doing, thou shalt both save thy self, and them

that hear thee. Be to the flock of Christ a shepherd, and not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful that you be not too remiss; so minister discipline, that you forget not mercy: that when the chief shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord. *Amen.*

¶ Then the Archbishop shall proceed in the Communion-Service; with whom the new Consecrated Bishop (with others) shall also communicate.

¶ And for the last Collect, immediately before the Benediction, shall be said these Prayers.

Most merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing, and so endue him with thy holy Spirit, that he preaching thy word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine; but also may be to such as believe, a wholesome example in word in conversation, in love, in faith, in chastity and in purity; that faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth one God with the Father and holy Ghost, world without end. *Amen.*

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the holy Ghost be amongst you, and remain with you always. *Amen.*

A Form of Prayer with Thanksgiving, to be used yearly upon the Fifth day of November; for the happy Deliverance of King JAMES I. and the Three Estates of the Realm, from the most traiterous and bloody intended Massacre by Gunpowder:

¶ The Service shall be the same with the usual Office for Holy-days in all things; Except where it is hereafter otherwise appointed.

¶ If this day shall happen to be on Sunday, only the Collect proper for that Sunday, shall be added to this Office in its place.

¶ Morning Prayer shall begin with one of these Sentences.

Turn thy face away from our sins, O Lord; and blot out all our offences. *Psal. 51. 9.*

Correct us, O Lord, but with judgment, not in thine anger; lest thou bring us to nothing. *Jer. 10. 24.*

I will go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee; and am no more worthy to be called thy son. *S. Luke 20. 18, 19.*

¶ Proper Psalms, *Xxxv. Lxiv. Cxxiv. Cxxix.*

The first, *2 Sam. xxii.*

¶ Proper Lessons.

The second, *Acts xxiii.*

¶ In the suffrages after the Creed, these shall be inserted, and used for the King.

Priest. O Lord, save the King;

People. Who putteth his trust in thee.

Priest. Send him help from thy holy place.

People. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him.

People. Let not the wicked approach to hurt him.

¶ Instead of the first Collect at Morning prayer, shall these two be used.

Almighty God, who hast in all ages shewed thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States professing thy holy and eternal Truth, from the wicked conspiracies and malicious practices of all the enemies thereof, we yield thee our unfeigned thanks and praise, for the wonderful and mighty deliverance of our late

gracious Sovereign King James the first, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of this Realm, then assembled in Parliament, by Popish treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former ages. From this unnatural conspiracy not our merit, but thy mercy; not our foresight, but thy providence delivered us: And therefore, not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour and glory, in all Churches of the Saints, from generation to generation, through Jesus Christ our Lord. *Amen.*

O Lord, who didst this day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same; Be thou still our mighty protector, and scatter our enemies that delight in blood. Infatuate and defeat their counsels, abate their pride, assuage their malice and confound their devices. Strengthen the hands of our gracious King William, and all that are put in authority under him, with judgment and justice, to cut off all such workers of iniquity as turn Religion into Rebellion, and Faith into Faction; that they may never prevail, against us, or triumph in the ruine of thy Church among us. But that our gracious Sovereign and his Realms, being preserved in thy true Religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy congregation, through Jesus Christ our Lord. *Amen.*

R r

¶ In

Gunpowder Treason.

In the end of the Litany (which shall always this day be used) after the Collect, [we humbly beseech thee, O Father, &c.] shall this be said which followeth.

Almighty God, and heavenly Father, who of thy gracious providence and tender mercy towards us, didst prevent the malice and imaginations of our enemies, by discovering and confounding their horrible and wicked enterprize, plotted and intended this day to be executed against the King, and the whole State of this Realm, for the subversion of the Government, and Religion established amongst us; we most humbly praise and magnifie thy glorious Name for this thine infinite gracious goodness towards us. We confess, it was thy mercy, thy mercy alone, that we were not then consumed. For our sins cried to heaven against us; and our iniquities justly called for vengeance upon us. But thou hast not dealt with us after our sins, nor rewarded us after our iniquities; nor given us over, as we deserved, to be a prey to our enemies, but didst in mercy deliver us from their malice, and preserve us from death and destruction. Let the consideration of this thy goodness, O Lord, work in us true repentance, that iniquity may not be our ruine. And increase in us more and more a lively faith, and fruitful love in all holy obedience, that thou mayest continue thy favour, with the light of thy Gospel to us and our posterity for evermore; and that for thy dear Sons sake, Jesus Christ our only Mediatour and Advocate. *Amen.*

In the Communion Service, instead of the Collect for the day, shall this which followeth be used.

Eternal God, and our most mighty Protector, we thy unworthy servants do humbly present our selves before thy Majesty, acknowledging thy power, wisdom, and goodness in preserving the King, and the three Estates of this Realm assembled in Parliament, from the destruction this day intended against them. Make us, we beseech thee, truly thank-

ful for this thy great mercy towards us, Protect and defend our Sovereign Lord the King, and all the Royal Family, from all Treasons and Conspiracies: Preserve them in thy faith, fear, and love; prosper his Reign with long happiness here on earth; and crown him with everlasting glory hereafter in the kingdom of heaven; through Jesus Christ our only Saviour and Redeemer. *Amen.*

The Epistle. Rom 13. 1.

LEt every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: For he is the Minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For; for this cause pay you tribute also: for they are Gods ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. S. Matthe. 27. 1.

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away and delivered him to Pontius Pilate the governour. Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, what

King Charles Martyr.

what is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters field, to bury strangers in. Wherefore that field was called, The field of blood unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of

silver, the price of him that was valued, whom they of the children of Israel, did value; and gave them for the potters field, as the Lord appointed me.

¶ After the Creed, if there be no Sermon, shall be read one of the six Homilies against Rebellion.

¶ This Sentence is to be read at the Offertory

WHatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets. S. Matth. 7. 12,

A Form of Common Prayer to be used upon the 30. day of January, being the day of the Martyrdom of King Charles the First.

¶ If this day shall happen to be Sunday, this Form of Service shall be used the next day following.

¶ The Service shall be the same with the usual Office for Holidays in all things, except where it is hereafter otherwise appointed.

The Ordering for Morning Prayer.

¶ He that Ministreth, shall begin with one of these sentences.

Correct us, O Lord, but with judgment, not in thine anger: lest thou bring us to nothing Jer. 10. 24.

Rent your hearts, and not your garments and turn to the Lord your God: for he is gracious, and merciful; slow to anger, and of great kindness; and repenteth him of the evil. Joel. 2. 13.

It is of the Lords mercies, that we are not consumed; because his compassions fail not. Lam. 3. 22.

¶ Instead of Venite exultemus, shall this Psalm following be used, one verse by the priest, and another by the clerk and people.

OCome, let us worship and fall down: and kneel before the Lord our Maker. Psalm. 95. 6.

Let us repent, and turn from our wickedness and our sins shall be forgiven us. Acts 3. 19.

Let us turn every one from his evil way: and the Lord will turn from his fierce anger, and we shall not perish. Jon. 3. 8, 9.

We acknowledge our faults: and our sins are ever before us. Psalm. 51. 3.

We have provoked thine anger, O Lord; but there is mercy with thee, therefore shalt thou be feared. Lam. 3. 42. Psalm. 130. 4.

O shut not up our souls with sinners, nor our life with the blood thirsty. Psalm. 26. 9

Thou hast promised, O Lord, that before we call, thou wilt answer: and whiles we are yet speaking, thou wilt hear. Isaiah 65. 24.

And now in the anguish of our souls we cry unto thee: Hear, Lord, and have mercy. Baruch 3. 1.

O Lord, rebuke us not in thine indignation: neither chasten us in thy displeasure. Psalm. 6. 1.

For thy names sake be merciful to our sins: For it is great. Psalm. 25. 10.

Turn thy face from our sins: and put out all our misdeeds. Psalm. 51. 9.

Make us clean hearts, O God: and renew a right spirit within us. ver. 10.

Deliver us from blood-guiltiness, O God: thou that art the God of our salvation

King Charles Martyr.

Salvation. v. 14.

*O deliver us, and be merciful to our sins :
for thy names sake. Psal. 79. 9.*

*O be favourable and gracious unto Si-
on: build thou the walls of Jerusalem.
Psalm. 51. 18.*

*So we that are thy people, and sheep of
thy pasture, shall give thee thanks for ever:
and will alway be shewing forth thy praise
from generation to generation. Psalm 79. 14.*

*Glory be to the Father, and to the Son:
and to the holy Ghost ;*

*As it was in the beginning, is now, and
ever shall be: world without end. Amen.*

¶ Proper Psalms. vii, ix, x, xi.

¶ Proper Lessons.

The first. 2. Sam. 1.

The second. S. Matth. xxvii.

*¶ Instead of the first Collect at Morning
Prayer, this which followeth shall be used.*

O Most mighty God, terrible in thy judgments, and wonderful in thy doings towards the children of men, who in thy heavy displeasure didst suffer the life of our late gracious Sovereign King Charles the first (as) this day taken away by wicked hands; we thy unworthy servants humbly confess, that the sins of this Nation have been the cause which hath brought this heavy judgment upon us. But, O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood, (the shedding whereof nothing but the blood of thy Son can expiate) lay it not to the charge of the people of this land, nor let it ever be required of us, or our posterity. Be merciful be merciful unto thy people, whom thou hast redeemed; and be not angry with us for ever; but pardon us for thy mercies sake, through the merits of thy Son our Lord Jesus Christ. *Amen.*

*¶ In the end of the Litany (which shall
always this day be used) after the Collect
[we humbly beseech thee, O Father, &c.]
These three Collects are to be used.*

O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto

thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord *Amen.*

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses, receive and comfort us, who are grieved and wearied with the burthen of our sins. Thy property is always to have mercy, to thee only it appertaineth to forgive sins; Spare us therefore, good Lord, spare thy people whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth and miserable sinners: but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

¶ Then shall the people say, this that followeth, after the Minister.

Turn thou us, O good Lord, and so shall we be turned: Be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, fasting and praying: For thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou sparest, when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

¶ In the Communion Service, immediately after the Commandments, shall this Collect be used.

O Almighty Lord, and everlasting God, Vouchsafe, we beseech thee, to direct and sanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the

King Charles Martyr.

the works of thy commandments; that through thy most mighty protection both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then shall follow the Prayer for the King, (Almighty God, whose kingdom, is everlasting, &c.) And after that, these two Collects instead of that for the day.*

Blessed Lord, in whose sight the death of thy Saints is precious; we magnifie thy Name for that abundant grace bestowed on our late Martyred Sovereign; by which he was enabled so cheerfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto blood; and even then, according to the same pattern, praying for his murderers. Let his memory, O Lord, be ever blessed among us, that we may follow the example of his patience, and charity: And grant that this our land may be freed from the vengeance of his blood, and thy mercy glorified in the forgiveness of our sins; and all for Jesus Christ his sake. *Amen.*

Grant, Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ. *Amen.*

The Epistle. 1 S. Pet. 2. 13.

Submit your selves to every ordinance of man for the Lords sake; whether it be to the King as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men, Love the brotherhood. Fear God, Honour the King. Servants, be subject to your Masters with all fear, not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward

God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth.

The Gospel S. Matt. 21. 33.

There was a certain householder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a towre, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants, more then the first: and they did unto them likewise. But last of all, he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the Heir, come, let us kill him, and let us seise on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

¶ *After the Prayer, [For the whole State of Christ's Church, &c.] this Collect following shall be used.*

O Lord, our heavenly Father, who didst not punish us, as our sins have deserved, but hast in the midst of judgment remembered mercy; We acknowledge it thine especial favour, that though for our many and great provocations, thou didst suffer thine Anointed blessed King Charles the First (as) this day to fall into the hands of violent, and blood-thirsty

King Charles Martyr.

blood-thirsty men, and barbarously to be murdered by them; yet thou didst not leave us for ever, as sheep without a shepherd, but by thy gracious providence didst miraculously preserve the undoubted Heir of his Crowns, our then gracious Sovereign King *Charles* the second from his bloody enemies, hiding him under the shadow of thy wings, untill their tyranny was overpast; and didst bring him back in thy good appointed time, to sit upon the throne of his Father; and together with the Royal Family, didst restore to us our ancient Government in Church and State. For these thy great and unspeakable mercies, we render to thee our most humble thanks from the bottom of our hearts; beseeching thee, still to continue thy gracious protection over the whole Royal Family, and to grant to our gracious Sovereign, King *William* a long, and a happy Reign over us: So we, that are thy people will give thee thanks for ever, and will alway be shewing forth thy praise from generation to generation, through Jesus Christ our Lord and Saviour. *Amen.*

The Order for Evening Prayer.

¶ *Proper Psalms. xxxviii. Lxiv. Cxliii.*

¶ *Proper Lessons,*

The first, *Jer. xli. or Dan. ix. to v. xxii.*

The second, *Heb. xi. v. xxxii, to cap. xii. v. vii.*

¶ *Instead of the first Collect at evening Prayer, use these two which follow.*

O Blessed Lord God, who by thy wisdom not only guidest and orderest all things most suitably to thine own justice, but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy, in all thy works; we thy sinful people fall down before thee, confessing that thy judgments were right in permitting cruel men, sons of Belial, this day to embroil their hands in the blood of thine Anointed, we having drawn down the same upon our selves, by the great and

long provocations of our sins against thee; For which we do therefore here humble our selves before thee, imploring thy mercy for the pardon of them all; and that thou wouldest deliver this Nation from blood-guiltiness (that of this day especially) and turn from us and our posterity all those judgments which we by our sins, have deserved: Grant this for the all-sufficient merits of thy Son, our Saviour Jesus Christ. *Amen.*

Blessed God, just and powerful, who didst permit thy dear servant, our late dread Sovereign King *Charles* the first to be this day given up to the violent outrages of wicked men, to be despitefully used, and at last murdered by them; Though we cannot reflect upon so foul an act but with horror and astonishment; yet do we most gratefully commemorate the glories of thy grace, which then shined forth in thine Anointed, whom thou wert pleased, even at the hour of death, to endure with an eminent measure of exemplary patience, meekness and charity, before the face of his cruel enemies. And albeit thou didst suffer them to proceed to such a height of violence against him, as to kill his person, and take possession of his throne; yet didst thou in great mercy preserve his Son, whose right it was, and at length by a wonderful providence bring him back, and set him thereon, to restore thy true Religion, and to settle peace amongst us: For which we glorifie thy Name, through Jesus Christ our blessed Saviour. *Amen.*

¶ *Immediately before the Prayer of S. Chrysostom, shall this Collect be used.*

Almighty and everlasting God, whose righteousness is like the strong mountains, and thy judgments like the great deep; and who, by that barbarous murder this day committed upon the sacred person of thine Anointed, hast taught us, that neither the greatest of kings, nor the best of men are more secure from violence, then from natural death; Teach us also hereby so to number our days that

An Act &c.

that we may apply our hearts unto wisdom. And grant that neither the splendor of any thing that is great, nor the conceit of any thing that is good in us, may any way withdraw our eyes from looking upon our selves as sinful dust and ashes; but that (according to the example of this thy blessed Martyr) we may press forward

towards the prize of the high calling that is before us, in faith and patience, humility and meekness, mortification and self-denial, charity and constant perseverance unto the end. And all this for thy Son our Lord Jesus Christ's sake; To whom with thee and the holy Ghost, be all honour and glory, world without end. Amen.

An Act for keeping and celebrating the Three and Twentieth day of October, as an Anniversary Thanksgiving in this Kingdom.

Whereas many malignant and rebellious Papists and Jesuits Fryers, Seminary Priests and other Superstitious Orders of the Popish pretended Clergy, most disloyally, treacherously and wickedly conspired to surprize his Majesties Castle of Dublin, his Majesties principal Fort of this Kingdom of Ireland, the City of Dublin and all other Cities and Fortifications of this Realm, and that all the Protestants and English throughout the whole Kingdom that woul dnot joyn with them should be cut off, and finally by a general Rebellion to deprive our late Sovereign Lord of ever Blessed Memory King CHARLES the first, of this his ancient and rightful Crown and Sovereignty of this Kingdom and to possess themselves thereof, all which was by the said Conspirators plotted and intended to be acted on the Three and twentieth day of October, in the year of our Lord God, One thousand six hundred forty and one, a Conspiracy so generally Inhuman, Barbarous, and Cruel, as the like was never before heard of in any Age or Kingdom, and if it had taken effect in that fullness which was intended by the Conspirators, it had occasioned the utter ruin of this whole Kingdom, and the Government thereof. And however it pleased Almighty God in his unfearchable Wisdom, and Justice as a just punishment, and deserved correction to His people for their sins,

and the sins of this Kingdom, to permit them, and afterwards the effecting of a great part of that Destruction complotted by those wicked Conspirators, whereby many Thousand British and Protestants have been massacred, many thousands of others of them have been afflicted and tormented with that most exquisite torments that malice could suggest, and all Mens Estates as well those whom they Barbarously murdered, as all other good Subjects were wasted, ruined and destroy'd; yet as his Divine Majesty hath in all Ages shewn his Power and Mercy in the miraculous and gracious deliverance of his Church, and in the protection of Religious Kings and States, so even in the midst of his Justice he was graciously pleased to extend Mercy to his Majesty and to this his Kingdom, and good Subjects therein, not only in mercifully discovering to the then Lords. Justices by one Owen O Connelly, a meer Irish man, but trained up in the Protestant Religion, who out of a sense of his duty and loyalty to his Majesty, and for the preservation of his good people, and as an effect of that Religion he was trained up in, revealed that hideous and bloody Treason, not many hours before the appointed time for the execution thereof, but also in preserving the said Castle and City of Dublin, and some other Cities, Towns and Castles in the Kingdom from the bloody hands of the barbarous

An Act &c.

barbarous Conspirators, as also in thereby rendering deliverance of the lives of the said Lords-Justices and Council, and of all the Brittish and Protestants in Dublin, and the said other Cities Towns, & Castles preserved, and of sundry other Brittish and Protestants fall'n into the hands of those Rebellious Conspirators, and likewise in sending us Succours out of England hither, by the Piety, Care and Wisdom of our late Sovereign Lord King Charles the first, whereby with Gods Blessing the good Subjects of this Kingdom, have hitherto continued safe under his mighty protection, notwithstanding the unexampled rage and implacable malice of those merciless Rebels. Wherefore as we do most humbly and justly acknowledge Gods justice in our deserved punishments in those Calamities, which from the counsels and actions of those Conspirators and their adherents have fall'n upon us in this Kingdom in general; so we do in like manner acknowledge, that even in exercising of that his Justice he remembered mercy also, and magnified his mercies to us in those great Blessings which we humbly confess to have proceeded merely from his infinite goodness and mercy; And therefore to his most holy name we do ascribe all honour, glory and praise. And to the end this unfeigned Thankfulness may never be forgotten, but may be had in a perpetual Remembrance, that all Ages to come may yield praises to his Divine Majesty for the same, and have in Memory that joyful day of Deliverance. Be it therefore Enacted by the Kings most Excellent Majesty, with the assent of the Lords Spiritual and Temporal, and Commons in this present Parliament assembled, and by Authority

of the same, that the Three and twentieth day of October shall be kept and celebrated as an Anniversary holy day in this Kingdom for ever, and that all persons do at that day forbear all bodily labour, and the exercise of their Trades and that all and singular Ministers in every Cathedral and Parish Church, or other usual place for Common-prayer within this Realm of Ireland, shall always upon the Three and twentieth day of October, say Morning-prayer and give thank to Almighty God for that most happy and miraculous deliverance and preservation for above the expectations of those wretched Conspirators. And that all and every person and persons inhabiting within this Realm of Ireland, shall yearly upon the Three and twentieth day of October, diligently and faithfully resort to the Parish Church or Chappel accustomed, or to some usual Church or Chappel where the said Morning-prayer, or Preaching or other Service of God shall be used, and then and there abide orderly and soberly during the time of the said Prayers, Preaching or other Service of God there to be used and ministered; and because all and every person may be put in mind of his duty, and be then the better prepared to the said holy Service: Be it Enacted by the Authority aforesaid, that every Minister shall give warning to his Parishioners publicly in the Church at Morning-prayer the Lords-day next before every such Three and twentieth day of October, for the due observation of the said day, and that after Morning-prayer or Preaching upon every such Three and twentieth day of October, they read publicly, distinctly and plainly this present Act.

Prayers for the Use of Trinity-College near Dublin.

Proper Psalms, 144, 145, 146.

Lesson Eccles. 44.

O Lord God, the Resurrection and Life of them that Believe, who art always to be praised both in the Living and in the Dead. We give thee thanks for the Most Serene Princess *Elizabeth*, our Most Illustrious Foundress; for King *James* and King *Charles* our Most Munificent Benefactors; and for our present Sovereign our Most Gracious Conservator and Benefactor; for the Right Honorable the Lord Mayor, together with his Brethren the Aldermen, and the whole Assembly of the Citizens of *Dublin*, and all other our Benefactors, through whose Bounty we are here Maintained for the Exercise of Piety and Increase of Learning; humbly beseeching thee to bless them, their Successors and Posterity, both with Tempo-

ral and Eternal Rewards; and grant that we employing these Gifts to thy Glory, may at length with them be brought to the everlasting Glory of the Resurrection, through Jesus Christ our Lord.
Amen.

O Lord Jesus Christ, who art the Eternal Wisdom of the Father, we beseech thee to assist us with thy Heavenly Grace, that we may be blessed in our Studies this day, and above all things may attain the knowledge of thee, whom to know is Life Eternal; and that according to the example of thy most holy Childhood, we may grow in Wisdom and Years, and Favour with God and Man.
Amen.

An A C T for the better Observation of the Lord's-Day, commonly called Sunday.

FOR the better Observation, and Keeping Holy the Lords Day, commonly called Sunday. Be it Enacted by the King's Most Excellent

Majesty, by, and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons in this present Parliament Assembled; and by the
) (the

An Act, &c.

the Authority of the same, That all and every Person and Persons whatsoever, shall on every Lord's-Day apply themselves to the Observation of the same, by Exercising themselves thereon, in the Duties of Piety and True Religion, Publickly and Privately; And that no Trades-man, Artificer, Work-man, Labourer, or other Person whatsoever, shall Do or Exercise any Worldly Labour, Business, or Work of their Ordinary Callings upon the Lord's-Day, or any part thereof (Works of Necessity and Charity only Excepted.) And that every Person being of the Age of fourteen Years or Upwards, Offending in the Premises, shall for every such Offence, forfeit the Summ of five Shillings. And that no Person or Persons whatsoever, shall publickly Cry, shew forth, or Expose to Sale any Wares, Merchandizes, Fruits, Herbs, Goods or Chattles whatsoever, upon the Lord's-Day, or any part thereof, upon pain that every Person so Offending, shall forfeit the same Goods so Cryed, or Shewed forth, or Exposed to Sale.

And it is further Enacted, That no Drover, Horse-Courser, Waggoner, Carrier, Butcher, Higler, their, or any of their Servants, shall Travel, or come into his or their Inn, or Lodging upon the Lord's-Day, or any part thereof, upon pain that each and every such Offender shall forfeit Twenty Shillings for such Offence: And for prevention of Disorders, and Breaches of the Peace, which commonly happen in divers parts of the Kingdom, by Reason of Tumultuous and Disorderly Meetings, which have been, and frequently are used on the Lord's-Day, commonly called Sunday, under pretence of Hurling, Commoning, Foot-Ball Playing, Cudgels, Wrestling or other Sports.

Be it further Enacted by the Authority aforesaid, That no Person or Persons whatsoever, shall Play, Use, or Exercise any Hurling, Commoning, Foot-Ball Playing, Cudgels, Wrestling, or any other Games, Pastimes or Sports, on the Lord's-Day, or any part thereof. And if any Person or Persons shall Offend therein, and be thereof Convicted in such manner, as herein after Directed; Every such Person and Persons, shall forfeit the Summ of Twelve Pence Sterl. for every such Offence, to be immediately Paid to such Justice of the Peace, Officer or Officers, before whom such Conviction shall be. And that if any Person Offending against this Act, or any thing therein contained, shall be thereof Convicted before any Justice of the Peace of the County, or of the Chief Officer or Officers, or any Justice of the Peace, or, or within any City, Burrough, or Town Corporate, where the said Offence shall be Committed, upon his or their View, or Confession of the Party, or Proof of any one, or more Witnesses, by Oath, which the said Justices, Chief Officer, or Officers, is by this Act Authorized to Administer: The said Justice, or Chief Officer or Officers, shall give Warrant under his or their Hands and Seals, to the Constables or Church-Wardens of the Parish or Parishes where such Offence shall be Committed, to Seize the said Goods Cryed, Shewed forth, or put to Sale, as aforesaid; And to Sell the same: And to Levy the said other forfeitures or Penalties by way of Distress and Sale of the Goods of every such Offender Distrained, rendering to the said Offender the Overplus of the Moneys Raised thereby. And in Default of such Distress, or in Case of Insufficiency, or Inability of

An Act, &c.

of the said Offender, to pay the said forfeitures and Penalties, That then the Party Offending be Set Publickly in the Stocks by the space of Two Hours; and all and singular the Forfeitures or Penalties aforesaid, shall be Employed and Converted to the Use of the Poor of the Parish, where the said Offences shall be Committed. Saving only, that it shall and may be Lawful to, and for any Justice, Mayor, or Head Officer or Officers, out of the said Forfeitures or Penalties, to Reward any Person or Persons that shall Inform of any Offence against this Act, according to their Discretions; so as such Reward exceed not the third part of the Forfeitures or Penalties.

Provided that nothing in this Act contained, shall Extend to the Prohibiting of Dressing Meat in Families, or Dressing or Selling of Meat in Inns, Cooks-Shops, or Victualling-Houses, for such as otherwise cannot be Provided, Nor the Crying or Selling of Milk or Fish before Ten of the Clock in the Morning, or after Four of the Clock in the Afternoon: Nor to the Using of Hackney Coaches in or about the City of Dublin.

Provided also, That no Person or Persons shall be Impeached, Prosecuted or Molested for any Offence before-mentioned in this Act, unless he or they be Prosecuted for the same, within Ten days after the Offence Committed.

Provided, And be it further Enacted by the Authority aforesaid, That if any Person or Person, whatsoever, which shall Travel on the Lord's Day, shall be then Robbed, that no Hundred, or the Inhabitants thereof, shall be Charged with, or Answerable for any Robbery so Committed; but the Person or Persons so

Robbed, shall be barred from bringing any Action for the said Robbery; Any Law to the contrary notwithstanding.

Nevertheless the Inhabitants of the Counties, Hundreds, or Baronies, after notice of any such Robbery to them, or some of them given; or after Hue and Cry for the same to be brought, shall make, or cause to be made, fresh Surety and Pursute after the Offenders, with Horse-Pen and Foot-Pen, according to the Statute made in the Tenth Year of the Reign of King Charles the first, upon pain of forfeiting to the King's Majesty, His Heirs and Successors, as much Money as might have been Recovered against the said Hundred or Barony, by the party Robbed, as if this Law had not been made.

Provided also, and be it Enacted, That no Person or Persons upon the Lord's Day commonly called Sunday, shall Serve, or Execute, or cause to be Served or Executed, any Writ, Process, Warrant, Order, Judgment, or Decree (except in cases of Treason, Felony, or Breach of the Peace) But that the Service of every such Writ, Process, Warrant, Order, Judgment, or Decree, shall be Void to all Intents and Purposes whatsoever; And the Person and Persons so Serving or Executing the same; shall be as Liable to the Surety of the Party grieved, and to answer Damage to him for doing thereof, as if he or they had done the same without any Writ, Process, Warrant, Order, Judgment or Decree at all. And for the better preventing Drunkenness, and Intemperance on the Lord's Day, commonly called Sunday.

Be it also Enacted by the Authority aforesaid, That no Keeper of any Tavern, Ale-house, or publick Victualling-house, shall Receive, En-

An Act, &c.

tain, or permit to Remain in his House, any Person or Persons, during the time of Divine Service, except those who are of their own Family, or Lodgers in the said House; or furnish them with Wine, Ale, Beer, or other Liquor of any sort, upon the Penalty of Forfeiting of Ten Shillings for every such Offence, to be paid by every such Keeper of Taverns, Ale-Houses or publick Victualling-Houses; and also of the Summ of five Shillings to be Forfeited by every such Person or Persons who shall enter or remain in such Taverns, Ale-Houses, or Victualling-Houses, contrary to this Act.

And for the better Execution thereof, all Constables and Church-Wardens of Parishes, within the severall Cities and Towns Corporate within this Realm, are Commanded, and Required frequently, and as often as they have Reasonable cause so to do, to enter into all Taverns, Ale-Houses, and Victualling-Houses, within their Parishes or Districts, where they shall Reasonably suspect any Person to be and Remain, contrary to the Intent of this present Act: And to Apprehend such Persons as they shall find or Reasonably suspect to be Offenders against the same: And also the Master or Keeper of such House where such Offenders shall be Apprehended; and them in Custody to carry before the next, or some other Justice of Peace near the place where such Persons shall be Ap-

prehended; which Justice or Justices of the Peace, are hereby Impowered to Examine Witnesses upon Oath, touching the Breach of this Law: And after Examination to proceed to a Conviction or Acquittal of the Persons Accused, which shall be final to all parties. And if such Justice or Justices of the Peace shall upon Proof Convict the Persons Accused to have Offended against this Law, the said Justice of Peace shall forthwith Demand from such Offenders, the Penalties on them Intended to be Imposed by this Act, and to Receive the same; and in Default of Payment, to commit the Offender to the Goal of the said County, till he shall have made payment of the same; which Summ so paid and Received shall be Applied to the use of the Poor of the Respective Parishes, where such Offences have been, or shall be committed.

Provided nothing herein contained, shall extend to Persons who have been in any Inns before the Lord's-day commonly called Sunday, and design to abide there on Sunday: But it shall and may be lawful for such Persons to continue and remain in such Inns and Publick Houses, as if this Act had never been made.

Provided always, that this Act shall Commence and take Effect on the first Day of November, in the Year of Our Lord, One thousand Six hundred Ninety five, and not before.

FORM

A Form of Divine Service to be used October 23.

Appointed by Act of Parliament to be kept and celebrated as an Anniversary Thanksgiving in this Kingdom.

- ¶ After some select Sentences set down in the Book of Common-Prayer, and the Exortation, shall be said the Confession and Absolution.
- ¶ And after that the Priest and people shall say, the Lords Prayer and the Responds, and after them, Venite, exultemus, as in the Book of Common-Prayer.
- ¶ Then shall follow proper Psalms, 39, 12, 46, 144.
- ¶ Proper Lessons: for the first Lesson, 2 Chron. 13. or Jer. 30.
Then shall be said or sung the Te Deum Laudamus.
- ¶ After that for the second Lesson, S. Mat. 9. or Acts 5. or Acts 23.
- ¶ After the second Lesson shall follow the Benedictus, &c.
- ¶ Then shall follow the Creed, the people rehearsing every Article after the Priest, and the Responds, as in the Book of Common-Prayer.
- ¶ And after the Collect for the Sunday, this following Collect.

Almighty God and Heavenly Father, who out of thy most wise and ever watchful Providence, and tender Mercies towards us thine unworthy servants, hast been pleased, as at other times, so as on this day, to prevent the extreme malice, mischievous imagination and bloody intention of our enemies, by revealing so wonderfully and opportunely their Rebellions and cruel Enterprizes, plotted against our Dread Sovereign Lord the King, and the whole State of this Realm, for the subversion of this Government, and the utter extirpation of the truth of thy Gospel and pure Religion professed amongst us. We most humbly praise and magnifie thy glorious Name, for thine infinite gracious goodness in this our marvellous deliverance. We confess it was thy mercy, thy mercy alone (most merciful Father) that we were not consumed. And therefore not unto us, not unto us, O Lord, but unto thy Name be ascribed all honour and Glory, in all Churches of the Saints throughout all generations. For thou Lord didst discover unto thy servants the snares of death; Thou didst break them, and and we were delivered. Be thou still our mighty Protector, and scatter our enemies that delight in blood; in-

fatuate their Councils, enfeeble their strength; put fear in their Hearts, and accomplish this thy mercy in our safety and future deliverance. And to that end, strengthen the hands of our Gracious King, the Lord Lieutenant, the Nobles and Magistrates of the Land with Judgment, Justice and Power to restrain such works of iniquity, who pretend Religion, and practice Rebellion, and devour thine Inheritance. This Lord we earnestly crave at thy merciful hands, together with the continuance of thy powerful Protection over our Dread Sovereign, the whole Church and these Realms, and the speedy conversion of all our Enemies; and that for thy dear Sons sake Jesus Christ, our only Mediator and Advocate. Amen.

¶ Then shall follow the Litany; and after that this Prayer for the second Collect.

O Eternal God, in whom we live, move, and have our being, and by whom alone we are protected in all our dangers and distresses, we thy people and sheep of thy pasture, do acknowledge our selves above all others, infinitely bounden unto thy heavenly Majesty for thy many unspeakable benefits daily conferred and heaped upon us, especially for the enlightning of us with thy heavenly

Prayers for the 23th of October.

truth, and planting thy Gospel amongst us: for placing over us a most gracious King, a faithful Professor and Defender of the same, a wise and vigilant Lieutenant. And as at this time especially we praise thee for the discovery and prevention of the bloody and treacherous designs of the Enemies of thy truth and people: We laud and magnifie thy glorious Name for these thy mercies, and will ever shew forth thy praise from generation to generation: For it was thy goodness alone that we were not delivered over for a prey unto their teeth. Thy Providence, not our foresight; thy love, not our merit, that we appear this day before thee: That the Enemy did not triumph in our utter destruction, nor root up the Vine which thy right hand had planted. O God of hosts, look down from heaven, and behold and visit this thy Vine; water it with thy blessing, and make it to fill the Land, to the astonishment of our Enemies; but unto the joy of all that wish well unto our *Sion*: So will we not go back from thee: but will serve thee in fear and holiness all the days of our lives, through Jesus Christ our Lord. *Amen.*

¶ *The third Collect after the Litany.*

O Most gracious Lord God, we of this Nation, whom thou didst snatch as brands out of the fire of the late horrid Massacre, we this day assembled before thee do with shame and sorrow acknowledge and confess, That our sins had most justly provoked thee to wrath, when thou didst suffer those men of blood to make their swords fat with the slaughter of so many thousand innocents. And we may justly fear, that our not being made better by thy former Judgments, thou mayest be compelled to make thy sword sharper, and return upon us in greater fury, because our sins are greater, more bold, more provoking; in particular, our neglect and contempt of thy sacred Ordinances, our vain and false swearing (for which the land mourneth)

our unchristian uncharitableness, and shameful intemperance, our sacrilege and covetousness, hypocrisy, flandering, and deep security in the midst of all our sins and dangers. These together with a glorying in our impieties, might in justice have brought upon us, a sudden and horrible destruction: But contrary to the method of thy proceedings against others, thou hast spared us; thereby woeing us to return unto thee by unfeigned Repentance: Thou hast magnified thy mercy towards us that we may magnifie thee as we do this day: this memorable day, O Lord, for thy patience and long suffering, notwithstanding all our provocations: We repent, O pardon; We return, O vouchsafe to receive us, and enable us to walk worthy of this great past deliverance, by a more strict and holy future obedience, for the merits of Jesus Christ, our only Saviour and Redeemer. *Amen.*

¶ *At the second Service this fourth Collect to be said after the Collect for the King.*

Most merciful and bountiful Lord God seeing thou hast been graciously pleased to preserve thy most unworthy people from total disolation, and daily to follow us with the blessings of peace and good Government, make us therefore, O Lord in all thankfulness to be obedient to thy will in all things; to be faithful and constant in our duty to the King, and to all that are in Authority under him; to be sincere in thy Worship, zealous of good works, of one Faith, and one mind studying to be quiet, forbearing one another, and forgiving one another, even as God, for Christs sake hath forgiven us; so that when every one in his several place shall labour to advance the good both of Church and State, and by a thorough Reformation of our lives, shall become a people whom thou mayest take delight to bless, then thy judgments which we have deserved, and therefore fear may be averted, and our sinful souls saved in the day of our Lord Jesus: Then with

An Act for the 29th of May.

one heart and voice we may all praise thee in thy Church, and always sing joyfully; that thy loving kindness is ever more and more toward us, and the truth of the Lord endures for ever. These mercies, we most unworthy to ask, humbly beseech thee to grant, for the benefit of this Church and Nation, and glory of thy Name, through Jesus Christ our only Saviour and Redeemer. *Amen.*

¶ *For the Epistle.*

Nehem. 4. *beginning at ver. 7. and ending at ver. 16. or 2. Cor. 1. beginning at ver. 3. and ending at ver. 11.*

¶ *For the Gospel.*

Mat. 14. *beginning at ver. 23. and ending at ver. 34. Or, Mat. 15. beginning at ver. 1. and ending at ver. 15. Or, Mat. 5. beginning at ver. 1. and ending at ver. 14. And then proceed as in the Book of Common-Prayer.*

An Act for a perpetual Anniversary Thanksgiving on the Nine and Twentieth Day of May, in this Kingdom.

FOrasmuch as almighty God the King of Kings, and sole Disposer of all earthly Crowns and Kingdoms, hath by his All-swaying providence and power, Miraculously demonstrated in the view of all the world, His transcendent Mercy, Love and Goodness towards His Most Excellent Majesty Charles the Second by His especial Grace of England, Scotland, France and Ireland King, Defender of the truly Antient, Catholick and Apostolick Faith, and all His Majesties loyal Subjects of this His Kingdom of Ireland, by His Majesties late most Wonderful, Glorious, Peaceable and Joyful Restauration to the actual possession and exercise of his undoubted Hereditary Sovereign and Regal Authority over Us, after sundry years forced Extermination into Foreign parts by the most Trayterous Conspiracies, and Armed power of Usurping Tyrants, and execrable perfidious Traytors; And that without the least Opposition or Effusion of Blood through the unanimous Cordial, Loyal Votes, and passionate Desires of Us, and other His Majesties Subjects: Which unexpressible Blessing by Gods own most wonderful Dispensation, was completed on the Nine and twentieth day of May, One thousand six hundred and Sixty; being the most Memorable Birth-day

not only of His Majesty as a Man, and a Prince, but likewise as an Actual King; And to this and other His Majesties Kingdoms, in a manner new Born, and raised from the dead, on this most Joyful day.

In consideration whereof, this being the day which the Lord himself had made, and Crowned with so many publick Blessings, and signal Deliverances both of His Majesty and his People. From all their late most deplorable Confusions, Devisions, Wars, Devastations and Oppressions: To the end that it may be kept in perpetual Remembrance in all Ages to come, and that all His Majesties Subjects of this Realm, and their posterities after them, may Annually celebrate the perpetual Primory thereof, by sacrificing their untigned, hearty publick Thanks thereon to Almighty God, with one heart and voice, in a most devote and Christian manner, for all these publick benefits and mercies received and conferred on them upon this most memorable day.

Be it therefore Enacted by the Kings most excellent Majesty, by and with the Assent of the Lords Spiritual and Temporal, and Commons in this present Parliament assembled, and by the Authority of the same, that all and singular

The King's Restauration.

Ministers of Gods Word and Sacraments in every Church, Chappel, and other usual place of divine Service, and publick Prayer, which now are, or hereafter shall be within this your Majesties Realm of Ireland, and their Successors, shall in all succeeding Ages to come, annually Celebrate the Nine and twentieth day of May, rendering their hearty publick Praises and thanksgivings unto Almighty God, for all the aforementioned extraordinary Mercies, Blessings and Deliverances received, and mighty Acts done thereon, as aforesaid, and declare the same to all the people there assembled, that the Generations yet to come, may for ever praise the Lord for the same, whose Name is most excellent, and his Glory above the Heavens, And that all persons do on that day forbear all Bodily labour, and the exercise of their Trades.

And be it further Enacted, That all and every person and persons inhabiting within this Kingdom of Ireland, shall upon the Nine and twentieth day

of May, Annually resort with diligence and devotion, to some Parish-Church, Chappel, or publick place allowed by Authority, where such Thanksgivings and Praises to God's most Divine Majesty shall be rendered, and there orderly and devoutly abide during the said publick Thanksgivings, Prayers, preachings, Singing of Psalms, and celebration of divine Service there to be used and Ministered.

And to the end that all persons may be put in mind of their duty therein, and be the better prepared to discharge the same with that piety and devotion which becomes them; Be it further enacted, That every Minister, Parson and Curate, shall give notice to his Parishioners publicly in the Church at Morning-Prayer, the Lord's day next before every such Twenty ninth day of May, for the due observation of the said day, and shall then likewise publicly and distinctly read this present Act to the people.

A Form of Prayer with Thanksgiving to Almighty God

for having put an end to the great Rebellion by the Restitution of the King and Royal Family, and the Restauration of the Government after many years Interruption: Which unspeakable Mercies were wonderfully compleated upon the Twenty ninth of May, in the Year 1660. And in memory thereof, that Day in every Year is by Act of Parliament appointed to be for ever kept holy.

The Act of Parliament made in the Fourteenth Year of the Reign of the late King Charles the Second, for the observation of the Twenty ninth day of May yearly, as a Day of publick Thanksgiving, is to be read publicly in all Churches at Morning-Prayer, immediately after the Nicene Creed on the Lord's Day next before every such Twenty ninth of May, and notice to be given for the due observation of the said Day.

The Service shall be the same with the usual Office for Holidays; except where it is in this Office otherwise appointed.

If this day shall happen to be Ascension-day, or Witsunday, the Collects of this Office are to be added to the Office of those Festivals in their proper places; And if Munday or Tuesday in Witsun-Week, or Trinity Sunday, the proper Psalms appointed for this Day, instead of those of ordinary course, shall be also used, and the Collects added as before; And in all these cases the rest of this Office shall be omitted: But if it shall happen

to be any other Sunday, this whole Office shall be used, as it followeth, entirely. And what Festival soever shall happen to fall upon this solemn Day of thanksgiving, the following Hymn appointed instead of Venite, exultemus, shall be constantly used.

¶ Morning Prayer shall begin with these Sentences.

TO the Lord our God belong Mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God to walk in his laws which he set before us. *Dau. ix. 9, 10.*

It is of the Lords mercies that we were not consumed: because his compassions fail not. *Lam. iii. 22:*

¶ Instead of Venite, exultemus, shall be said or sung this Hymn following; one Verse by the Priest, and another by the Clerk and People.

MY song shall be always of the loving kindness of the Lord: with my mouth will I ever be shewing forth his truth from one generation to another. *Psal. lxxxix. 1.*

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. *Psal. cxi. 4.*

Who can express the noble acts of the Lord: or shew forth all his praise? *Psal. cvi. 2.*

The works of the Lord are great: sought out of all them that have pleasure therein. *Psal. cxi. 2.*

The Lord setteth up the meek: and bringeth the ungodly down to the ground. *Psal. cxlvii. 6.*

The Lord executeth righteousness and judgment: for all them that are oppressed with wrong. *Psal. ciii. 6.*

For he will not always be chiding: neither keepeth he his anger for ever. *verse 9.*

He hath not dealt with us after our sins: nor rewarded us according to our wickedness. *verse 10.*

For look how high the heaven is in comparison of the earth: so great is his mercy toward them that fear him. *Psal. ciii. 11.*

Yea, like as a Father pitieth his own children: even so the Lord is merciful unto them

that fear him. *verse 13.*

Thou, O God, hast proved us: thou also hast tried us, even as silver is tried, *Psal. lxi. 9.*

Thou sufferedst men to ride over our heads, we went through fire and water: but thou hast brought us out into a wealthy place. *verse 11.*

Oh, how great troubles and adversities hast thou shewed us: and yet didst thou turn and refresh us, yea, and broughtest us from the deep of the earth again. *Psal. lxxi. 18.*

Thou didst remember us in our low estate, and redeem us from our enemies: for thy mercy endureth for ever. *Psal. cxxxvi. 23; 24.*

Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob. *Psal. lxxxv. 1.*

God hath shewed us his goodness plentifully: and God hath let us see our desire upon our enemies. *Psal. lix. 10.*

They are brought down and fallen: but we are risen and stand upright. *Psal. xx. 8.*

There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand. *Psal. xxxvi. 12.*

The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron. *Psal. cxv. 12.*

He shall bless them that fear the Lord: both small and great. *verse 13.*

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men. *Psal. cvii. 21.*

That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness. *Psal. cvii. 22.*

And not hide them from the children of the generations to come: but shew the honour of the Lord his mighty and wonderful works that he hath done. *Psal. lxxviii. 4.*

That our posterity may also know them, and the children that are yet unborn: and

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or be as their forefathers, a faithless and stubborn generation. *Pfal. lxxviii. 6. 9.*

Give thanks O Israel, unto God the Lord, in the Congregations: from the ground of the heart. *Pfal. lxxviii. 26.*

Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us. verse. 19.

O let the wickedness of the wicked come to an end: but establish thou the righteous. *Pfal. vii. 9.*

Let all those that seek thee, be joyful and glad in thee: and let all such as love thy salvation, say always, The Lord be praised. Psal. xl. 19.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Proper Psalms.

CXVIII. CXXIV. CXXVI. CXXIX.

¶ Proper Lessons.

The First. 2 Sam. xix. to ver. 9. or Num. xv. Te Deum.

The Second, the Epistle of Saint Jude. Jubilate Deo.

¶ *The Suffrages next after the Creed shall stand thus.*

Priest. O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Priest. O Lord save the King.

Answer. Who putteth his trust in thee.

Priest. Send him help from thy holy place.

Answer. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him.

Answer. Let not the wicked approach to hurt him.

Priest. Endue thy Ministers with righteousness.

Answer. And make thy chosen People joyful.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. Be unto us, O Lord, a strong Tower.

Answer. From the face of our enemies.

Priest. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

¶ *Instead of the first Collect, at Morning Prayer shall these two which follow be used.*

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanks, for the wonderful deliverance of these Three Kingdoms from **THE GREAT REBELLION**, and all the Miseries and Oppressions consequent thereupon, under which they had so long groan'd. We acknowledge it thy Goodness, that we were not utterly delivered over as a prey unto them: Beseeching thee still to continue such thy Mercies towards us; that all the World may know, that thou art our 'aviour and mighty deliverer, through Jesus Christ our Lord. *Amen.*

O Lord God of our salvation who hast been exceedingly gracious unto this land, and by thy miraculous Providence didst deliver us out of our miserable confusions, by restoring to us, and to his own just and undoubted Rights, our then most gracious Sovereign Lord, thy Servant King *Charles the Second*, (notwithstanding all the power and malice of his enemies and by placing him in the Throne of this Kingdom; thereby restoring also unto us the publick and free Profession of thy true Religion and Worship, together with our former Peace and Prosperity, to the great Comfort and Joy of our hearts: We are here now before thee, with all due thankfulness, to acknowledge thy unspeakable Goodness herein, as upon this day, shewed unto us, and to offer up our sacrifice of Praise for the same, unto thy great and glorious Name; humbly beseeching thee to accept this our unfeigned though unworthy Oblation of our selves: Vowing all holy Obedience in
Thought

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Thought, Word and Work unto thy Divine Majesty; and promising in thee and for thee all loyal and dutiful Allegiance to thine Anointed Servant now set over us, and to his Heirs after him: Whom we beseech thee to bless with all increase of Grace, Honour and Happiness in this World and to crown him with Immortality and Glory in the World to come, for Jesus Christ his sake, our only Lord and Saviour, *Amen.*

¶ In the end of the Litany (which shall always this day be used) after the Collect, [We humbly beseech thee, O Father, &c.] shall this be said which next following.

Almighty God, who hast in all ages shew'd forth thy power and mercy in the miraculous and gracious Deliverances of thy Church, and in the Protection of righteous and religious Kings and States, professing thy holy and eternal Truth, from the malicious conspiracies and wicked practices of all their enemies: We yield unto thee from the very bottom of our hearts unfeigned thanks and praise, as for thy many great and publick Mercies, so especially for that signal and wonderful Deliverance by thy wise and good providence, as upon this day, compleated and vouchsafed to our then most gracious Sovereign King *Charles the Second*, and all the Royal Family: And in them and with them to this whole Church and State, and all Orders and Degrees of Men in both, from the unnatural Rebellion, Usurpation and Tyranny of ungodly and cruel Men, and from the sad confusions and ruine thereupon ensuing. From all these, O gracious, and merciful Lord God, not our merit, but thy mercy; Not our foresight, but thy providence, Not our own arm, but thy right hand, and thine arm, and the light of thy Countenance did rescue and deliver us; even because thou hadst a favour unto us. And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all Honour, Glory and Praise, with most humble and

heartly thanks, in all Churches of thine Saints: Even so, Blessed be the Lord our God, who alone doth wondrous things; And blessed be the Name of his Majesty for ever, through Jesus Christ our Lord and Saviour. *Amen.*

¶ In the Communion-Service, immediately before the reading in the Epistle shall these two Collects be used, instead of the Collect for the King, and the Collect of the Day.

O Almighty God, who art a strong Tower of Defence unto thy servants against the face of their enemies; We yield thee Praise and Thanks for the wonderful deliverance of these three Kingdoms from **THE GREAT REBELLION**, and all the miseries and oppressions consequent thereupon, under which they had so long groan'd. We acknowledge it thy goodness that we were not utterly delivered over as a prey unto them: beseeching thee still to continue such thy Mercies towards us; that all the World may know that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

O Lord God of our Salvation, who hast been exceedingly gracious unto this land, and by thy miraculous Providence didst deliver us out of our miserable Confusions, by restoring to us, and to his own just and undoubted Rights, our then most gracious Sovereign Lord, thy Servant King *Charles the Second*, (notwithstanding all the power and malice of his enemies) and by placing him in the Throne of this Kingdom; thereby restoring also unto us the publick and free Profession of thy true Religion and Worship, together with our former Peace and Prosperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulness to acknowledge thine unspeakable goodness herein, as upon this day, shewed unto us, and to offer up our sacrifice of praise for the same, unto thy great and glorious Name; humbly beseeching thee to accept this
our

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our unfeigned, though unworthy Oblation of our selves: Vowing all holy Obedience in thought, Word, and Work, unto thy Divine Majesty; and promising in thee and for thee alloyal and dutiful Allegiance to thine Anointed Servant now set over us, and to his Heirs after him: Whom we beseech thee to bless, with all increase of Grace, Honour and Happiness in this world, and to crown him with Immortality and Glory in the world to come, for Jesus Christ his sake, our only Lord and Saviour, *Amen.*

¶ *The Epistle.* 1 S. Pet. II. 11. — 17.

¶ *The Gospel.* S. Matth. XXII. 16. — 22.

¶ *In the Offertory shall this Sentence be read.*

Not every own that faith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven.

S. Matth. 7. 21.

¶ *After the Prayer* [For the whole state of Christ's Church, &c.] *this Collect following shall be used.*

Almighty God and heavenly Father, who of thine infinite and unspeakable goodness towards us, didst in a most extraordinary and wonderful manner disappoint and overthrow the wicked Designs of those traitorous, heady and high-minded men, who under the pretence of Religion, and thy most holy Name, had contrived, and well nigh effected the utter destruction of this Church and Kingdom: As we do this day most heartily and devoutly adore and magnifie thy glorious Name for this thine infinite gracious goodness already vouchsafed to us; so we

most humbly beseech thee to continue thy grace and favour towards us, hiding and covering us under the shadow of thy wings, that no such distinal calamity may ever again fall upon us. To this end send forth thy light and thy truth, for the discovery of these depths of Satan, this mystery of iniquity. Infatuate and defeat all the secret counsels of the ungodly. Abate their pride, allwage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King *William*, and all that are put in Authority under him, with Judgment and Justice, to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail against us, nor triumph in the ruine of the Monarchy and thy Church among us. Protect and defend our Sovereign Lord the King with the whole Royal Family, from all Treasons and Conspiracies. Be unto him a helmet of Salvation, and a strong Tower of defence against the face of all his enemies. As for those that are implacable, clothe them with shame and confusion, but upon him and his posterity let the Crown for ever flourish. So we that are thy people and the sheep of thy Pasture shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation, through Jesus Christ our only Saviour and Redeemer; to whom with thee, O Father, and God the Holy Ghost, be glory in the Church throughout all ages, world without end. *Amen.*

A Form for Receiving Lapsed Protestants, or Reconciling Converted Papists to our Church.

B*T*he XL Canon of the Church of Ireland, Every Minister being a Preacher, having any Popish Recusant or Recusants in his Parish, shall labour diligently with them from time to time, thereby to reclaim them from their Errors. It is to be hoped therefore that there are no lapsed Protestants, or reclaimable Papists, living in any Parish amongst us, whose Condition and Temper each Parish Minister is not respectively acquainted with, and to whom he has not applied himself, either by putting some good Book into his or her hand, or otherwise orally instructing such persons, and endeavouring to make them sensible of their former Error, Sin and Danger; preparing them, hereby, for Reception into our Church. For to admit thereinto persons either grossly Ignorant, or void of any sense of their Errors and former Danger, is only solemn mockery of God and his Church.

Every Parish Minister therefore having thus with success, as he hopes, proceeded in doing his Duty, or having gained over any Penitent or Profelyte, should bring, at least with his Testimonial and Letters send, such person or persons to the Bishop; who according as he sees fit, upon Inquiry into the Qualifications of each respectively, may not only further instruct and admonish, and in the end make each Subscribe before him some formal Abrenuntiation of Popery, and together Abjure both the

grosser Errors of it, and all Obedience to the See of Rome; but also give or assign such person convenient Penance, and a Schedule of Penance, with Directions thereupon.

The Form of Abrenuntiation and Abjuration may be more or less explicit according to the capacity of the Penitent or Profelyte.

A Form of Abrenuntiation of Popery for the Laity may be as follows.

I A. B. do utterly Renounce the Sacrifice of the Mass, offered up to God in the Church of Rome for the living and the dead; And I trust to, or depend upon no other Sacrifice, but that Bloody one of our Lord Christ Jesus, who offered up himself upon the Cross once for all; nor do I own any other merits but his alone.

I also from my heart reject the Doctrin of Purgatory, the Practice of Worshipping and Praying unto Angels, or to Saints in Heaven, and even to the Blessed Virgin Mary. I abhor the Worshipping Images or Reliques, and will pray unto and worship God alone, who alone heareth Prayer, and who I am perswaded will not give his Glory to another.

I do not believe that in the Sacrament of the Lord's Supper, there is, by the Priests blessing the Water and Wine, any change of their
+ + substance

A Form for Receiving Lapsed Protestants.

substance into the Body and Blood of Christ, nor that the people can without Sacrilege be denied the use of the Cup in that Sacrament.

I do from my heart receive the English Bible of the Protestants, and faithfully promise that I will to my power diligently read, hear or attend to the same, as I shall have opportunity, both in publick and in private. I will lay aside my Beads and *Ave Marias*, and all prayers in an unknown tongue, endeavouring daily more and more to pray with understanding in spirit and in truth.

And I do not believe any Priest or Bishop, or even the Pope of *Rome* himself, hath any power to loose me from the tye of this Vow, or of this Confession and Profession, which I here make sincerely, and in the faith of a Christian, engaging my self to forsake all familiarity and intimate Conversation with Popish Priests and Friars, and to do my best for the turning as many Papists as I can to the Protestant Belief, Profession and Practise.

So help me God.

For persons of more Liberal Education, and better understanding, the Form of Abjuration may be made more fully thus, Answering in every point the new Articles of Pius the Fourth his Creed.

An Abjuration of Popery proportioned to the new Articles in the Popish Creed.

THe unwritten Traditions and other Observations and Con-

stitutions which the Church of *Rome* call Apostolical and Ecclesiastical, as not being deducible from, nor warranted by the holy Scripture, I do utterly Reject and Renounce.

I receive the Holy Scripture Translated into English, and Published by Authority in the Church of *England* and *Ireland*, as containing the sound and wholesome Sense of the Word of God; but deny the Vulgar Translation of the Romanists to be either authentick, sound or wholesome. Nor do I believe the Church of *Rome* hath any more Authority to Judge of the true Sense and Interpretation of Scripture than hath any other National Christian Church.

I profess, that there are but two true and proper Sacraments of the Gospel, both of them Instituted by our Lord Christ himself, and ordinarily necessary to the Salvation of all men; to wit, *Baptism* and the *Lords Supper*: and that they are each of them means, by which the Holy Ghost does convey Grace. The Rites or Ceremonies which the Church of *Rome* hath added hereto I Renounce, as not only needless, but hurtful in many regards.

I do believe all men to be born in Sin, and by Nature Children of Wrath; which condition we ordinarily call Original Sin, and that none can be Justified (that is, Acquitted from this Original or from any actual Sin) but upon the terms of the Covenant of Grace; namely upon Repentance from dead Works, and

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and by Faith in Christ Jesus, and the obedience of Faith.

I utterly deny any other Propitiatory Sacrifice, either for the living or for the dead, but that of our Lord Jesus Christ, who once for all offered himself, and shed his blood upon the Cross; whose Body being now in Heaven, and the Heavens being to contain it until the time of the Restitution of all things, cannot be materially present in the Lords Supper, nor is there any such change of the substance of the Bread and Wine into the Body and Blood of Christ, as is usually called Transubstantiation. I do profess likewise that the Holy Sacrament ought to be received by all Communicants under both kinds.

I do also utterly deny that there is hereafter any Purgatory, or that the Souls departed can be helped by the Prayers, Suffrages or Alms of the living.

In like manner I deny that the Saints Reigning with Christ, are to be Worshipped and Prayed unto; or that they offer up Prayers particularly to God for us; or that their Reliques may be Worshipped.

I do also firmly deny, that the Images of Christ or of the Virgin Mother, and of other Saints, are to be had or kept on Altars, or in Churches and Chappels, and Worship paid thereto.

The power of Indulgences and the use of them as pretended to be left by Christ unto his Church and now practised in the Church of

Rome, I hold to be Shameful, Sacrilegious and Destructive to the Souls of men.

Lastly, I deny that the Church of Rome is Catholick, or at present Apostolick; I believe that at best she was but a Sister and never the Mother & Mistress of all Churches; nor is the Bishop of Rome, either in Doctrine or Power, Successor of Saint Peter, or Vicar of Christ Jesus: Nor was Saint Peter Prince of the Apostles; nor do I owe any Obedience to the Bishop of Rome, nor may or will I ever pay him any.

In the Receiving of Priests, or such who are likely to teach others, it will be necessary to add this Clause, opposed as the former, to (the last Clause of) Pius Quartus his Profession of Faith.

And as to all other Doctrins, Decrees and Constitutions of the Council of Trent, not here mentioned, as far forth as they contradict the Thirty nine Articles, or the Liturgy and Canons of the Church of England and Ireland, I Renounce and Disclaim them utterly. Particularly as to that most Uncharitable Tenet, that there is no Salvation out of the Church of Rome, I disavow it, as Schismatical, Unchristian and Devilish. And I promise by diligent Reading, attending to and Studying the Holy Scriptures, in the Translation of the Church of England, together with the Writings of the purer and more uncorrupt Fathers, especially of the three First Centuries, to endeavour the perfect knowledge of the whole Body of Christian truth: Nor will

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I ever hold, teach or maintain what I am not perswaded in my heart is agreeable to the Holy Scriptures, Interpreted by the joynt consent of the said Fathers, as far as I can discover the same.

So help me God.

In one of these Two Forms (which of the Two, the Bishop or whosoever is Commissioned by him shall direct) or in some other like these, it is necessary each person so as above concerned and qualified, abjure Popery before the Bishop or Commissary; and afterwards Subscribe the said Form of Abjuration remaining in a Book with the Registry of the Diocess, which being done, let some day or days of Fasting, Prayer, and like Devotions, be enjoyed such Penitent or Proselyte, as the Bishop or Commissary shall see suitable to particular circumstances. And of all this the Registry shall give such Penitent or Proselyte a Certificate together with an order of Penance in some such short Form as this.

I *A. B.* Registry of the Diocess of *C. D.* hereby certifie to Mr. *D. E.* Rector or Vicar of *F.* and the Parishioners of the same, that upon the day of *G. N. N.* did before the Bishop [or Commissary] Abjure all the corrupt Doctrins and Practices of the Church of Rome in the [shorter or larger] Form appointed, and the said Bishop [or Commissary] ordered him [or her] the said *N. N.* such and such days of secret Fasting and Prayer; and for further Penance, the publick use of the [shorter or larger] Schedule, in this case provided; which Penance he [or she] the said *A. B.* is to perform, and then to make over again the like

Abjuration and Subscription in the Parish Church of *F.* in time of Divine Service, upon some Sunday between the day of and of as witness my hand this day of

For which Certificate the Registry shall receive One shilling and no more. And if the party be unwilling or unable to pay the said One shilling, the Bishop will take care it be paid for him.

The shorter Schedule of Penance may run thus, for a Lapsed Protestant.

W Hereas I *A. B.* of the Parish of *C.* being partly overcome by the Perswasions of Popish Seducers, but chiefly swayed by base fears of suffering Persecution and Losses, for professing the true Religion, in which I had been brought up, and which by the Grace of God I had in my Heart believed, did in the late times, against my Conscience renounce and forsake the true and sincere Worship of God, and go to Mass, joyning in the Idolatrous practices therein used; I do hereby with shame and sorrow Confess this my foul and hainous Sin, and that I deserve to be denied by my Lord Christ Jesus in the great day of Judgment, because I have denied his truth in the day of Tryal.

I acknowledge sincerely I have not found that satisfaction of heart, in the Communion of the Popish Church, or in the Attendance on her Offices, and Practiseing her Commands, which the Priests made me expect I should find. Yet was

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I so wicked as to continue therein, till God as it were, plucked me out by a strong hand; inasmuch that I must own this my Sin to have been exceeding sinful; and I desire to mourn over it as long as I live; adding to my Tears most constant Supplications to God for pardon through the most precious blood of his Son my Saviour.

And I most Solemnly vow before God and all you good Christians here assembled, that by his Grace I will never again hearken to Seducers, nor forsake the Truth whatsoever I suffer for it; and I pray all that hear me to take warning by my Case. And I further beseech you the Minister and people here present, to accept me into your Communion upon my renewed Profession of the true Catholick Faith, which Profession I now make sincerely from the bottom of my Heart.

Another and larger Schedule of Penance, for persons of more liberal Education, Converted from Popery to our Church, may be as follows.

WHereas I *A. B.* of the Parish of *C.* in the Diocese of *D.* have been from a Child bred up, and till of late lived in the Communion of the Roman Church, by which means I long had an inveterate prejudice against the Doctrine and Worship of the Protestants, notwithstanding that I was grossly ignorant thereof, and in a great measure of the very common

Christianity, into which I was not suffered, nor had advantages freely to enquire, being kept from the reading the Holy Scriptures at large, and used to the Service of the Church in an unknown tongue, and further possessed with many false and scandalous Imputations of several Doctrines as held by the Protestants, which I now understand they hold not, and of several Practices of theirs which I perceive they Abhor: Therefore being now, by the grace of God, who hath pleased to open mine eyes, made sensible of the great danger I was in, by reason of my Ignorance, Superstition, False-worship, Uncharitableness, Enmity to the Truth, and other Evils abounding and cherished in me, while in obedience to those false Guides of Rome, I am come hither publickly to confess all this my Guilt, and as I acknowledge and adore Gods infinite Grace and Goodness to me, in bringing me out of Popish darkness and Errors, and the very snares and depth of Satan; so I desire to take unto my self the shame of my own sloth, through which I was not so diligent to inform my self touching the truth, as I might have been, and together of my Evil and deceitful heart, by which I was unwilling a long time to be better Instructed and Reformed.

I profess my hearty sorrow, for all these my offences against God, and for my Enmity and Wrongs to the Protestant Church and people; I solemnly vow Reformation, in
Heart

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Heart and Actions, through Gods Grace, according to the utmost of my knowledge and power; and I promise that I will never more be of Confederacies or Counsels with Roman Catholicks, but endeavour by all means I can to reconcile them to the true Faith, Fear and Worship of God; all which I acknowledge to be in Purity in the Church of *England* and *Ireland*; into the Communion whereof I humbly pray to be admitted, and beg of all good Christians here present that they will assist me with their prayers to God, for pardon of all my Sins, and for my perfect Reconciliation both in heart and life, to God, and his true Catholick Church.

This Schedule may be shortned for meaner Converts, at discretion.

One of these above mentioned, or some such like Schedule of Penance, at the Bishops Discretion, together with the Bishops Order thereupon, let the Penitent or Convert bring back to his Parish Minister, and present it in private at least one whole week before the day appointed for this reception, that the Minister may have time to prepare himself with some Exhortation, Admonition, or some part of Discourse or Application in his Sermon, suitable to this occasion. And upon that Sunday so appointed by the Bishop, the Penitent or Proselyte, being accompanied with the Church-Wardens of the Parish, or in their absence, with two grave discreet Parishioners or Christian Neighbours, shall come up to the Reading Desk, after Morning prayer, or at the end of the Nicene Creed, and present himself with the Schedule of Penance to the Priest, in the face of the Congregation; and the Minister receiving

the Paper from his hands shall give publick notice of such persons desiring to be received into the Church, in this or the like form.

Good people the Bishop hath given his Approbation and Instructions for the receiving this late Lapsed Member [or this Penitent Convert] into the Communion of our Church, and we are ready to comply therewith: Notwithstanding, if there be any of you who know any impediment or notable Crime, by this person, for which this his Penance, which he now performs, may not be looked upon as a sufficient satisfaction to the Church, or on the account of which this his Profession should not be looked upon as sincere, let him come forth in the name of God, and shew what that Crime or Impediment is.

And if any great Crime or Impediment be objected, the Minister shall surcease, and signifie the same to the Bishop within Fourteen days or sooner if possible; if not, the Minister shall proceed further, and say,

I Require and Charge you *A. B.* as you will answer at the dreadful day of Judgment, when the Secrets of all Hearts shall be disclosed, that if you be not convinced in your Conscience, by the word of God, touching the hazard of your Soul, through the corruptions and false worship of the Church of *Rome*, into which you have fallen off [or, in which you so long have continued] as also if you be not perswaded that on the contrary the Doctrine,

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ctrine, Communion and Worship of the Protestant Church, is the true and safe way to Salvation, you declare the same, and go not on to mock God and his Church, in pretending to come over to us upon such perswasion, which indeed you have not.

If the person answer not clearly hereto, the Minister shall surcease, and signifie it as before to the Bishop: but if he [or she] answer, he [or she] is convinced in Conscience, the Minister shall proceed and say,

I Must then first in the name of the Church, demand of you that you make here a publick Confession of your Faith.

Here the Penitent shall repeat the Apostles Creed; I believe in God, &c. And at the end of it say, All this I stedfastly believe.

Minister. It is expected that according to the order of the Bishop, you here publickly read [or repeat] this Schedule of your Penance.

Then the Penitent reads or repeats it after the Minister. And after that further says, either reading himself or repeating again after the Minister, as follows.

I Humbly beseech all you good Christian people here present, to joyn with me in prayer to God, that he would be pleased to pardon this my great Sin, which I have now confessed, and to give me grace to keep this my solemn Vow, and make good the Profession which I have now renewed.

Minister. *Let us pray.*

Lord have mercy upon us.

Christ have mercy upon us.

Lord have, &c.

Our Father, &c.

Minist. O Lord save thy Servant.

Answ. Who putteth his trust in thee.

Minist. Hide thy face from his sin.

Answ. And blot out all his iniquities.

Minist. Create in him a new heart.

Answ. And renew a right Spirit within him.

Minist. Cast him not away from thy presence.

Answ. And take not thy holy Spirit from him.

Minist. Restore unto him the joy of thy Salvation.

Answ. And stablish him with thy free Spirit.

Minist. O Lord hear our prayer.

Answ. And let our cry come unto thee.

Minist. *Let us pray.*

O Most merciful God, who according to the multitude of thy mercies, dost so put away the Sins of those who truly Repent, that thou rememberest them no more: Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him (most loving Father) whatsoever hath been decayed by the fraud and malice of the Devil, or by his own carnal will and frailness; consider his contrition, accept his vows, receive him as a returning Child, into thy Family and Favour: And, forasmuch as he putteth his trust only in thy mercy impute not unto him his former strayings and sins,

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sins, but restore him to perfect peace, and strengthen him with thy Holy Spirit. Preserve and continue him a faithful Member of thy Son, in the Unity of thy Church, to the glory of thy Name and his everlasting Salvation, through Jesus Christ our Lord. *Amen.*

Here us almighty and most merciful God and Saviour, extend thy accustomed goodness to this thy servant, who is grieved and wearied with his wanderings from thee: Thy property is always to have mercy, to thee it appertaineth to forgive sins. Enter, not therefore into Judgment with thy servant, who acknowledgeth his vileness and repents him of his Faults; but raise him up by thy Fatherly hand, and let the sense of his weakness add strength to his Zeal, and firmness to his perseverance; encrease in him daily, O Lord, thy manifold Gifts of Grace, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge and of thy Fear, and preserve him therein, until he come to thine everlasting Kingdom. *Amen.*

Then the Minister rising from his knees, but the rest of the Congregation, and the Penitent still kneeling, shall lay his hand upon the Penitents Head, and receive him [or her] into the Church, in this Form.

Our Lord Jesus Christ who hath commanded, that Repentance and Remission of sins should be published in his name among all Nations, of his great mercy give unto thee true Repentance and forgive thee all thy Sins. And I his Minister, by the Authority committed unto me, Do absolve thee from all Ecclesiastical censures, which thou hast, or may'st have incurred, by reason of thy former Errors, Schisms and Heresie: And I restore thee to the full Communion of the Catholic Church; In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then lifting up his hands, he shall add this Benediction.

Now unto Gods Grace and Mercy we commit thee; the Lord bless thee and keep thee, the Lord make his Face to shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace both now and for evermore. *Amen.*

Then shall the Absolved Penitent rise, and go and take his place in the Church, or if there be (as is requisite) a Communion, at the Communion Table, amongst the rest of the Congregation.

A Form of Consecration, or Dedication of Churches and Chappels, according to the use of the Church of Ireland.

¶ **T**He Patron, or the chief of the Parish where a new Church is erected, is to give timely notice to the Bishop of the Diocese, and humbly to desire him to appoint a convenient time, some Lords day, or other great Festival of the Church, for performance of the solemnity.

¶ At the day appointed, the Bishop, with a convenient number of his Clergy (of which the Dean or Arch-deacon to be one) and the Chancellor of the Diocese, and his Register shall come between the hours of eight and ten in the morning; and when they are near, the bell is to ring till they be entred into the Church appointed to be consecrated.

¶ First, the Bishop and his Clergy, together with the Patron or his Deputy, shall go round about the Cæmtery, or Church-yards; which done, the Bishop and his Clergy shall enter into the Church at the West door, the Patron and people standing without, while the Bishop and Priest do vest themselves in their respective Ecclesiastick habits.

¶ When they are vested, they shall kneel down in the body of the Church, with their faces to the East, and say together,

Our Father which art in heaven. Hallowed be thy Name, thy Kingdom come, thy will be done in earth, as it is in heaven: Give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

¶ Then the Bishop shall pray.

Prevent us, **O** Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorifie thy Name, and finally, by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

¶ Then rising up, they shall go together to the West door, and the Dean or Arch-deacon on one hand, and the Chancellor on the other, shall bring the Patron to the threshold of the West door, and present him to the Bishop; who shall thus say to him,

Sir, I am come hither at your desire; I ask therefore for what intent you have desir'd my coming?

¶ The Patron shall answer; or some of the Clergy at his request and appointment, shall answer for him.

He hath] or, *mutatis mutandis* [I have caused a house to be built for the service of God, and the publick Ministeries of Religion, and separated a burying place for my dead; and [his, or] my humble desire is, that it may be set apart from all common and prophane uses, and dedicated to the honour of God by your prayers, and holy Ministeries, according to the Word of God, and the Laws and Customs of this Church.

¶ Then shall the Bishop say,

Whiles it remained, was it not thine own? and before it is given to God, was it not in thine own power? but when once you give it to God, it can never be recalled, but is in his propriety for ever.

Tt

¶ The

A Form of Consecration of Churches, &c.

¶ The Patron or his Deputy shall answer.

I humbly desire he will be graciously pleased to accept it, and that it may remain his own for his service, and his honour for ever.

¶ Then shall the Patron kneel down and receive the Bishops blessing in the words following.

¶ The Bishop laying his hand upon, or lifting it over the Patrons head, shall say,

The Lord bless you, and prosper you; the Lord make his face to shine upon you, and be merciful unto you. Remember thy servant, O God, concerning this also; accept his gift, sanctifie his heart, purifie his intentions, reward his loving kindness, and spare him according to the preatness of thy mercies. Enrich him and his family with all blessings of thy Spirit, and thy Providence for ever, through Jesus Christ our Lord. *Amen.*

And now in the Name of God, and to the honour of our Lord Jesus Christ, let us perform this Ministry.

¶ Then the Patron arising, the Bishop shall call for the instrument of Donation; which the Bishop receiving from the hands of the Patron, shall deliver to the Register to be read publickly in that place.

¶ Which being done, all may enter into the Church: Then shall the Bishop, attended by his Clergy, kneel in the body of the Church, before the Chancel door, at a convenient distance, upon a footstep raised higher than the floor, and shall say,

Let us Pray.

1 Chron. 29. 10. &c. I.

Blessed be thou, O Lord God, Father of our Lord Jesus Christ for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the Majesty: All that is in the heavens, and in the earth is thine. Thine is the Kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might, and in thine hand

it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious Name, that thou hast put it into the heart of thy servants, to build a house for the honour of thy Name, and the service of thy Majesty. O Lord our God, What are we, and what is thy people, that from thy servants any thing should be given and offered unto thee by us? All things come of thee, and of thy own we give unto thee. But we know also, O God, that thou triest the heart, and hast pleasure in uprightness. O Lord God of our Fathers, God of mercy, and Father of Men and Angels, keep this, and all thankfulness and piety, and devotion in the imagination of the thoughts of the heart of thy servants for ever; and prosper thou the works of our hands unto us, O prosper thou our handy-work. Confirm this thing which thou hast wrought in us, from thy holy Temple, which is in Jerusalem, which is from above, and is the Mother of us all: And for ever be pleased to imploy us in thy service, to strengthen us in all obedience, to lead us in the way everlasting, and to accept us in those Religious duties which we shall perform by thy Commandment, and by the assistances of thy holy Spirit, through Jesus Christ our Lord. *Amen.*

II.

O Almighty and Eternal God, who by thy Immensity fillest all places both in heaven and earth, and canst not be limited or circumscrib'd in any: Thou art the most High, and dwellest not, as we do, in houses made with hands; for Heaven is thy Throne, and the earth is thy foot-stool: And what house can we build for thee? and what is the place of thy rest, that we can furnish out for thee? Surely every place is too little, and too low for thee, who dwellest on high, and thy glory is above the Heavens: And yet thou humblest thy self to behold the things that are in heaven and earth, and thy delight is to be with the sons of men. Thou speakest

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speakest our words, thou compliest with our weaknes, thou acceptest our services and wilt be worshipped and ador'd according to what thou hast put into our power. Thou therefore hast been pleas'd in all ages to meet with thy servants in places separate for thy worship, and for the invocation of thy holy Name. In Paradise there was a proper place which thy servant *Moses* called, *The presence of the Lord*; and thy servant *Abraham* called on thy Name, in the place of the Altar, [Gen. 13. 4.] And thou didst meet the Patriarch *Jacob* at *Bethel*, and he consecrated a stone for thy memorial, and it became dreadful and venerable, the House of God, and the Gate of Heaven [Gen. 28. 17.] and *Rebekah* had a proper place whither she went to inquire of the Lord. Thou also didst fill the Tabernacle with thy presence, and the Temple with thy glory; and when the fulness of time was come, thou by thy most holy Son didst declare, that thou wilt be present in all places, where two or three are gathered in thy Name; and that amongst all Nations for ever, Thy house shall be called the house of prayer; and by thy Apostle hast signified to us, that our dwelling houses are to eat and drink in, but that we must not despise the Churches of God. For thou art a jealous God, and wilt not endure that thy Temples should be defiled. Our God is a consuming fire, and he that defiles a Temple, him will God destroy.

Therefore in confidence of thy goodness, in expectation of thy favours, in full assurance of thy promises, in obedience to the manifold declaration of thy pleasure, and in imitation of the piety of thy servants, who in all the generations of the world have separated places and houses for thy service, and left great monuments of their piety for our comfort and example, that we may come together into one place,* and by a joyn'd prayer, wrastle with thee for blessings, and not depart thence till thou hast blessed us: We thy servants walking

in the steps of their most holy faith, partakers of the same hope, fellow Citizens with the Saints, and of the household of God, are this day met together in thy fear and love, to dedicate a house to thee, and to the glories of thy Name, that we may not neglect the assembling of our selves together, but meet here to implore thy mercies, to deplore our sins, to deprecate thy anger, to magnifie thy goodness, to celebrate thy praises, to receive thy Sacraments, to bless thy people, and to perform all ministeries of Salvation.

Be pleas'd therefore, most gracious Lord and Father, to accept the devotion and oblation of thy servants: admit this place and house into a portion of thine own inheritance: Let it be a resting place for thy feet, and the seat of thy Graciousness. Depute thy holy Angels to abide here, to defend thy servants, and to drive away all the power of the Enemy. Place thy mercy-seat among us also: Let thine eyes and thine ears be open towards this house night and day, and hear the prayers of thy people which they shall make unto thee in this place; granting to them all the graces which they shall need and ask: And whensoever in humility and contrition, they shall confess their sins unto thee, be thou more ready to hear, than they to pray: forgive them all their sins, encrease and perfect their repentances, remove thy judgments far from them, and let them feel and rejoyce in thy mercies and loving kindnes for ever and ever. Grant this for his sake who is the King of the Saints, and the Head of the Church, the great lover of souls, and our High Priest, who continually makes intercession for us, our blessed Lord and Saviour Jesus. Amen.

III.

O Almighty God, who art the Father of the faithful, and a gracious God to all that call upon thee in truth and love; thou hast taught us by thy holy Apostle, that every thing is sanctified by the word of God and prayer: Attend this day and

* *na'ste imi ro
cioli, m'v'ac im
a vady r'v'du
St. Ignat. Epist.
ad Magnes.*

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ever to the prayers to thy servants: be present with thy grace in all our ministrations of the Sacraments, and Sacramentals; and bless all the labours and accept all the religious duties, and satisfy all the holy desires of them who in this thy house shall make their supplications before thee. And let the dew of thy Divine blessing descend and abide for ever upon this house, which by invocation of thy holy Name, and to the honour of the Lord Jesus, and the Ministries of thy servants, we, though unworthy, consecrate and dedicate unto thee.

Spare all the penitents, relieve the distressed, comfort the comfortless, confirm the strong, and strengthen the weak: Ease the afflicted, heal the wounded and the sick; provide for the widows, and be a Father to the Fatherless; and unto all them whose consciences being accus'd for sin, come with confidence to the Throne of Grace, Give help in all the times of their need, that whensoever thy Name is called upon, thy blessings may certainly descend. Let thy Eternal peace be to this house, and to them who in this house come to thee to be eased and refreshed.

Here let thy Priests be cloth'd with righteousness, and let thy Saints sing with joyfulness. Here let thy people make their prayers, and perform their vows, and offer thee freewill offerings with a holy worship. Here let the weight of their sins that so easily besets them, be laid aside: here let the chains of their corruption, and the cords of vanity be broken. Let the laps'd be restored, let the sick be cured, let the blind eyes and hearts be inlightned with the lanthorn of thy Word, and the light of thy Spirit. Here let the power of Satan be lessened and destroyed; and let thy servants find a cure for all their wounds, a comfort for all their sorrows, a remedy to all their inconveniences: that all who shall enter this house now dedicated to thy service, may obtain all their desires, and triumph in the Name of the Lord our God who hath perform'd all their pe-

titions. Preserve their souls from sin, their eyes from tears, and their feet from falling, for Jesus Christ his sake to whom with thee, O Father, and thy most Holy Spirit, be all honour and glory, praise and thanksgiving, love and obedience, for ever and ever. *Amen.*

¶ *Then the Bishop and the Congregation arising from their knees, the Bishop attended by his Clergy, shall go in Procession round about the Church within, and say this Hymn alternately.*

HYMN. I. *Ex Psalmis* 127. 84.

1. **E**Xcept the Lord build the house, they labour in vain to build it: except the Lord keepeth the city, the watchman waketh but in vain.

2. Blessed is the man whose strength is in thee, in whose heart are thy ways.

3. They go from strength to strength: every one of them in Sion appeareth before God.

4. How amiable are thy Tabernacles: O Lord of Hosts.

5. My soul longeth, ye even fainteth for the courts of the Lord, my heart and my flesh crieth out for the living God: when shall I come and appear before the presence of God?

6. The sparrow hath found her an house, and the swallow a nest for her self, where she may lay her young: even thy altars, O Lord of Hosts, my King and my God.

7. Blessed are they that dwell in thy house: they will be always praising thee.

8. For a day in thy courts is better than a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

9. For the Lord God is a Sun and a shield: the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly.

10. O Lord of hosts: blessed is the man that trusteth in thee.

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be world without end. *Amen.*

¶ *Then*

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¶ *Then shall the Bishop go to the vault appointed in the Church for the burial place (in case there be any) or else standing in the most open pavement of the Church, the Arch-deacon shall read this Lesson.*

¶ The Lesson in the Cœmety.

ANd when the Inhabitants of Jabesh Gilead heard of that which the Philistines had done to Saul: all the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons from the walls of Bethshan, and came to Jabesh and burnt them there. And they took their bones, and buried them under a tree at Jabesh, and fasted seven days. 1 Sam. 31. 11.

And they told David, saying, that the men of Jabesh Gilead were they that buried Saul. And David sent messengers unto the men of Jabesh Gilead, and said unto them, Blessed be ye of the Lord, that ye have shewed this Kindness unto your Lord, even unto Saul, and have buried him. 2 Sam. 2. 4.

And the son of David, King Solomon, said, If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be filled with good, and also that he have no burial; I say that an untimely birth is better than he. Eccles. 6. 3.

And so I saw the wicked buried, who had come and gone from the place of the Holy, and they were forgotten in the city where they had so done. Eccles. 8. 10.

But let a man remember the days of darkness, for they shall be many. chap. 11. 8.

For the dust shall return to the earth as it was, and the Spirit shall return unto God that gave it. chap. 12. 7.

¶ *Then the Bishop standing in the same place shall pray,*

O Almighty God, with whom do live the spirits of them that die in the Lord, grant unto all thy servants whose bodies shall be buried in this dormitory, that they may lie down with the righteous, and their souls may be gather-

ed unto their Fathers in the bosom of Christ, and their bodies may rest in peace unto the latter day; and when thy holy Son shall come to judge both the quick and the dead, they may hear the sentence of the right hand, and may have their perfect consummation and bliss in thine eternal and everlasting glory, through Jesus Christ our Lord. Amen.

¶ *Then the Bishop, with the Clergy attending, shall go to the Font, and the Verger or Clerk presenting pure water to him, he shall pour the water into the Font.*

¶ *Then shall the senior Priest read this Lesson.*

¶ The Lesson at the Font.

AND Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things which I have commanded you; and lo I am with you alway even unto the end of the world. Amen. Mat. 28. 18.

Then shall the Bishop pray.

O Eternal God, Fountain of all Purity, bless and sanctifie the waters which thou hast ordained and constituted for the mystical washing away of sin: and grant unto all those who shall come hither to be presented unto thee, and be washed in this Lavatory, that they may receive the baptism of the Spirit, and may have a title and portion in repentance, remission of sins, and all the promises of the Gospel; that they may not only have the washing of the filth of the flesh, but the answer of a good conscience towards God; that they dying unto sin, and being buried with Christ in his death, may live unto righteousness, and become thy Disciples in an unreprieveable faith, and a perfect obedience, and at last may partake of the Resurrection of thy son to life Eternal, through the same Jesus Christ our Lord. Amen.

¶ *Then*

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¶ Then the Bishop shall go, attended as before, to the Pulpit, and laying his hand upon it, shall appoint one of the Priests to read the following Lesson.

The Lesson at the Pulpit.

I Charge thee therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his Kingdom, Preach the Word, be instant in season, and out of season, reprove, rebuke, exhort with all long-suffering and doctrine: For the time will come that they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, *2 Tim. 4. 1.*

This is a faithful saying, and these things I will that thou affirm constantly, that they who have belived in God might be careful to maintain good works: these things are good and profitable unto men. But avoid foolish questions, and genealogies, and contentions, and strivings about the Law, for they are unprofitable and vain. *Tit. 3. 8.*

But let the man of God watch in all things, endure afflictions, do the work of an Evangelist, and make full proof of his Ministry. *2 Tim. 45.*

¶ Then shall the Bishop pray.

O Almighty God, who by thy Word, and by thy Spirit dost instruct thy servants, and teach them all truth, and lead them in the way of salvation, Grant that this place may be always filled with wise and holy persons, who may dispense thy word faithfully, according to the ability thou givest, and the charge which thou imposest, and the duty thou requirest; giving to every one their portion in due season, and feeding the flock of God, not of constraint, or of necessity, but willingly and cheerfully; not for filthy lucre sake, but readily, and of a good mind. O send faithful labourers into thy harvest, and grant that all the people which from this place shall hear thy word, may not receive it as the word of man, but as the good word of God, able

to save their souls: and let thy holy Spirit for ever be the Preacher, and imprint thy word in their minds, opening their hearts, convincing their understandings, over-ruling their wills, and governing their affections, that they may not be hearers of the Word only, but doers of good works; that they by their holy lives adorning the Gospel of God, and seeking for glory and honour, and immortality, may attain eternal life through Jesus Christ our Lord. *Amen.*

¶ Then the Bishop and Clergy shall go towards the Chancel, the doors of which being shut, he shall stand there, and with the Priests recite this Hymn alternately.

HYMN II.

1. **O** Pen to me the gates of righteousness, I will go into them, and praise the Lord.

2. This is the gate of the Lord into which the righteous shall enter.

3. The stone which the builders refused, is become the head stone of the corner.

4. This is the Lords doing, and it is marvellous in our eyes.

5. This is the day which the Lord hath made: we will rejoyce and be glad in it.

6. Save now, I beseech thee, O Lord: O Lord I beseech thee send us now prosperity.

7. Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.

8. God is the Lord which hath shewed us light: bind the sacrifice with cords, even to the horns of the altar.

9. O Lord open thou my mouth: and my lips shall shew forth thy praise.

10. For thou desirest not sacrifice, else would I give it thee: but thou delightest not in burnt offerings.

11. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

12. Do good in thy good pleasure unto Sion: build thou the walls of Jerusalem.

13. Thea

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12. Then shalt thou be pleased with the sacrifice of righteousness, with burnt offerings, and whole burnt offerings: then shall they offer bullocks upon thine altar.

14. Whoso offereth praise, glorifieth me, and to him that ordereth his conversation right, I will shew the salvation of God.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *Then the doors being open'd, the Bishop with his Clergy shall enter, and ascend to the Communion Table, and sitting in a chair on the South side of it, shall appoint the Dean or Arch-deacon to read this Lesson.*

¶ The Lesson at the Communion Table.

I Speak as to wife men, judge what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many, are one bread, and one body, for we are all partakers of that one bread. Ye cannot drink the cup of the Lord, and the cup of Devils: ye cannot be partakers of the Lord's table, and the table of Devils. Do we provoke the Lord to jealousy? Are we stronger then he? Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. 10. 15.

We have an altar whereof they have no right to eat, which serve the Tabernacle. Wherefore Jesus also, that he might sanctifie the people with his own blood, suffered without the gate. Let us go forth therefore unto him, bearing his reproach. For here we have no continuing city, but we seek one to come: By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good, and to communicate, forget not; for with such sacrifices God is well pleased. Heb. 13. 10.

¶ *Then the Bishop arising from his chair, shall kneel before the altar, or Communion Table, and say,*

¶ Let us pray.

O Eternal God, who in an infinite mercy to mankind, didst send thy holy Son, to be a sacrifice for our sins, and the food of our souls, the Author and finisher of our faith, and the great Minister of eternal glory; who also now sits at thy right hand, and upon the heavenly altar perpetually presents to thee the Eternal Sacrifice, a never ceasing prayer, be present with thy servants, and accept us in the dedication of a Ministerial altar, which we humbly have provided for the performance of this great Ministry, and in imitation of Christ's Eternal Priesthood, according to our duty, and his Commandment. Grant that all the gifts which shall be presented on this table, may be acceptable unto thee, and become unto thy servants a favour of life unto life. Grant that all who shall partake of this table, may indeed hunger after the bread of life, and thirst for the wine of elect souls, and may feed upon Christ by faith, and be nourished by a holy hope, and grow up to an eternal charity. Let no hand of any that shall betray thee, be ever upon this table: let no impure tongue ever taste of the holy body and blood which here shall be Sacramentally represented and exhibited. But let all thy servants that come hither to receive these mysteries, come with prepar'd hearts, and with penitent souls, and loving desires, and indeed partake of the Lord Jesus, and receive all the benefits of his passion. Grant this for his sake, who is the Priest and the Sacrifice, the feeder and the food, the physician and the physick of our souls, our most blessed Lord and Saviour Jesus. Amen.

¶ *Then the Bishop arising shall return to his Chair, and sitting covered; some persons by the Patrons appointment shall bring the Carpet, the Communion-cloth and Napkins, the Chalice, Paten, and the*
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other Vessels, Books and Utensils for the Communion; and humbly presenting them on their knees to God, the Bishop shall receive them severally, and deliver them to the Deacon, to be laid orderly on the Communion Table; excepting only the Chalice, and the Paten, which two Priests shall (when the Table is covered) humbly on their knees lay upon it. Then the Bishop returning to the Altar, shall with reverence and solemnity (his face being Eastward) lay his hands upon the Plate, and say this prayer, standing.

WHat are we, O God, and what is this people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own we have giving thee. Accept the Oblation of thy servants, who in the uprightness of their hearts have willingly offered these things, and give unto them a perfect heart to keep thy Commandments, thine Ordinances, and thy Sacraments: and be pleased to grant to them a greater ability, an enlarged heart, and an increasing love to serve thee with their souls and bodies, with all their time, and all their goods that thou mayst be honoured with all their heart, and all their strength; and grant that these gifts may be received into the lot and right of God, and of Religion, and the Donors be continued for ever in the lot of thine inheritance: that by thy grace accepting these gifts, they may in all their other Possessions be blessed, and by the use of these gifts in the Ministeries of thy holy Religion, they may be sanctified, and by a Guard of Angels they may be preserved from all evil, and by the perpetual presence of thy holy Spirit, they may be lead into all good, and accepted to pardon, and preserved in peace, and promoted in holiness, and conducted certainly to life Eternal, through Jesus Christ our Lord. *Amen.* 1 Chron. 29. 14.

¶ Then the Bishop shall go to the North end of the Holy Table, and turning to the people shall say,

The Lord be with you.

Answer. And with thy Spirit.

Let us pray.

I.

O Most Glorious and Eternal God, who makest all things by thy power, and adornest all things with thy bounty, and fillest all things with thy goodness, and sanctifiest the hearts and gifts of thy servants by thy Spirit, we worship and adore thy glories, who fillest all the world by thy presence, and sustaineest it by thy Almightyness: We love and magnifie thy mercies, that thou hast been pleased to enable and admit thy servants [to build an

house to thee,* and] out of thine own store to give gifts to thee, who givest all that we possess.

* *This clause is to be omitted when the Bishop only dedicates any oblation: and so are the other clauses which are inclosed.*

We humbly pray thee by the Death and Passion, by the Resurrection and Ascension, and by the glorious Intercession of our Lord, that thou wouldst vouchsafe to sanctifie [this house, and] these gifts to thy service, by the effusion of thy holiness from above. Let the Sun of Righteousness for ever shine here, and let the brightest illumination of the Spirit, fill [this place, and fill] all our hearts for ever with thy glorious presence: That which we have blessed, do thou bless; that which we offer, do thou accept; that which we place here, do thou visit graciously, and for ever, through Jesus Christ our Lord. *Amen.*

II.

Let this house be for the Religious uses of thy servants; let it be the abode of Angels, let it be the place of thy Name, and for the glory of thy Grace, and for the mention and honour, and the memorial of the Lord Jesus; Let no unclean thing ever enter here: Drive from hence all sacrilegious hands, all superstitious Rites, all prophane persons, all proud and unquiet Schismatics, all misbelieving Hereticks: Let not the powers

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powers of darkness come hither, nor the secret arrow ever smite any here: Let no corrupt air, and no corrupt communication, no bloodshed, and no uncleanness ever pollute this place dedicated to thy holiness.

By the multitudes of thy mercies and propitiations, to the visitors of this place comming with devotion and charity, let their be peace and abundance of thy blessings. Hear them that shall call upon thee, sanctifie their Oblations, let the good Word of God come upon them, and dispence thy good things unto them. Let the title of this Church abide until the second coming of Christ, and let thy Holy Table stand prepar'd with the blessings of a Celestial Banquet. Bless the gifts and the givers, the dwellers, and the dwelling, and grant unto us here present, and to all that shall come after us, that by the participation of thy heavenly graces, we may obtain Eternal life through Jesus Christ our Lord. *Amen.*

III.

O Eternal God, who art pleas'd to manifest thy presence amongst the sons of men, by the special issues of thy favour and benediction, make our bodies and souls to be Temples pure and holy, apt for the entertainments of the Holy Jesus, and for the inhabitation of thy holy Spirit. Lord, be pleas'd with the powers of thy grace, to cast out all impure lusts, all wordly affections, all covetous desires from these thy Temples, that they may be places of prayer and holy meditation, of godly desires, and chaste thoughts, of pure intentions, and great zeal to please thee, that we also may become Sacrifices, as well as Temples, eaten up with the zeal of thy glory, and even consumed with the fires of thy love; that not one thought may be entertain'd by us, but such as may be like perfume exhaling from the Altar of Incense; and not a word may pass from us, but may have the accent of Heaven in it, and sound pleasantly in thy ears.

O dearest God, fill every faculty of

our souls with the impresses of Religion, that we loving thee above all things in the world, worshipping thee with frequent and humblest adorations, continually feeding upon the apprehensions of thy Divine sweetness, and living in a daily observation of thy Divine Commandments, and delighted with the perpetual feast of a holy Conscience, may by thy Spirit be seal'd up to the day of Redemption, and the fruition of thy glories in thine everlasting Kingdom, through Jesus Christ our Lord, to whom with thee, O Father of mercies, Father of our Lord Jesus Christ, and with thee, O blessed and Eternal Spirit the Comforter, all honour and power be ascribed from generation to generation for ever and ever. *Amen.*

¶ Then add the Prayer of S. Clement.

GOD, the beholder and discerner of all things, the Lord of Spirits and all flesh, who hath chosen our Lord Jesus, and us through him, to be a peculiar people, grant unto every soul that calleth upon his glorious and holy Name, faith and fear, peace and patience, long-suffering and temperance, with purity and wisdom, to the well-pleasing of his Name, through our High Priest and Ruler, by whom unto him be glory and Majesty, both now and to all ages evermore. *Amen.*

¶ Then the Bishop arising, shall sit in his Chair, at the South end of the Holy Table, and being covered, shall cause the Chancellor to read the Instrument of Consecration, and give command that it be entred into the Registry, and an At made of it in perpetuum memoriam: A Duplicate of which Instrument, attested under the Registers hand and seal of the Office, is to remain with the Patron or Founder, and the Original with the Bishop.

¶ After which, this Anathematism shall be read by him and his Clergy alternately, all standing up.

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¶ The Anathematism.

Keepe not thou silence, O God: hold not thy peace, and be not still, O God. *Ex Psalmis 79. 83. 129.*

2. Let not thine Enemies make a tumult, and they that hate thee lift up their head.

3. Let them not come into thine inheritance to defile thy holy Temple, lest they lay waste thy dwelling places, and break down the carved work thereof with axes and hammers.

4. Make their Nobles like Oreb and Zeeb: yea all their princes like Zeba and Zalmunna.

5. Who say, let us take to our selves the houses of God in possession.

6. O my God, make them like unto a wheel, as the stubble before the wind.

7. As the fire burneth the wood, and as the flame setteth the mountains on fire.

8. So persecute them with thy tempest, and make them afraid with thy storm.

9. Fill their faces with shame, that they may seek thy Name, O Lord.

10. That men may know, that thou, whose Name is Jehovah, art the most High over all the earth.

11. For the Lord is righteous, he will cut asunder the cords of the wicked.

12. Let them all be ashamed that hate Sion.

13. Let them be as the grass upon the house tops, which withereth before it groweth up.

14. Wherewith the mower filleth not his hand: nor he that bindeth sheaves his bosom.

15. Neither do they which go by say, The blessing of the Lord be upon you: we bless you in the name of the Lord.

The Bishop.

Glory be to God on high.

Answer. And on earth peace to men of good will.

Answer. Amen.

Bishop. Amen.

¶ Then shall the Bishop conclude with this *ἑσπερινὸν*, or Acclamation, the Clergy answering alternately.

¶ The Bishop first saying.

Seeing now, dearly beloved in the Lord, that by the blessing of God, and his gracious favour, we have dedicated to God [this House of Prayer, and] these gifts for the Ministeries of Religion, let us give hearty thanks to Almighty God for these benefits, and say,

1. **P**raise ye the Lord: praise God in his sanctuary, praise him in the firmament of his power. *Ex Psalmis. 150. 68. 87. 99. 100.*

2. Blessed be the Lord who daily loadeth us with benefits: even the God, of our salvation.

3. He that is our God, is the God of salvation: and unto God the Lord belong the issues from death.

4. The chariots of God are twenty thousand, even thousands of Angels: the Lord is among them as in Sinai, in the holy place.

5. They have seen the goings of God, even the goings of my God, my King in the sanctuary.

6. The singers went before, the players on instruments followed after: amongst them were the damsels playing with the timbrels.

7. Bless ye God in the congregations: even the Lord from the fountains of Israel.

8. Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought in us.

9. O God, thou art terrible out of thy Holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.

10. His foundations is in the holy mountains: The Lord loveth the gates of Sion more than all the dwellings of Jacob.

11. Glorious things are spoken of thee, O thou city of God: and of Sion it shall be

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he said, This and that man was born in her, and the highest himself shall establish her.

12. Exalt ye the Lord our God : and worship at his footstool, for he is holy.

13. Moses and Aaron among his Priests : and Samuel among them that call upon his name : they called upon his name, and he answered them.

14. Thou answeredst them, O Lord our God : thou wast a God that forgavest them, though thou didst take vengeance of their inventions.

15. Exalt the Lord our God, and worship at his holy hill : for the Lord our God is holy.

16. Enter into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and bless his name.

¶ *Then shall all together say,*

For the Lord is good, his mercy is everlasting, and his truth endureth to all generations.

Bishop. Worship Jesus.

Answer. We worship and adore the great King of heaven and earth, the blessed Saviour of the world.

Bishop. Holy is our God.

Answer. Holy is the Almighty.

Bishop. Holy is the Immortal.

All together.

Holy, Holy, Holy Lord God of Sabbath, blessed be thy Name in Heaven and Earth for ever and ever. *Amen. Amen.*

So ends the Office of Consecration.

¶ *Then the Bell tolling a little in the*

interval, the Bishop shall appoint the Dean to read the Morning Prayer, or first Service, in the reading Desk.

¶ *The Psalms appointed for the day.*

Psalms 122, 125, 132.

¶ *The first Lesson is Gen. 28. verse 10. unto the end.*

Or else 1 Kings 8. verse 10. unto verse 62. exclusively.

¶ *The second Lesson is S. Matthew 21. ver. 1. unto v. 17. inclusively.*

¶ *At the end of the Letany, the Bishop shall confirm such persons as can be conveniently brought to him, fitted to that purpose.*

¶ *The Bishop shall read the second Service, and administer the Communion.*

¶ *The Epistle is taken out of the third of the Acts, vers. 1. unto vers. 16. inclusively.*

¶ *The Gospel is Luke 7. vers. 1. to the 10. inclusively.*

¶ *The Collect to be said at Morning prayer, and the Communion, together with the Collect of the day.*

O Almighty God, who dwellest amongst thy Saints, and hast plac'd thy Tabernacle in the hearts of thy servants, give thy heavenly blessings, and increase to the place where thine honour dwelleth ; that what is founded by thy Providence, and built according to thy Commandment, may be established for ever, and blessed in all things by thy Eternal goodness, through Jesus Christ our Lord. *Amen.*

An Office to be used in the Restauration of a Church.

¶ *When the Fabrick of a Church is ruined, and a new Church built upon the same foundation ; the Bishop attended by his Clergy, shall enter into the Church-yard, and go in procession round about the Church new built ; and recite alternately Psalm 74.*

O God, wherefore art thou absent from us so long : why is thy wrath so hot against the sheep of thy pasture ?

2. O think upon thy congregation : whom thou hast purchased, and redee-

med of old.

3. Think upon the tribe of thine inheritance : and mount Sion, wherein thou hast dwelt.

4. Lift up thy feet, that thou mayest utterly

An Office for the Restauration of a Church.

utterly destroy every enemy : which hath done evil in thy sanctuary.

5. Thine adversaries roar in the midst of thy congregations : and set up their banners for tokens.

6. He that hewed timber afore out of the thick trees : was known to bring it to an excellent work.

7. But now they break down all the carved work thereof : with axes and hammers.

8. They have set fire upon thy holy places : and have defiled the dwelling-place of thy Name, even unto the ground.

9. Yea, they said in their hearts, Let us make havock of them altogether : thus have they burnt up all the houses of God in the Land.

10. We see not our tokens, there is not one prophet more : no, not one is there among us, that understandeth any more.

11. O God, how long shall the adversary do this dishonour : how long shall the enemy blaspheme thy Name, for ever ?

12. Why withdrawest thou thy hand : why pluckest thou not thy right hand out of thy bosom to consume the enemy ?

13. For God is my King of old : the help, that is done upon earth, he doth it himself.

14. Thou didst divide the sea through thy power : thou brakest the heads of the dragons in the waters.

15. Thou smote the heads of Leviathan in pieces : and gavest him to be meat for the people in the wilderness.

16. Thou broughtest out fountains, and waters out of the hard rocks : thou driedst up mighty waters.

17. The day is thine, and the night is thine : thou hast prepared the light and the sun.

18. Thou hast set all the borders of the earth : thou hast made summer, and winter.

19. Remember this, O Lord, how the enemy hath rebuked : and how the foolish people hath blasphemed thy Name.

20. O deliver not the soul of thy turtle-dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

21. Look upon the covenant : for all the earth is full of darkness, and cruel habitations.

22. O let not the simple go away ashamed : but let the poor and needy give praise unto thy Name.

23. Arise, O God, maintain thine own cause : remember how the foolish man blasphemeth thee daily.

24. Forget not the voice of thine enemies : the presumption of them, that hate thee, encreaseth ever more and more.

¶ Then entering into the Church, the Bishop and Clergy shall vest themselves ; which being done, and the people in their places, the Bishop shall kneel down in the body of the Church, on a footstool rais'd above the floor, and say.

Our Father which art in Heaven, hallowed be thy Name, thy Kingdom come, thy will be done in earth, as it is in Heaven : Give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us ; and lead us not into temptation, but deliver us from evil.

¶ The Clergy and people repeating after him every petition.

¶ Then shall the Bishop say,

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

¶ Then the Bishop standing up with his face to the people, shall pray in the words of Ezra, paucis mutatis, ut sequitur.

O Lord our God, we are ashamed, and blush to lift up our faces unto thee, O God ; for our iniquities are increased over our heads, and our trespasses grown up unto the heavens.

Since

An Office for the Restauration of a Church.

Since the days of our Fathers have we been in a great trespass unto this day ; and for our iniquities have we, our Kings and our Priests been delivered unto the hands of our Enemies, to the sword, and to the spoil, and to confusion of face, as it is this day. And now for a little space hath grace been shewed to us from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving from our afflictions. For our God hath not forsaken us, but hath extended mercy to us in the sight of our enemies, to give us a reviving, to set up the house of our God, and to repair the desolations thereof. And now, O our God, what shall we say after this ? For we have forsaken thy Commandments which thou hast commanded us by thy servants the Prophets. And after all that is come upon us for our evil deeds, and for our great trespasses, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such a deliverance as this, should we again break thy Commandments ? Wouldst not thou be angry with us till thou hadst consumed us ? *Ezra 9.*

O Lord God of Heaven and earth, thou art righteous, and just, and true ; thou art also good and gracious, and of great mercy, and loving kindness ; and though thou hast punished us for our inventions, yet thou hast forgiven our misdeeds, and restor'd us to a rejoicing this day. O give unto us abundance of thy grace, that we may no more provoke thee to anger, or to jealousy ; that we may never force thee to severity, and to pour forth thy heavy judgements upon us : but give us thy holy Spirit to lead us in the ways of righteousness, and to prepare us for thy mercies for ever. Defend thy Church, and bless thine inheritance ; feed them, and set them up for ever : So shall we thy people give thee thanks in the

Congregation of thy redeemed ones, and rejoyce in giving thee praises for the operations of thy hands, who hast mightily delivered thy sons and servants through Jesus Christ our Lord. *Amen.*

¶ *Then shall be said or sung Psalm 144. alternately.*

Bless'd be the Lord my strength : who teacheth my hands to war, and my fingers to fight ;

2. My hope and my fortress, my castle and deliverer my defender, in whom I trust : who subdueth my people that is under me.

3. Lord, what is man, that thou hast such respect unto him : or the son of man, that thou so regardest him ?

4. Man is like a thing of naught : his time passeth away like a shadow.

5. Bow thy heavens, O Lord, and come down : touch the mountains, and they shall smoke.

6. Cast forth thy lightning and tear them : shoot out thine arrows and consume them.

7. Send down thine hand from above : deliver me, and take me out of the great waters, from the hand of strange children.

8. Whose mouth talketh of vanity : and their right hand is a right hand of wickedness.

9. I will sing a new song unto thee, O God : and sing praises unto thee upon a ten stringed lute.

10. Thou hast given victory unto kings : and hast delivered David thy servant from the peril of the sword.

11. Save, me and deliver me from the hand of strange children : whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12. That our sons may grow up as the young plants : and that our daughters may be as the polished corners of the temple.

13. That our garners may be full and plenteous with all manner of store : that our sheep may bring forth thousand
and

A Short Office, &c.

and ten thousands in our fireets.

14. That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our fireets.

15. Happy are the people that are in such a case: yea, blessed are the people who have the Lord for their God.

¶ *After which, the Bishop attended with the Clergy, shall go to the Font, and use the same Office as is appointed for*

the consecration, or dedication of Churches; and so to the end: Omitting the word [place, or places] because the place was consecrated before, and so was the Cemetery. In other things proceed without change.

¶ *The first Lesson at Morning prayer shall be Haggai 1.*

¶ *The second Lesson Luke 12. beginning at verse 32. to the end.*

¶ *The Collect the same as is used at Morning-prayer in the Office of consecration.*

A Short Office for Expiation and Illustration of a Church Desecrated or Prophan'd.

¶ **I**F a Church hath been desecrated by murder and blood-shed, by uncleanness, or any other sort of prophanation, the Bishop attended by two Priests at least, and one Deacon, shall enter into the Church, which shall be first prepared by cleansings and washings, &c.

¶ *The Bishop and his Clergy being vested, shall go in Procession about the Church on the inside, saying alternately the seventh Psalm, and the ninth Psalm.*

¶ *After which, the Bishop with his Clergy shall go to the Holy Table, and there kneeling down shall pray.*

O Almighty God, who art of pure eyes, and canst not behold impurity, behold the Angels are not pure in thy sight, and thou hast found folly in thy Saints; have mercy upon thy servants, who with repentance and contrition of heart, return unto thee humbling our selves before thee in thy holy place. We acknowledge our selves unworthy to appear in thy glorious presence, because we are polluted in thy sight, and it is just in thee to reject our prayers, and to answer us no more from the place of thy Sanctuary; for wickedness hath entred into the Courts where thy holy feet have trod, and have defiled thy dwelling

place, even unto the ground, and we by our sins have deserved this calamity. But be thou graciously pleased to return to us as in the days of old, and remember us according to thy former loving kindnesses in the days of our Fathers. Cast out all iniquity from within us, remove the guilt of that horrible prophanation that hath been committed here, that abomination of desolation in the holy place, standing where it ought not; and grant that we may present unto thee pure Oblations: and may be accepted by the gracious interpellation of our High Priest, the most glorious Jesus. Let no prophane thing enter any more into the lot of thine inheritance; and be pleased again to accept the prayers which thy servants shall make unto thee in this place. And because holiness becometh thine house for ever, grant to us thy grace to walk before thee in all holiness of conversation; that we becoming a Royal Priest-hood, a chosen Generation, a people zealous of good works, thou mayest accept us according to thy own loving kindness, and the desires of our hearts. **O** look upon thy most holy Son and regard the cry of his blood, and let it on our behalf speak better things than the blood of Abel.

A Short Office, &c.

O Let that sprinkling of the blood of the Holy Lamb, who was slain from the beginning of the world, make this place holy and accepted, and purifie our hands and hearts, and sanctifie our prayers and praises, and hallow all our Oblations, and preserve this house, and all the places where thy Name is invoked, from all impurity and prophanation for ever, and keep our bodies, and souls, and spirits unblameable to the coming of our Lord Jesus. Then, O blessed Father, grant that we being presented unto thee without spot or wrinkle, or any such thing, may be clothed with the righteousness of Saints, and walk in white with the Lamb in the Kingdom of our God for ever and ever. Grant this, O Almighty God our most gracious Father for Jesus Christ his sake, to whom with thee and the Holy Spirit, be all worship, and love, and honour, and glory from generation to generation for ever. Amen.

¶ Then the Bishop and Clergy arising from their knees, shall say the Anathematism unto the *ἱερουργία*, or Acclamation, as in the form of Consecration: After which, kneeling down shall be said the III. prayer plac'd in that Office a little before the Anathematism. And next to that, the II. Prayer which is immediately before that; and then the Prayer of S. Clement.

¶ After which arising from his knees, the Bishop shall say,

SEing now, dearly beloved in the Lord, we have by humble prayer implor'd, the mercy of God and his holy Spirit, to take from this place, and from our hearts, all impurity and prophanation, and that we hope by the mercies of God in our Lord Jesus Christ, he hath heard our prayers, and will grant our desires, let us give hearty thanks for these mercies, and say,

¶ Then shall be said the *ἱερουργία*, or Acclamation, as at the end of the Office of Consecration of Churches, &c.

¶ And then shall the Priest whom the Bishop shall appoint, begin Morning prayer.

¶ The Psalms for the day are Psalm 18, and Psalm 30.

¶ The first Lesson is Zechariah 1.

¶ The second Lesson Mark 11. unto verse 26. inclusively.

¶ The Collect the same with that at Morning-prayer in the Consecration of Churches.

¶ If any Chalice, Paten, Font, Pulpit, or any other Oblation or Utensil for the Church, be at any time newly to be presented, the Bishop is to use the forms of Dedication of those respective gifts, which are particularly used in the dedication; and this to be done immediately after the Nicene Creed, at the time of the Communion, ever adding the Anathematism and Acclamation.

Te decet Hymnus.

Instrumentum Publicum conficiendum, & ad finem Consecrationis publicè legendum, & postea in Archivis Episcopalibus reponendum.

IN nomine Dei, Amen: Quum dilectus filius noster, A. B. de C. in Comitatu D. pià & Religiosà devotione ductus Ecclesiam in villà de H. continentem intra muros ejusdem in longi-

tudine ab Oriente ad Occidentem () pedes aut circiter, in latitudine verò ab Aquilone ad Austrum versus () pedes aut circiter, ædificaverit, erexit, & construxerit, sacrà mensa de-

center

Instrumentum Publicum conficiendum, &c.

centè ornata, suggestis ad precandum, legendum, & prædicandum, convenienter compositis, nec non locum sive aream pro Cimiterio separaverit (qui locus in toto circuitu continet () pedes) aliq; necessaria ad cultum divinum, sufficientè & decorè concinnaverit, nobisq; supplicaverit quatenus Nos auctoritate nostrà ordinarià atq; Episcopali, pro nobis & successoribus nostris dictam Ecclesiam ab ulibus pristinis, communibus & prophanis quibuscunq; separare, & in usus sacros & divinos consecrare & dedicare dignaremur: Nos T. D. permissione divinà D. Episcopus, pio & Religioso ejus desiderio in hac parte favorabiliter annuentes ad consecrationem Ecclesiæ hujus de novo (sicut præfatur) erectæ & ornatae, auctoritate nostrà ordinarià atq; Episcopali procedentes, eandem Ecclesiam ab omni communi & prophano usu in perpetuum separamus, & soli divino cultui, & divinorum celebrationi in perpetuum addicimus, dicamus, & dedicamus: ac insuper eadem auctoritate pro nobis & successoribus nostris licentiam pariter & facultatem in Domino concedimus ad rem Divinam inibi faciendam, nempe preces publicas & sacram liturgiam, cætui suo in linguâ Anglicanâ, aut alio Idiomate ipsis communiter intellecto recitandum, ad verbum Dei sincere & fideliter proponendum, atq; supplicandum, ad sanctissima sacramenta (quoties par erit) in eadem ministranda, ad mortuos (si voluerint) sepeliendos, ad cætera quæcunq; peragenda, quæ in aliis Capellis & Ecclesiis

Parochialibus communiter licitè fieri possunt & solent: ac tam Presbyterus & Diaconis (respectivè ad leges Ecclesiasticas) inserviendi, preces divinas dicendi, cæteraq; præmissa faciendi, quam dicto A. B. & Parochianis omnibus in eadem preces divinas audiendi, cæteraq; præmissa percipiendi, plenam in domino potestatem facimus: eandem quoque Ecclesiam in honorem Dei & sacros usus eorum qui in Parochiâ habitant & commorantur nunc & in futurum consecramus per nomen Ecclesiæ SS. & individue Trinitatis [vel Christi, &c.] & sic consecratam fuisse, & esse & in futuris temporibus sic remanere debere, palam & publicè pronunciamus, decernimus, & declaramus: privilegiis insuper omnibus & singulis in tali Ecclesiâ usitatis, aut alicui Ecclesiæ Parochiali in hac Diœcesi ab antiquo fundatæ competentibus, Ecclesiam hanc ad omnem Juris effectum, munitam & publicam esse volumus, & quantum in nobis est, & de Jure possumus, sic munimus & stabilimus per præsentem. Reservamus tamen semper nobis & successoribus nostris Episcopis D. potestatem visitandi dictam Ecclesiam quando visum fuerit ad officium spectare, ut constet an reparationibus, aliisq; rebus decoris conservetur, & an omnia ibidem Canonice & secundum ordinem fiant, quæ omnia & singula sic reservamus: quoad cætera verò præmissa, quatenus in nobis est, & de jure possumus, pro nobis & successoribus nostris, decernimus & stabilimus per præsentem.

The Thirty Nine ARTICLES of RELIGION.

1. *Of Faith in the Holy Trinity.*

THere is but one living and true God, everlasting; without body, parts, or passions; of infinite power, wisdom and goodness; the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three persons, of one substance, power and eternity; the Father, the Son, and the Holy Ghost.

2. *Of the word and Son of God, which was made very Man.*

THe Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and Manhood were joyned together in one person, never to be divided, whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of Men.

3. *Of the going down of Christ into Hell.*

AS Christ died for us, and was buried: so also is it to be believed, that he went down into Hell.

4. *Of the Resurrection of Christ.*

Christ did truly rise again from death, and took again his body with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith he ascended into heaven, and there sitteth, untill he return to judge all men at the last day.

5. *Of the Holy Ghost.*

THe Holy Ghost, proceeding from the Father, and the Son, is of one substance, Majesty and Glory, with the Father, and the Son, very and eternal God.

6. *Of the sufficiency of the Holy Scriptures for salvation.*

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture, we do understand those Canonical Books of the Old and New Testament, of whose Authority was never any doubt in the Church.

Of the Names and Numbers of the Canonical Books.

Genesis.

Exodus.

Leviticus.

Numeri.

Deuteronomium.

Iosue.

Judges.

Ruth.

The 1. Book of Samuel.

The 2. Book of Samuel.

The 1. Book of Kings.

The 2. Book of Kings.

The 1. Book of Chronicles.

The 2. Book of Chronicles.

The 1. Book of Esdras.

The 2. Book of Esdras.

The Book of Hester.

The Book of Job.

The Psalms.

The Proverbs.

Ecclesiastes, or Preacher.

Cantica, or Songs of Solomon.

4 Prophets the greater.

12. Prophets the less.

And the other Books (as *Hierome* saith) the Church doth read for example of Life and Instruction of manners; but yet doth it not apply them to establish

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any Doctrine : Such are these following.

The 3. Book of Esdras.

The 4. Book of Esdras.

The Book of Tobias.

The Book of Judith.

The rest of the Book of Hester.

The Book of Wisdom.

Jesus the Son of Sirach.

Baruch the Prophet.

The Song of the three Children.

The Story of Susanna.

Of Bel and the Dragon.

The Prayer of Manasses.

The 1. of Maccabees.

The 2. of Maccabees

All the Books of the New Testament, as they are commonly received, we do receive and account them Canonical.

7. Of the Old Testament.

THE Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by *Moses*, as touching Ceremonies and Rites, do not bind Christian Men, nor the civil Precepts thereof ought of necessity to be received in any Common-wealth: yet notwithstanding, no Christian man whatsoever, is free from the obedience of the Commandments which are called Moral.

8. Of the Three Creeds.

THE three Creeds, *Nice Creed*, *Athanasius Creed*, and that which is commonly called the Apostles Creed, ought thoroughly to be received and believed: for they may be proved by most certain Warrants of holy Scripture.

9. Of Original Birth or Sin.

ORiginal Sin standeth not in the following of *Adam* (as the *Pelagians* do vainly talk) but it is the fault and corruption of the nature of every man, that naturally is ingendred of the off-

spring of *Adam*, whereby man is very far gone from original Righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every Person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain; yea, in them that are regenerated, whereby the lust of the flesh, called in Greek, *φύσις* *κακή*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of it self the nature of sin.

10. Of Free-will.

THE condition of man after the fall of *Adam*, is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.

11. Of the Justification of Man.

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works, or deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

12. Of good works.

Albeit that good works, which are the Fruits of Faith, and follow after Justification, cannot Put away our sins, and endure the severity of God's Judgment, yet are very pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith, insomuch that by them a lively Faith may be as evidently known, as a Tree discerned by the Fruit.

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13. Of Works before Justification

Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of Faith in Jesu Christ, neither do they make men meet to receive grace, or (as the School-Authors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

14. Of Works of Supererogation.

Voluntary Works besides, over and above God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his sake, then in bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable Servants.

15. Of Christ alone without sin.

Christ in the truth of our nature, was made like unto us in all things (sin only except) from which he was clearly void, both in his flesh, and in spirit. He came to be a Lamb without spot, who by sacrifice of himself once made, should take away the sins of the World, and sin (as St. John saith) was not in him. But all we the rest (although baptized, and born again in Christ) yet offend in many things, and if we say we have no sin, we deceive our selves, and the truth is not in us.

16. Of Sin after Baptism,

Not every deadly sin willingly committed after Baptism is sin against the holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God (we may) arise again, and amend

our lives. And therefore they are to be condemned which say they can no more sin as long as they live here, to deny the place of forgiveness to such as truly repent.

17. Of Predestination and Election.

Predestination to life, is the everlasting purpose of God whereby (before the foundations of the world were laid) he hath constantly decreed by his Counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made Sons of God by adoption: they be made like the image of his begotten Son Jesus Christ: they walk religiously in good works, and at length by God's mercy they attain to everlasting Felicity.

As the godly consideration of Predestination and our Election in Christ, is full of sweet, Pleasant and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less Perilous then desperation.

Furthermore, we must receive God's promises in such wise as they be generally set forth to us in holy Scripture: and in our doings, that Will of God is to be

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followed, which we have expressly declared unto us in the Word of God.

18. *Of obtaining eternal Salvation only by the name of Christ.*

They also are to be had accursed, that presume to say, that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of nature. For holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.

19. *Of the Church.*

The visible Church of Christ is a Congregation of Faithful Men, in the which the pure Word of God is preached, and the Sacraments be duly administered, according to Christ's Ordinance, in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem, Alexandria* and *Antioch* have erred: So also the Church of *Rome* hath erred. Not only in their living and manner of Ceremonies, but also in matters of Faith.

20. *Of the Authority of the Church.*

The Church hath power to decree Rites or Ceremonies, and Authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written; neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a Witness and a Keeper of Holy writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.

21. *Of the Authority of General Councils.*

General Councils may not be gathered together without the Commandment and will of Princes. And when they be gathered together (forasmuch as they be an Assembly of Men, whereof all be not governed with the Spirit and Word of God) they may err, and som-

time have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

22. *Of Purgatory*

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also Invocation of Saints, is a fond thing vainly invented, and grounded upon no warrant of Scripture, but rather repugnant to the Word of God.

23. *Of Ministering in the Congregation*

It is not lawful for any man to take upon him the Office of publick Preaching, or Ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this Work by men who have Publick Authority given unto them in the Congregation, to call and send Ministers into the Lords Vineyard.

24. *Of speaking in the Congregation in such a Tongue as the people understandeth.*

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to Minister the Sacraments in a Tongue not understood of the people.

25. *Of the Sacraments.*

Sacraments ordained of Christ, be not only badges or tokens of Christian Mens Profession: but rather they be certain sure Witnesses, and effectual signs of grace; and God's will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

Those five commonly called Sacraments, that

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that is to say, Confirmation, Penance, Orders, Matrimony and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but ye have not like nature of Sacraments with Baptism and the Lords Supper, for that they have not any visible Sign or Ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholsom effect or operation: but they that receive them unworthily purchase to themselves damnation, as St. Paul saith.

26. Of the unworthines of the Ministers, which hinder not the effects of the Sacraments.

Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief Authority in the ministration of the Word and Sacraments: yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his Commission and Authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such, as by Faith, and rightly do receive the Sacraments ministered unto them, which be effectual, because of Christ's Institution and Promise although they be ministered by evil men.

Nevertheless, it appertaineth to the Discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences: and finally being found guilty, by just judgment be deposed.

27. Of Baptismo

Baptism is not only a Sign of Profession, and mark of difference, whereby Christian Men are discerned from others that be not Christened: but it is

also a sign of Regeneration or new birth, whereby, as by an Instrument, they that receive Baptism rightly; are grafted into the Church: the Promises of the forgiveness of Sin, and of our adoption to be the Sons of God, by the Holy Ghost, are visibly signed and sealed: Faith is confirmed, and grace increased by vertue of Prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the Institution of Christ.

28. Of the Lords Supper.

The Supper of the Lord is not only a Sign of the love that Christians ought to have among themselves one to another: but rather it is a Sacrament of our Redemption by Christ's death: Inasmuch that to such as rightly, worthily, and with faith receive the same, the Bread which we break, is a partaking the Body of Christ: And likewise the Cup of blessing, is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ: but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken and eaten in the Supper only after an heavenly and spiritual manner. And the means whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lords Supper was not by Christ's Ordinance reserved, carried about, lifted up, or worshipped.

29. Of the wicked which eat not the Body of Christ in the use of the Lords Supper.

The wicked and such as be void of a lively Faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the Sacrament of the Body and Blood of Christ: yet in no wise are they partakers of Christ: but rather to their condemnation do eat and drink the Sign or Sacrament of so great a thing.

30. Of

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30. Of both kinds.

THE Cup of the Lord is not to be denied the Lay People: For both the parts of the Lords Sacrament, by Christ's Ordinance and Commandment, ought to be ministred to all Christian men a like.

31. Of the one Oblation of Christ finished upon the Cross.

THE offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin, but that alone. Wherefore the Sacrifices of Masse in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

32. Of the Marriage of Priests.

Bishops, Priests and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from Marriage: Therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godlines.

33. Of Excommunicate Persons, how they are to be avoided.

That person which by open denunciation of the Church, is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an heathen and Publican, until he be openly reconciled by Penance, and received into the Church by a Judge that hath authority thereunto.

34. Of the Tradition of the Church.

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like, for at all times they have been divers, and may be changed according to the diversity of Countries, Times and mens manners, so that nothing be ordained against God's Word. Whosoever through his private judgment, willingly and purposely doth openly break the

Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common Authority, ought to be rebuked openly (that others may fear to do the like) as he that offendeth against the Common Order of the Church, and hurteth the Authority of the Magistrate, and woundeth the Consciences of the weak Brethren.

Every particular or National Church, hath authority to ordain, change and abolish Ceremonies or Rites of the Church, ordained only by mans Authority, so that all things be done to edifying.

35. Of Homilies.

THE second Book of Homilies, the several Titles whereof we have joyned under this Article, doth contain a godly and wholsom Doctrine, and necessary for these times, as doth the former Homilies, which were set forth in the time of *Edward the Sixth*; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

¶ Of the Names of the Homilies

1. **O**F the right use of the Church. 2. Against peril of Idolatry. 3. Of repairing and keeping clean of Churches. 4. Of good works, first of Fasting. 5. Against Gluttony and Drunkenness. 6. Against excess of Apparel. 7. Of Prayer. 8. Of the place and time of Prayer. 9. That Common-Prayers and Sacraments ought to be ministred in a known Tongue. 10. Of the reverend estimation of God's Word. 11. Of Alms-doing. 12. Of the Nativity of Christ. 13. Of the Passion of Christ. 14. Of the Resurrection of Christ. 15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ. 16. Of the gift of the holy Ghost. 17. For the Rogation days. 18. Of the state of Matrimony. 19. Of Repentance. 20. Against Idleness. 21. Against Rebellion.

36. Of Consecration of Bishops and Ministers.

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THe Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing that of it self is superstitious and ungodly. And therefore whosoever are Consecrated, or Ordered according to the Rites of that Book, since the second year of the afore-named King *Edward*, unto this time, or hereafter shall be Consecrated or ordered according to the same Rites we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

37. Of the Civil Magistrates.

THe Queen's Majesty hath the chief Power in this Realm of *England*, and other her Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be subject to any foreign Jurisdiction.

Whereas we attribute to the Queen's Majesty the chief Government, by which Titles we understand the minds of some slanderous folk to be offended. We give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set both by *Eliz.* our Queen do most plainly testify: but that only Prerogative which we see to have been given always to all godly Princes in holy Scriptures by God himself, that is, that they should rule all Estates and Degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and refrain with the Civil Sword the stubborn and evil doers.

The Bishop of *Rome* hath no Jurisdiction in this Realm of *England*.

The Laws of this Realm may punish Christian men with death for heinous and grievous offences.

It is Lawful for Christian men, at the commandment of the Magistrate, to wear

Weapons, and serve in the Wars.

38. Of Christian mens Goods, which are not common.

THe Riches and Goods of Christians are not common, as touching the Right, Title and Possession of the same, as certain Anabaptists do falsely boast. Notwithstanding every man ought of such things as he possesseth, liberally to give Aims to the poor, according to his ability.

39. Of a Christian mans Oath.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle: So we judge that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophets teaching, in Justice, Judgment and Truth.

The Ratification.

THis Books of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady *ELIZABETH*, by the grace of God, of *England*, *France*, and *Ireland*, Queen Defender of the Faith &c. Which Articles were deliberately read, and confirmed again by the Subscription of the hand of the Archbishop and Bishops of the Upper House, and by the Subscription of the whole Clergy of the Neither House in their Convocation, in the Year of our Lord 1571.

The Table.

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5. Of the Holy Ghost.
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9. Of Original Sin.
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11. Of Justification.
12. Of good Works.
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 39 Of a Christian Mans Oath.
 The Ratification.</p> |
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A Table of Kindred and Affinity, wherein whosoever are related, are forbidden in Scripture and our Laws to marry together.

A man may not marry his	A man may not marry his	A Woman her	A Woman her
1 Grandmother	17 Wife's Sister	1 Grandfather	17 Husband's brother
2 Grandfathers	18 Brothers Wife	2 Grandmothers	18 Sisters husband
wife.	19 Sons daughter	husband	19 Sons son.
3 Wife's Grandmother	20 Daughters daughter	3 Husband's grandfather	20 Daughters son
4 Fathers sister	21 Sons sons wife	4 Fathers brother	21 Sons daught. husb.
5 Mother's sister.	22 Daughters sons wife	5 Mothers brother	22 Daughter daughters
6 Fathers brothers wife	23 Wifes sons daughter	6 Fathers sist. husband	Husband
7 Mothers brothers wife	24 Wifes Daughters	7 Mothers sist. husband	23 Husband's sons son
8 Wifes father sister	daughter	8 Husband's fathers bro.	24 Husf. Daughters son
9 Wifes mother sister	25 Brothers daughter	9 Husbands mothers br.	25 Brothers son
10 Mother	26 Sisters daughter	10 Father	26 sisters Son
11 Step mother	27 Brothers sons wife	11 Step-father	27 Bro. daugh. husband
12 Wifes Mother	28 Sisters sons wife	12 Husband's father	28 Sisters daugh. husb.
13 Daughter	29 Wifes brothers	13 Son	29 Husf. brothers son.
14 Wifes daughter	daughter	14 Husband's Son	30 Husf. sisters son.
15 Sons Wife	30 Wifes sisters daugh-	15 Daughters Husband	
16 Sister	ter.	16 Brother	

Acts of Parliament that are to be publickly Read in CHURCHES.

An Act to prevent and reform prophane Swearing and Cursing, &c.

10 & 11. Car. 1. Cap. 1. Sess. 4.

Foasmuch as all Prophane Swearing and Cursing is forbidden by the word of God: be it therefore Enacted by the Authority of this present Parliament, that no person or persons shall from henceforth prophanelly Sweat or

Curse: And that if any person or persons, shall at any time or times hereafter offend herein, either in the hearing of any Justice of Peace of the County, or of any Mayor, Justice of the Peace, Bayliff, or any other head Officer of any City

Acts of Parliament to be Read in Churches.

City or Town Corporate where such Offence is, or shall be committed, and shall thereof be convicted by the Oaths of two Witnesses, or by confession of the party before any Justice of the Peace of the County, or head Officer or Justice of the Peace, in the City or Town Corporate, where such offence is or shall be committed, to which end every Justice of the Peace and every such head Officer, shall have power by this Act (to minister the same Oath) that then every such offender, shall for every time so offending, forfeit and pay to the use of the poor of that Parish, where the same offence is or shall be committed, the Sum of Twelve pence. And it shall also be lawful for the Constables and Church-Warden's, or any one of them, by Warrant from such Justice of Peace, or head Officer, to levy the same sum or sums of Money, by distress and sale of the offenders goods, rendering to the party the overplus, and in defect of such distress, the offender, if he or she, be above the age of Twelve Years, shall by Warrant from such Justice of the Peace or Head Officer be set in the Stocks by three whole hours. But if the offender be under

the age of twelve years, and shall not forthwith pay the said sum of twelve pence, then he or she, by the Warrant of such Justice of Peace, or Head Officer shall be whipped by the Constable, or by the Parents, or Father in his presence.

And be it further Enacted, That if any such offender shall commence any sute in Law against any Officer or other for such distraining, sale of goods, whipping, or setting in the Stocks, the defendant or defendants may plead the general issue, and give the special matter in evidence to the Jury at the Tryal and if it be found against the plaintiff, or that the Plaintiff be non-sute, the defendant or defendants, shall be allowed good costs, to be taxed by the Court. Provided nevertheless, that every offence against this Law, shall be complained of, and proved as abovesaid, within Twenty Days, after the Offence committed.

And it is also Enacted, That this Act shall be Read in every Parish Church by the Minister thereof, upon the Sunday after the Evening Prayer, twice in the year.

An Act for the more Effectual Suppressing of Profane Cursing and Swearing.

7. Gul. 3. Cap. 9. Sess. 1.

WHEREAS it is found by Experience, that an Act of Parliament made in the Tenth and Eleventh Years of the Reign of King Charles the first Intituled, An Act to Prevent and Reform profane Swearing and Cursing, hath proved Ineffectual to the Suppressing of those Detestable Sins, by reason of some Deficiency in the said Act:

Be it therefore Enacted by the King's Most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons

in this present Parliament Assembled, and by Authority of the same, That if any person or persons shall after the fifth Day of November, in this present Year of Our Lord, One Thousand Six Hundred Ninety and five, Profanely Swear and Curse, in the presence or hearing of any Justice of Peace of the County, Division, or of the Mayor, or other Head Officer or Justice of the Peace, for any City, or Town Corporate, where such Offence is or shall be Committed, or that shall be thereof Convicted by the Oath of one

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Witness,

Acts of Parliament to be Read in Churches.

Witness, or by the Confession of the Party Offending, before any Justice of the Peace of the County, or Mayor, or Bailiff, or other Chief Officer or Justice of the Peace of such City, or Town Corporate, where the said Offence shall be Committed, That then for every such Offence, the party so Offending, shall forfeit and Pay to the Use of the Poor of the Parish where such Offence or Offences shall be Committed the Respective Summs hereinafter mentioned, that is to say, Every Servant, Day-Labourer, Common-Soldier, and Common-Seaman One Shilling, and every other Person Two Shillings: And in Case any of the Persons aforesaid, shall after Conviction, Offend a second time such Persons shall forfeit and Pay double; and if a third time, Treble the Summ respectively by him or her to be paid for the first Offence.

And it is hereby further Enacted, That upon Neglect or Refusal of Payment of the said Forfeiture, any Justice of Peace of the County, or Mayor, or other Head Officer, or Justice of Peace of any City, or Town Corporate where the said Offence shall be Committed, shall, and are hereby Authorized and Required to Direct and send his Warrant to the Constable, Tything-Man, Church-Warden, or Overseer of the Poor of the Parish where the Offence shall be Committed, or where the Offender shall Inhabit, thereby Commanding them, or some one or more of them, to Levy by Distress, and Sale of the Goods of the Offender, the Summ so forfeited for the use of the Poor of the Parish, as aforesaid: And in case no such Distress can be had, then every such Offender being above the Age of Sixteen Years, shall by Warrant under the Hand and Seal of the said Justice of Peace, or other Officer, as aforesaid, be Publickly Set in the Stocks, for the space of One Hour for every

single Offence, and for any Number of of Offences whereof he shall be Convicted at one and the same time, then Two Hours; And if the Party Offending be under the Age of Sixteen Years, and shall not forthwith pay the said Forfeitures, then he or she shall by Warrant, as aforesaid, be Whipt by the Constable, or by the Parent, Guardian or Master of such Offender, in the presence of the Constable.

And be it further Enacted, That if any Justice of the Peace or Chief Magistrate shall wilfully and willingly omit the performance of his Duty in the Execution of this Act, he shall forfeit the Summ of Five Pounds; the one Moety to the use of the Informer, to be Recovered by Action, Sute, Bill or Plaint, in any of His Majesty's Courts, wherein no Essoin, Protection or Wager of Law shall be allowed, nor any more then one Imparlance granted.

And it is hereby further Enacted, That if any Action or Sute shall be Commenced, or brought against any Justice of Peace, Constable, or other Officer or Person whatsoever, for Doing, or Causing to be Done any thing in pursuance of this Act concerning the said Offences, the Defendant in such Action may plead the General Issue, and give the Special Matter in Evidence. And if upon such Action Verdict be given for the Defendant, or the Plaintiff become Non-Sute, or Discontinue his Action, then the Defendant shall have treble Costs.

Provided always, And it is hereby Enacted, That no Person shall be Prosecuted or Troubled for any Offence against this Statute unless the same be proved or prosecuted within Ten Days next after the Offence committed.

And it is further Enacted by the Authority aforesaid, That this Act shall be Publickly Read Four Times in the Year in all Parish Churches and all Publick

An Act, &c.

Publick Chappels, by the Parson, Vicar or Curate of the Respective Parishes or Chappels immediately after Morning Prayers on four several Sundays, that is to say the Sunday next after the fifth Day of November, in this present Year of Our Lord One Thousand Six Hundred Ninety five; The fifth Day of February following; The fifth Day of May, which will be in the Year of Our Lord, One Thousand Six Hundred Ninety Six; And the fifth Day of August following, under the pain of Twenty shillings for every such Omission or Neglect.

And be it further Enacted by Authority aforesaid, That the Justices of Peace, Mayor, or other Head-Officer shall Register in a Book to be kept for that purpose all the Convictions made before him upon this Act, and the time or Making thereof, and for what Offence; And shall Certifie the same to the next General-Quarter-Sessions of the Peace for the said County, or place where the Offences are Committed, to be there kept upon Record by the Respective Clerks of the Peace, to be seen without Fee or Rewards.

An Act to Prevent Protestants Inter-Marrying with Papists.

9. Gal. 3. Cap. 28. Sess. 1.

WHEREAS many Protestant Maidens and Women, as well such as be Heirs Apparent to their Ancestors, as others, having left unto them by their Father, or other Ancestor or Friends, Manours Lands, Tenements, and Hereditaments or other great Substances in Goods or Chattels, Real or Personal, for their Advancement in Marriage; or having had considerable Estates for Life, by Dowry or Jointure, or having had the Tutition or Guardianship of Protestant Children Intituled to such Estates, or Interests, as aforesaid, by Flattery and other Crafty Insinuations of Popish Persons, have been Seduced and Prebailled upon, to Contract Matrimony with, and take to Husband, Papists or Popish Persons; which Marriages have not only Tended to the Ruine and Destruction of such Estates and Interests, and to the great Loss and Damage of many Protestant Persons, to whom the same might Descend or Come, but as well to the Corrupting and Perverting such Protestants to Marrying, and the Protestant Persons in their Tutition and Guardianship, as aforesaid, that they forsake their Re-

ligion, and become Papists, to the great Dishonour of Almighty God, the great Prejudice of the Protestant Interest, and the heavy Sorrow and Displeasure of all their Protestant Friends. For remedy whereof,

Be it Enacted by the King's Most Excellent Majesty, by, and with the Advice and Consent of the Lords Spiritual and Temporal, and the Commons in this present Parliament Assembled, and by the Authority of the same; That if any Protestant Maid, or Woman Unmarried being Heir Apparent to her Ancestor, or having a Sole or Joint Estate, or interest in Fee-Simple, or in Fee-Tail, or being Seized in Fee-Simple, or in Coparcenary or in Common, or being Seized of any Estate for Life or Lives, by way of Jointure, Dowry, or otherwise; or being Possessed of, or Intituled unto any Beneficial Interest, or Term for Years, of, or in any Manours, Lands, Tenements, Rents and Hereditaments, in Possession, Reversion, or Remainder, or being Possessed of, or Intituled to any Personal Estate, either in Money, Stock, Plate, Jewels, or other Goods and Chattels in Law or Equity, to the Value of five hundred

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Pounds

An Act, &c.

Pounds Sterling, or more shall at any time after the first Day of January next, Marry, or take to Husband any Person whatsoever, without having first obtained a Certificate in Writing under the Hand of the Minister of the Parish, Bishop of the Diocese, and some Justice of the Peace Living near the Place, or any two of them, where such Person shall be Resident at the time of such Marriage, that he is a known Protestant; which Certificate shall also be Attested under the Hands of Two or more Credible Witnesses, and shall be Granted without Fee or Reward, that then and from the time of such Marriage, such Protestant person so Marrying, and the person she shall so Marry, shall be for ever afterwards Disabled and Rendered Incapable of Having, Holding, or Enjoying, all, or any of the aforesaid Estates or Interests, which such Protestant Person so Marrying, shall, may, or ought to have, at the time of such Marriage; and that by such Marriage, as aforesaid, all, and every of the said Estates and Interests belonging to such Protestant person or persons so Marrying, as aforesaid, shall go to, and be Vested in, and in Law Deemed and Esteemed to be the Right, Title, Estate and Interest of the next Protestant of the Kin, to whom such Estate, or Interest would Descend, or come to by Law, were such Protestant Maid or Woman, and all other Interbening Popish Heirs, Executors, or Administrators really Dead and Intestate at the time of such Marriage; and that from the time of such Marriage, such next Protestant of the Kin, as aforesaid, to whom all, or any of the said Estates or Interests, shall come by such Marriage, as aforesaid, shall have, hold, possess and Enjoy all and every such Estates and Interests, in as Large, Ample, and Beneficial Manner, to all intents and purposes, as such Protestant Maid or Woman might have, held, Possessed, or Enjoyed the

same, in Case this Act had never been made; and that at any time after such Protestant Maid or Woman, shall Marry without such Certificate, as aforesaid, it shall, and may be Lawful, to, and for such Protestant person or persons, to whom all, or any of the said Estates or Interests, shall come by such Marriage, as aforesaid, by any Action at Law, or other Legal means whatsoever, to Sue for, and Recover all, or any of the said Estates or Interests, as if such Protestant person or persons so Marrying, as aforesaid, and all other Interbening Popish Heirs, Executors, or Administrators, were really Dead, and Intestate, as aforesaid, and as if such person or persons, who shall so Sue for, and Recover all, or any of such Estates or Interests, were Rightfully and Legally Intituled thereto, as Heir, Executor, or Administrator to such Protestant Maid or Woman Marrying, as aforesaid; such Maid or Woman, being by such Marriage to be Deemed and Esteemed Dead in Law, to the aforesaid Intents, Construction and Purposes.

And if any such Protestant Maid or Woman, as aforesaid, shall at any time after the first Day of January, One thousand Six hundred Ninety seven, Marry any such person without such Certificate, as aforesaid, that then, and from thenceforth, such Protestant persons, and such Husband as she shall so Marry, as aforesaid, shall for ever be Incapable of being Heir, Executor, Administrator, or Guardian, of, or to any Protestant or Protestants whatsoever; and in case any Protestant Woman, as aforesaid, is now Married to a Popish person, and hath now by Law a Title, or is chosen or appointed to be Guardian to any Protestant person or persons, having all or any of the said Estates or Interests, aforesaid, that in such Case, from and after the said first Day of January, such Guardian shall be utterly Incapable of

An Act, &c.

of being any longer so Guardian, or to Receive any the Rents, Issues or Profits, of the said Estates or Interests of such person or persons in Guardianship, as aforesaid; and the Right and Title of such Guardianship, shall devolve on, and come to the next Protestant, or Protestants of the kin, to whom the Estate of such person or persons in Guardianship, as aforesaid cannot descend, unless such person shall be Incapable in Law, or shall be Adjudged unfit for such Guardianship by the Court of Chancery in this Kingdom: In either of which Cases, such Right of Guardianship shall go to the next Protestant of kin, who shall be Capable and fit for the Discharge of such Trust, who shall take into his, her, or their Care and Tuition such person and persons in Guardianship, as aforesaid, and Receive the Rents, Issues and Profits of such Estates and Interests belonging to such person or persons, so in Guardianship.

And that in Case any Protestant Minister, or Popish Priest, or other person whatsoever, shall after the said first Day of January, Join in Marriage any Protestant Maid or Woman, having any of the said Estates or Interests, aforesaid, to any person whatsoever, without having such Certificate in Writing, as aforesaid, then every such Protestant Minister, Popish Priest, or other person whatsoever, Joining in Marriage, as aforesaid, such Protestant Maid or Woman to any person without such Certificate, as aforesaid, for every such Offence, he or they shall so Commit, being Convicted thereof by his or their Confession, or by the Verdict of a Jury of Twelve Men of the County wherein such Offence shall be Committed, shall suffer One Year's Imprisonment, without Bail or Main-prize, and Forfeit the Summ of Twenty pounds Sterling, the one Moiety thereof to Our Sovereign Lord the King, that now is, His Heirs and Successors, and the other Moiety

to the party or parties that will Sue for the same, by any Bill, Plaint, Action, Suite or Information, wherein no Escon, Wager of Law, or Protection shall be allowed.

And whereas the Marriages of Protestant persons, to, and with Popish Maidens and Women, have proved Per-nicious to the Protestant Interest, it commonly happening such Protestant persons and their Issues, being influenced by such Popish Wives, are Reconciled to Popery, and become Papists: For Remedy whereof, We it further Enacted by the Authority aforesaid, That in Case any Protestant person or persons, shall after the said first day of January next, Marry any Maiden or Woman, without having obtained a Certificate in writing, under the Hand of the Minister of the Parish, Bishop of the Diocese, and some Justice of the Peace, living near the place where such said Maid or Woman shall be Resident at the time of such Marriage, or any Two of them, of her being a known Protestant; which Certificate shall be Attested by Two Credible Witnesses, as aforesaid, and shall be Granted without Fee or Reward; such person or persons so Marrying any Maiden or Woman, shall from and after such Marriage, be in Law, deemed and esteemed to all intents, constructions and purposes, to be a Papist, or Popish Recusant, and shall for ever afterwards, be Disabled and Rendred Incapable of, and from being Heir, Executor, Administrator, or Guardian to any person or persons whatsoever, as also be Disabled to Sit in either House of Parliament, and Rendred Incapable of, and from having, bearing, or Exercising, any Civil or Military Office or Employment whatsoever, unless such person so Marrying, shall within One Year after such Marriage, procure such Wife to be Converted to the Protestant Religion, and shall obtain a Certificate under the Hand and

An Act, &c.

and Seal of the Bishop of the Diocess, or Arch-Bishop of the Province, or Chancellor, of this Kingdom, that he hath renounced the Popish Religion, and is become a Protestant, and shall procure the said Certificate to be Enrolled in the Court of Chancery in this Kingdom.

And whereas severall Popish Priests have of late endeavoured to withdraw severall of the Soldiers Enlisted in His Majesty's Army, from His Majesty's Service, by Persuading them to Popish Lives.

Be it therefore further Enacted, That any Popish Priest, or Protestant Minister, or other person whatsoever, that shall Persuade any Soldier Enlisted in His Majesty's Army in this Kingdom, to any Manner without such Certificate as aforesaid, shall forfeit the Summ of Twenty pounds for every such offence, to be Levied by Warrant from any Justice of the Peace, in any County in this Kingdom where such offence shall be Committed of the Goods and Chattels of the Offender, or in default thereof, the party so Offending to be Committed to the County Gaol there to remain without Bail or Painsprize,

until he shall pay the said Summ, one Moryety thereof to such person or persons that shall give Information and make out such Offence before any Justice of the Peace, and the other Moryety to the Tresurer of the County, to be applyed to the use of the County, and that every Justice of the Peace shall give an account of his proceedings to the next Quarter-Sessions.

Provided always, That any person that shall think himself Agrieved, by the Judgment of any Justice of the Peace, may have Liberty to Appeal to the next Quarter-Sessions, where the said Matter shall be Examined, and such Relief therein given, as to the Justices at the Quarter-Sessions shall seem reasonable.

Provided always, and be it Enacted, That in all Cases where a Certificate is required by this Act, that the person Persuading is a known Protestant, if any Marriage shall be Made without such Certificate, and it can afterwards be made appear by Proof, that such person was a known Protestant, that in such Case, they shall not be Liable to any Forfeitures or Penalties in this Act.

An Act for provision of Ministers in Cities, and Corporate Towns, &c.

27. & 28. Car. 2. Cap. 7.

In most humble manner praying and beseeching your most Excellent Majesty, the Lords Spiritual and Temporal, and Commons in this present Parliament assembled that whereas there are small or no Tythes or other duties settled by Law upon the Incumbents who have actual cure of souls in the City and Suburbs of Dublin, and the Liberties thereunto adjoining, and in other Cities, Towns Corporate of this your Majesty's Kingdom of Ireland, That it may be therefore Enacted, and

be it hereby Enacted by your most Excellent Majesty, by and with the consent of the Lords Spiritual and Temporal, and the Commons in Parliament assembled, and by the authority of the same, That it shall and may be Lawful for the Lord Lieutenant, or other chief Governour or Governours, and six or more of your Majesty's Privy Council of this Kingdom, to allot, ascertain, set forth and charge; or cause to be allotted, ascertained, set forth and charged any sum or sums of money to be paid unto
the

An Act, &c.

the feveral and refpective Incumbents and their refpective Succellors within the faid City and Suburbs of Dublin, and Liberties thereunto adjoining, and other Cities and Towns Corporate in this Kingdom, who have actual cure of Souls in each Parifh whether it be by apportioning the faid money and payment according to the yearly value of each houfe, or otherwife fo as the fame payment do not exceed Twelve pence Sterling for every pound of the yearly value of each houfe, fuch yearly value always to be intended as the fame fhall be valued upon oath by perfons to be nominated in that behalf, and authorized by commiffion under the Great Seal of this Kingdom, by direction of the Lord Lieutenant, or other chief Governour or Governours for the time being of this your Majefty's Kingdom; in which valuation if it fhall happen that any houfe be valued above Sixty pounds Sterling per annum, yet the faid Commiffioners or other perfons to be intrufted in the faid valuations, are to return fuch houfe but at Sixty pounds per annum, which faid Commiffion or Commiffions are to be from time to time returned under the Hands and Seals of the Commiffioners to the Clerk of the Council for the time being, And after fuch allotment fo made, and fum or fums of money afcertained, charged and fet forth to be paid as aforefaid and approved by the Lord Lieutenant, or other Chief Governour or Governours, and Council of this Kingdom, fuch charge on fuch Inhabitant of each houfe, fhall be as good and effectual in Law, as if the very fame fum or fums which fhall be fo charged, had been particularly exprefled and E-

nacted to be paid out of each houfe, And the fum fo allotted or charged upon each Inhabitant, fhall be received by the Church-wardens refpectively, and by them paid to the feveral and refpective Incumbents and their Succellors by four equal portions every year, viz. The feaft of the Nativity of our Blessed Lord and Saviour, the feaft of the Annuntiation of the Blessed Virgin Mary, the feaft of St. John the Baptift, and the feaft of St. Michael the Archangel, by the Inhabitant or refpective Inhabitants thereof, and in cafe any Inhabitant fhall upon demand by the Church-wardens of the refpective Parifhes, refufe or delay to pay fuch fum or fums of money as fhall be fo allotted or charged upon the houfe wherein he dwelleth, at any of the days or times aforefaid, that then it fhall and may be lawful for the faid Church-wardens of each Parifh to enter into the faid houfe and diftrain on the feveral and refpective perfons fo in arrear for the fame, And the diftreff or diftreffes to carry away and fell to pay to the Incumbent fuch money as fhall be due unto him, and to deliver the Remainder unto the faid Inhabitant, And if the Church-wardens fhall fail to do their duties therein, then and in fuch cafe, fuch Church-wardens to be punifht for their neglects, as the Lord Lieutenant, or other chief Governour or Governours and Council of this Kingdom fhall think fit. Provided always, That no commiffion by vertue of this Act, fhall be directed or iflue for valuation into any one Parifh of any houfes hereafter to be built, more or oftener than once in three years.



CHARLES by the Grace of God King of England, Scotland, France, and Ireland, Defender of the Faith, &c. To all men to whom these presents shall come, greeting. Whereas our Bishops, Deans of our Cathedral Churches, Arch-Deacons, Chapters and Colledges, and the rest of the Clergy within our Kingdom of Ireland, were summoned and called by vertue of our Writs directed to the Archbishops of the four severall Provinces, and bearing date the four and twentieth day of May in the tenth year of Our Reign, to appear before the said Archbishops in the Cathedral Church of St. Patricks Dublin, upon the one and twentieth day of July then next ensuing, then and there to treat and conclude upon certain high and urgent affairs in the said Writs mentioned, who did thereupon at the time appointed, and in the said Cathedral Church of St. Patrick aforesaid, assemble themselves, and appear in Convocation for that purpose, according to the tenor of the said Writs. And whereas we for divers urgent and weighty occasions us thereunto moving, of our especial grace, certain knowledge, and meer motion, did by vertue of our prerogative royal and supreme authority in causes Ecclesiastical, give and grant by our Letters Patents under our Great Seal of Ireland bearing date the one and twentieth day of July, in the tenth year of our Reign, full power and authority unto the said Archbishops,

Bishops, Deans, Archdeacons, Chapters, Colledges, and Clergy of this Kingdom then assembled in convocation, in the said Cathedral Church of St Patrick, that they from time to time during the Parliament then begun at Dublin, might confer, treat, consult, and conclude of and upon such Articles, Canons, Orders, Ordinances, Statutes and Constitutions Ecclesiastical, as they shall think necessary, fit and convenient for the honour and service of Almighty God, and augmentation of his divine worship, the rooting out of Heresies and Errors out of the Vineyard of Christ, for the procuring of the good and quiet of the Church, and preservation of Good Government in causes Ecclesiastical, and to the Jurisdiction of the Church belonging, as also to make and set down ordinances and decrees to have such force and effect as other Canons and Constitutions of the Church have, and the same (our Royal assent being thereunto first had and obtained) to set forth and publish freely, and lawfully, and that as well the Archbishops and Bishops, and all other inferior persons whom it may concern, should yield due obedience thereunto, as in and by our said Letters Patents more at large it doth and may appear. Forasmuch as the said Archbishops, Bishops, Deans, Archdeacons, Chapters and Colledges, with the rest of the Clergy of this Kingdom having met together at the time and place beforementioned, and then and there by vertue of our said

said authority granted unto them, have treated of, concluded and agreed upon certain Canons, Orders, Ordinances, and Constitutions, to the end and purpose by us limited and prescribed unto them, and have thereupon offered and presented the same unto Us, most humbly desiring Us to give our royal assent unto their said Canons, Orders, Ordinances and Constitutions, according to the form of a certain Statute or Act of Parliament made in that behalf, and by our said Prerogative Royal, and supreme Authority in causes Ecclesiastical, to ratify by our Letters Patents under our Great Seal of Ireland, and to confirm the said Canons, being one hundred in number, and contained in a Book, Entituled Constitutions and Canons Ecclesiastical, treated upon by the Archbishops and Bishops, and the rest of the Clergy of Ireland, and agreed upon with the Kings Majesties licence in their Synod begun at Dublin, Anno Dom. 1634. and in the year of the Reign of our Sovereign Lord CHARLES, by the grace of God King of Great-Brittain, France and Ireland the tenth, which Book is remaining with John Forth Clerk of the upper house of Convocation. We of our Princely inclination and royal care for the maintenance of the present estate and government of the Church of Ireland by the laws of this our Realm now settled and established, having diligently with great contentment and comfort read and considered of all these their said Canons, Orders, Ordinances and Constitutions agreed upon, as is before expressed, and finding the same such, as we are perswaded will be very profitable, not only to our Clergy, but to the whole Church of this our Kingdom; and to all the true Members of it, (if they be well observed.) Have therefore for Us, our Heirs and lawfull Successors, of our especial grace certain knowledge, and meer motion, by the advice and consent of our right trusty and right well-beloved Cousin and Counsellor Thomas Viscount Wentworth our Deputy General of our said Kingdom of Ireland, and President of our Council established in the North parts of our Kingdom of England,

given, and by these presents do give our royal assent according to the form of the said Statute or Act of Parliament aforesaid, to all and every the said Canons, Orders, Ordinances and Constitutions; and all and every thing in them contained. And furthermore, we do not only by our said Prerogative royal, and supreme authority in causes Ecclesiastical, ratify, confirm and establish by these our Letters Patents the said Canons, Orders, Ordinances and Constitutions, and all and every thing in them contained, as is aforesaid, but do likewise propound, publish and straightly enjoin and command by our said authority, and by these our Letters Patents the same to be diligently observed, executed, and equally kept by all our loving Subjects of this our Kingdom, in all points wherein they do, or may concern every, or any of them; according to this our will and pleasure hereby signified and expressed. And that likewise for the better observation of them, every Minister, by what name or title he ever he be called, shall in the Parish Church or Chappel where he hath charge, read all the said Canons, Orders, Ordinances and Constitutions once every year, upon some Sundays or Holy-days in the afternoon before Divine Service; dividing the same in such sort, as that the one half may be read one day, and the other another day. The Book of the said Canons to be provided at the charge of the Parish betwixt this and the Feast of Easter next ensuing. Straightly charging and commanding all Archbishops, Bishops, and all other that exercise any Ecclesiastical Jurisdiction within this Realm, every man in his place to see and procure (so much as in them lieth) all and every of the same Canons, Orders, Ordinances and Constitutions to be in all points duly observed, not sparing to execute the penalties in them severally mentioned upon any that shall wittingly or wilfully break or neglect to observe the same, as they tender the honour of God, the peace of the Church, tranquility of the Kingdom, and their duties and service unto Us their King and Sovereign. In witness, &c.

Constitutions and Canons Ecclesiastical Treated upon by the Archbishops and Bishops, and the rest of the Clergy of *Ireland*; and agreed upon by the King's Majesty's Licence in their Synod Begun and Holden at *Dublin*, Anno Domini, 1634. And in the Year of the Reign of our Sovereign Lord *Charles*, by the Grace of God King of Great *Brittain*, *France* and *Ireland* the Tenth.

I.

Of the Agreement of the Church of England and Ireland, in the profession of the same Christian Religion.

FOR the manifestation of our agreement with the Church of *England*, in the confession of the same Christian Faith, and the doctrine of the Sacraments: We do receive and approve the Book of Articles of Religion agreed upon by the Archbishops and Bishops, and the whole Clergy in the Convocation holden at *London* in the year of our Lord God, 1562, for the avoiding of diversities of opinions, and for the establishing of consent touching true Religion. And therefore if any hereafter shall affirm that any of those Articles are in any part superstitious or erroneous, or such as he may not with a good conscience subscribe unto, let him be excommunicated, and not absolved before he make a publick revocation of his error.

II.

The Kings Supremacy in causes Ecclesiastical to be maintained.

ALL Ecclesiastical persons having cure of souls, and all other Preachers, and Readers of Divinity Lectures, shall to the uttermost of their wit, knowledge and learning, purely and sincerely (without any colour or dissimulation) teach manifest, open and declare, four times every year (at the least) in their Sermons, and other Collations and Lectures; That all usurped and foreign power, (so far as the same hath no establishment nor ground by the law of God) is for most just cau-

ses taken away and abolished: and that therefore no manner of obedience or subjection within his Majesties Realms and Dominions is due unto such foreign power: but that the King's power within his Realm of *Ireland*, and all other his Dominions and Countries, is the highest power under God, to whom all men, as well inhabitants as born within the same, do by Gods laws owe all loyalty and obedience, and to no other foreign power and Potentate in the earth. And whosoever shall hereafter maintain that the Kings Majesty hath not the same authority in causes Ecclesiastical, that the godly King's had amongst the Jews, and Christian Emperors in the Primitive Church, or impeach in any part his Regal Supremacy in the said causes restored to the Crown, and by the laws of this Realm therein established, let him be excommunicated, and not restored but only by the Archbishop of the Province, after his repentance, and publick revocation of his error.

III.

Of the prescript form of Divine Service contained in the Book of Common Prayer.

THAT form of Liturgy or Divine Service, and no other, shall be used in any Church of this Realm, but that which is established by the law, and comprised in the Book of Common Prayer and Administration of Sacraments. And if any one shall Preach, or by other open words declare or speak any thing in the derogation or despising of the said Book, or of any thing therein contained, let

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let him be excommunicated, and not restored until he repent, and publickly revoke his Error.

IV.

Of the form of Consecrating and Ordering Archbishops, Bishops, &c. and of the Churches established according to that Order.

That form of Ordination, and no other, shall be used in this Church, but that which is contained in the Book of ordering Bishops, Priests and Deacons, allowed by Authority, and hitherto practised in the Churches of *England* and *Ireland*. And if any shall affirm that they who are consecrated or ordered according to those Rites are not lawfully made, nor ought to be accounted either Bishops, Priests or Deacons; or shall deny that the Churches established under this Government are true Churches, or refuse to joyn with them in Christian profession, let him be excommunicated, and not restored until he repent, and publickly revoke his Error.

V.

Authors of Schism, and Maintainers of Conventicles censured.

Whosoever shall separate themselves from the communion of Saints, as it is approved by the Apostles rules in the Church of *Ireland*; and combine themselves together in a new brotherhood; (accounting the Christians, who are conformable to the Doctrine, Government, Rites and Ceremonies of the Church of *Ireland*; to be prophane and unmeet for them to joyn within Christian profession) or shall affirm and maintain, that there are within this Realm other meetings, assemblies, or congregations, than such as by the laws of this Land are held and allowed, which may rightly challenge to themselves the name of true and lawful Churches, let him be excommunicated, and nor restored until he repent, and publickly revoke his Error.

VI.

Due Celebration of Sundays and Holy-days.

All manner of persons shall celebrate and keep the Lords Day, commonly called Sunday, and other Holy-days, according to God's holy will and pleasure, and the orders of this Church; that is, in hearing the word of God read and taught in private and publick Prayers, in acknowledging their offences to God, and amendment of the same, in reconciling themselves charitably to their neighbours, where displeasure hath been, in oftentimes receiving the Communion of the Body and Blood of Christ, in visiting the poor and sick, using all godly and sober conversation.

VII.

The prescript form of Divine Service to be used on Sundays and Holy-days, with all decency and due reverence.

Every Sunday and Holy-day, the Parsons, Vicars and Curates shall celebrate Divine Service at convenient and usual times of the day, and in such place of every Church as the Bishop of the Diocess, or Ecclesiastical Ordinary of the place shall think meet, for the largeness or straitness of the same, so as the people may be most edified. All Ministers likewise shall use and observe the Orders, Rites, Ornaments and Ceremonies prescribed in the Book of Common-Prayer, and in the Act for Uniformity printed therewith, as well in reading the holy Scriptures, and saying of Prayers, as in administration of the Sacraments; without either diminishing in regard of Preaching, or in any other respect, or adding any thing in the matter or form thereof. And in Cathedral and Collegiate Churches, all Deans, Masters, and Heads of Collegiate Churches, Canons and Prebendaries, being Graduates, shall daily at the times both of Prayer and Preaching, wear with their Surplices, such Hoods as are agreeable to their degrees. No man also shall cover his head in any Church or Chappel in the time of Divine Service, except he have some infirmity, in

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which case he may wear a night-cap or coif. Neither shall any person be otherwise at such times busied, than in quiet attendance to hear, mark, and understand that which is read, preached or ministered: using all such reverent gestures and actions, as by the book of Common Prayer are prescribed in that behalf, and the commendable use of this Church received; and not departing out of the Church, during the time of Service and Sermon, without some urgent or reasonable cause.

VIII.

Of the ordering of certain parts of the Service.

ALso the Minister reading the lessons Epistle and Gospel, and the Ten commandments, and such other parts of Divine service, as do greatly tend to the edifying of the people, shall so place himself, and so turn him to the people, as they may best hearken thereunto, and be edified by the same. And every Beneficiary and Curate, shall endeavour, that the confession of sins and absolution, and all the second service, (at or before the communion, to the Homily or Sermon) where the people all, or most are Irish, shall be used in English, first, and after in Irish, if the Ordinary of the place, shall so think meet.

IX.

Beneficed Preachers being Resident upon their livings, to preach every Sunday.

Every beneficed man, allowed to be a Preacher, and residing on his benefice, having no lawful impediment shall in his own cure, preach one Sermon every Sunday of the year: And therein he shall teach no vain opinions, no Heresies, nor Popish errors, disagreeing from the Articles of Religion, generally received in the Churches of *England and Ireland*; nor any thing at all, whereby the people may be stirred up to the desire of novelties, or contention; but shall soberly and sincerely divide the Word of truth, to the glory of God, and to the best edification of the people.

X.

No publick opposition between Preachers.

IF any Preacher shall in the Pulpit, particularly or namely, of purpose, impugne or confute any doctrine delivered by any other Preacher in the same Church, or in any other near adjoining; or otherwise make any publick opposition unto him, before he hath acquainted the Bishop of the Diocese therewith, and received order from him what to do in that case, (because upon such publick dissenting and contradicting, there may grow much offence and disquieting to the people;) the Church-wardens, or party grieved, shall forthwith signify the same to the said Bishop, and not suffer the said Preacher any more to occupy that place which he has once abused, except he faithfully promise to forbear all such matter of contention in the Church, until the Bishop hath taken further order therein; who shall with all convenient speed so proceed therein, that publick satisfaction may be made in the congregation where the offence was given. Provided that if either of the parties offending, do appeal, he shall not be suffered to preach *Pendente lite*.

XI.

Ministers to catechize every Sunday.

Every Parson, Vicar, or Curate, upon every Sunday before Evening Prayer, shall for half an hour, or more, examine and instruct the youth and ignorant persons of his Parish, in the Ten commandments, the Articles of the belief, and in the Lords prayer, and shall diligently hear, and instruct and teach them the catechisme set forth in the book of Common prayer. And all Fathers Mothers, Masters and Mistresses, shall cause their Children, Servants and Apprentices, which have not learned the Catechism, to come to Church at the time appointed, obediently to hear, and to be ordered by the Minister, until they have learned the same. And if any Minister neglect his duty herein, let him be sharply reprov'd upon the first complaint,

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plaint, and true notice thereof given to the Bishop or Ordinary of the place. If after submitting himself, he shall wilfully offend therein again, let him be suspended. If so the third time, there being little hope that he will be therein reformed, then excommunicated, and so remain until he will be reformed. And likewise if any of the said Fathers, Mothers, Masters or Mistresses, Children, Servants or Apprentices shall neglect their duties, as the one sort in not causing them to come, and the other in refusing to learn, as aforesaid, let them be suspended, (if they be not children) and if they so persist by the space of a month, let them be excommunicated. Neither shall the Minister admit any to be married, or to be God-fathers or God-mothers at the Baptism of any child, or to receive the holy Communion before they can say the Articles of the Belief, the Lords Prayer, and the Commandments, in such a language as they understand.

XII.

The People to be informed in the body of Christian Religion, and reformed in their conversation.

FOR the better grounding of the people in the principles of Christian Religion, We ordain that the heads of the Catechism being divided into so many parts as there are Sundays in the year, shall be explained to the people in every Parish Church. In the handling whereof, the Ministers and Curates are to use such moderation, that they do not run into curious questions, or unnecessary controversies, but shortly declare, and confirm the Doctrine proposed, and make application thereof to the behoof of the hearers. The Ministers also in all their Preachings, and Catechizings, and private Conferences, when need requireth, shall teach the people to place their whole trust and confidence in God, and not in creatures, neither in the habit or scapular of any Fryer, or in hallowed Beads, Medals, Reliques, or such like trumperies. They

shall do their endeavour likewise to root out all ungodly, superstitious, and barbarous customs; as using of charms, sorcery, enchantments, witchcraft, or sooth-saying; and generally to reform the manners of the people committed to their charge, unto a Christian, sober, and civil conversation.

XIII.

Preachers and Lecturers to read Divine Service and administer the Sacraments twice a year at the least.

EVERY Minister being possessed of a Benefice, that hath Cure and Charge of Souls, although he chiefly attend to Preaching, and hath a Curate under him to execute other duties which are to be performed for him in the Church; and likewise every other stipendiary Preacher that readeth any Lecture, or Catechiseth, or Preacheth in any Church or Chappel, shall twice at the least every year read himself the Divine Service upon two several Sundays publicly, and at the usual times both in the forenoon and afternoon, in the Church which he so possesseth, or where he readeth, catechiseth, or preacheth; as is aforesaid, and shall likewise as often in every year administer the Sacraments of Baptism (if there be any to be baptized) and of the Lords Supper, in such manner and form, and with the use and observation of all such Rites, Ordinaments and Ceremonies, as are prescribed by the Book of Common Prayer (and the Act for Uniformity Printed therewith) in that behalf, which if he do not accordingly perform, then shall he that is possessed of a Benefice (as before) be suspended, and he that is but a Reader, Preacher, or Catechizer, be removed from his place by the Bishop of the Diocess, until he or they shall submit themselves to perform all the said Duties in such manner and sort as before is prescribed.

XIV.

Ministers not to refuse to Christen or Bury.

NO Minister shall refuse or delay to Christen any child according to the form

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form of the Book of Common Prayer that is brought to the Church to him on Sundays or Holy-days to be Christened; or to bury any Corps that is brought to the Church or Church-yard (convenient warning being given to him thereof before) in such manner as is prescribed in the said Book of Common-Prayer. And if he shall refuse to christen the one, or bury the other, (except the party deceased were denounced excommunicated *majori excommunicatione*, for some grievous and notorious crime, and no man able to testify of his repentance) he shall be suspended by the Bishop of the Diocese from his Ministry by the space of three months.

XV.

Ministers not to defer Christening, if the Child be in danger.

IF any Minister, being duly (without any manner of collusion) informed of the weakness and danger of death of any Infant unbaptized in his Parish, and thereupon desired to go or come to the place where the said Infant remaineth, to baptize the same, shall either wilfully refuse so to do, or of gross negligence shall so defer the time, as when he might conveniently have resorted to the place, and have baptized the said Infant, it dieth through such default unbaptized, the said Minister shall be suspended for three months, and before his restitution, shall acknowledge, his fault, and promise before his Ordinary, that he will not wittingly incur the like again. Provided, that where there is a Curate or a Substitute, this Constitution shall not extend to the Parson or Vicar himself, but the Curate or Substitute present.

XVI.

Fathers not to be Godfathers in Baptism, nor Children not Communicants.

NO Parent shall be urged to present, nor be admitted to answer as God-father for his own child; nor any God-father or God-mother shall be suffered to make any other answer or speech, than by the book of Common Prayer is pre-

scribed in that behalf. Neither shall any person be admitted God-father or God-mother to any child, at Christening or Confirmation, before the said person so undertaking, hath received the holy Communion.

XVII.

Confirmation, or laying hands upon children, to be performed by the Bishop once in three years.

EVERY Minister that hath cure and charge of Souls, for the better accomplishing of the Orders prescribed in the Book of Common Prayer concerning Confirmation, shall take such special care, as that none may be presented to the Bishop for him to lay his hand upon, but such as can render an account of their Faith, according to the Catechism in the said Book contained. The Bishop also in his own person every third year (at least) in the time of his Visitation, shall perform that duty of Confirmation; or if in that year, by reason of some infirmity he be not able personally to visit his Diocese, he shall not omit to do it the next year after, as he may conveniently. And whensoever the time shall by him be assigned, every such Minister shall use his best endeavour to prepare and make able, and likewise to procure as many as he can, to be then brought to be Confirmed.

XVIII.

Of the Receiving of the Holy Communion.

IN every Cathedral and Collegiate Church at least once every month, and in every Parish Church and Chappel where Sacraments are to be administered within this Realm, the holy Communion shall be ministered by the Parson, Vicar, or Minister, so often, and at such times as every Parishioner may communicate at the least thrice in the year, (whereof the Feast of *Easter* to be one) according as they are appointed by the Book of Common Prayer. And that no Minister when he celebrateth the Communion, shall wittingly administer the same to any but such as kneel: Provided that every Minister as often as he administreth the Communion, shall first

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first receive the Sacrament himself. Furthermore, no Bread nor Wine newly brought shall be used, but first the words of Institution shall be rehearsed, when the said Bread and Wine be presented upon the Communion-Table. Likewise the Minister shall deliver both the Bread and Wine to every Communicant severally.

XIX.

Warning to be given beforehand for the Communion.

WHereas every Law person is bound to receive the holy Communion thrice every year, and many notwithstanding do not receive that Sacrament once in a year. We do require every Minister to give warning to his Parishioners publickly in the Church at morning Prayer the Sunday before every time of his administering the holy Sacrament, for the better preparation of themselves. Which said warning we enjoin the said Parishioners to accept and obey, under the penalty and danger of the Law. And the Minister of every Parish, and in Cathedral and Collegiate Churches, some Principal Minister of the Church shall the afternoon before the said administration, give warning by the tolling of the Bell, or otherwise, to the intent, that if any have any scruple of conscience, or desire the special Ministry of reconciliation, he may afford it to those that need it. And to this end the people are often to be exhorted to enter into a special examination of the state of their own souls: and that finding themselves either extreme dull, or much troubled in mind, they do resort unto Gods Ministers, to receive from them as well advise and counsel for the quickning of their dead hearts, and the subduing of those corruptions whereunto they have been subject, as the benefit of absolution likewise, for the quieting of their consciences, by the power of the Keys which Christ hath committed to his Ministers for that purpose.

XX.

Notorious Offenders not to be admitted to the Communion.

NO Minister shall in any wise admit to the receiving of the holy Communion any of his Cure, or Flock, which be openly known to live in sin notorious, without repentance. Nor any who have maliciously and openly contended with their Neighbours, until they shall be reconciled. Nor any Church-wardens or Side-men, who having taken their Oaths to present to their Ordinaries all such publick offences, as they are particularly charged to inquire of in their several Parishes, shall notwithstanding their said Oaths, (and that their faithful discharging of them is the chiefest means whereby Publick sins and offences may be reformed and punished) wittingly and willingly, desperately and irreligiously incur the horrible crime of Perjury, either in neglecting, or refusing to present such of the said enormities and publick offences, as they know themselves to be committed in their said Parishes, or are notoriously offensive to the Congregation there, although they be urged by some of their neighbours, or by their Minister, or by their Ordinary himself, to discharge their consciences by presenting of them, and not to incur to desperately the said horrible sin of perjury.

XXI.

Ministers not to Preach, or administer the Communion in private houses.

NO Minister shall Preach, or administer the holy Communion in any private house, except it be in times of necessity, when any being either so impotent as he cannot go to the Church, or very dangerously sick, are desirous to be partakers of that holy Sacrament, under pain of suspension for the first offence, and Excommunication for the second. Provided, that houses are here reputed for private houses, wherein are no Chappels dedicated and allowed by the Ecclesiastical laws of this Realm. And provided also under

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under the pain before exprest, that no Chaplains do Preach, or Administer the Communion in any other places but in the Chappels of the said houses, and that also they do the same very seldom upon Sundays and Holy-days. So that both the Lords and Masters of the said houses, and their families, shall at other times resort to their own Parish-Churches, and there receive the holy Communion at the least once every year.

XXII.

Ministers not to hold private Conventicles.

Forasmuch as all Conventicles and secret meetings of Priests and Ministers have been ever justly accounted very hurtful to the state of the Church wherein they live: We do now ordain and constitute, that no Priests or Ministers of the word of God, nor any other persons shall meet together in any private house, or elsewhere, to consult upon any matter or course to be taken by them, or upon their motion or direction by any other, which may any way tend to the impeaching or depraving of the Doctrine of the Church of Ireland, or of the Book of Common Prayer, or of any part of the Government and Discipline now established in the Church of Ireland, under pain of Excommunication.

XXIII.

Of Ordering Ecclesiastical Jurisdiction.

NO Archbishop, Bishop, or other person whatsoever, having Ecclesiastical Jurisdiction, shall appoint, constitute, make and confirm any Chancellor, Commissary, or Official for longer time than their own incumbency, except he be of the full age of twenty six years at least, and one that is learned in the Civil and Ecclesiastical laws, and is at the least a Master of Arts, or Batchelor of Law, and is reasonably well practised in the course thereof. Neither shall they let their Jurisdictions to farm, or grant, or confirm to any man, the next, second or third advowson of any Prebend or Benefice, being in their gift. And if

they shall make or confirm any such Grant or Patent of the place of Chancellor, Commissary, or Official, for longer term than during their Incumbency, to any that is not qualified, as is hereby required, then the said person so accepting the said Patent or Grant, is to be held and declared incapable thereof, to all intents whatsoever. Lastly, the said Archbishops and Bishops, shall provide, that the clergy and people be not burdened with unjust exactions by their servants and Officers in their Visitations: And that neither the Archbishops therein, shall charge their Suffragans, nor the Bishops their Clergy, with any Noctuals, or Refections, over and above their ordinary Procurations, (reserving notwithstanding unto the Archbishops in their Visitations, the Refections usually heretofore received in those Diocesses, where the same Procurations are not received by them, which are yearly paid by the Clergy unto their Bishops.) And that no Archbishop or Bishop shall demand from the Executors or Administrators of any of their Clergy, any Heriots or Mortuaries: as in some place of this Kingdom heretofore hath been accustomed.

XXIV.

Of ordering the Revenues of Ecclesiastical Persons.

NO Archbishop, Bishop, Dean and Chapter, or Dignitary, shall in any wise diminish the ancient Revenues of their Sees, or Churches, nor alienate their Lands in Fee-farm, nor destroy their woods, nor give power to their Tenants to make waste thereof, nor by any devise, demise their Mensal or Demesne Lands, unless it be to their Curates, actually discharging the said Cares, without forty days absence in any one year, and to them for no longer time or term, than during their own Incumbency. Neither shall they joyn with any Dignitary, Prebend, or other Beneficiary or Beneficiaries to confirm the Leases or Alienations made, or to be made by him or them, of any Ecclesiastical profits

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profits or obventions. And the said Archbishops, and Bishops shall carefully provide that all Churches, Chancels, and Manse-houses, the repair whereof properly belongeth to them, or any of them, or to any other Ecclesiastical person or persons be from time to time preserved from ruine and decay.

XXV.

Of Archdeacons.

Every Archdeacon which hath Authority to visit either by common right or by prescription, shall visit the precinct of his Jurisdiction once every year in his own person, and he shall not substitute any to be his Official, but such a one, as hath been brought up in the University, and hath studied the Civil Law (if such a one may be had) being able not only in learning, but also with gravity and modesty to discharge that Office.

XXVI.

Residence of Deans in their Churches.

Every Dean, Master, or Warden, or chief Governor of any Cathedral or Collegiate Church shall be resident in his said Cathedral or Collegiate Church four-score and ten days, *conjunctim aut divisim*, in every year at least, so that they have houses, or ground to build houses upon belonging to their Churches; and then shall continue there in Preaching of the word of God, and keeping good hospitality, (except he shall be otherwise letted with weighty and urgent causes, to be approved by the Bishop of the Diocese.) And when he is present, he, with the rest of the Canons or Prebendaries resident, shall take special care that the Statutes and laudable customs of their Church (not being contrary to the word of God, or prerogative Royal) the Statutes of this Realm being in force concerning Ecclesiastical Orders, and all other Constitutions, now set forth and confirmed by his Majesties authority, and such as shall be lawfully enjoyed by the Bishop of the Diocese in his Visitation, according to the Statutes and Customs

of the same Church, or the Ecclesiastical Laws of this Realm, be diligently observed. And that the petty Canons, Vicars Chorals, and other Ministers of their Church, be urged to the study of the holy Scriptures and every one of them to have the New Testament not only in English, but also in Latin.

XXVII.

Deans and Prebendaries, to Preach during their Residence.

The Dean, Master, Warden, or other chief Governor, Prebendaries, and Canons in every Cathedral and Collegiate Church shall not only Preach there in their own persons, so often as they are bound by Law, Statute, Ordinance or Custom, but shall likewise Preach in other Churches of the same Diocese where they are resident, and especially in those places, whence they, or their Churches receive any yearly rents or profits. And in case they themselves be sick, or lawfully absent, they shall substitute such licenced Preacher to supply their turns, as by the Bishop of the Diocese shall be thought meet to Preach in Cathedral Churches And if any otherwise neglect or omit to supply his course, as is aforesaid, the offender shall be punished by the Bishop, or by him or them to whom the Jurisdiction of that Church appertaineth, according to the quality of the offence.

XXVIII.

Prebendaries to be Resident upon their Benefices.

NO Prebendaries or Canons in Cathedral or Collegiate Churches having one or more Benefices with Cure, (and not being Residentaries in the same Cathedral or Collegiate Churches) shall under colour of the said Prebends, absent themselves from their Benefices, with Cure, above the space of one month in the year, unless it be for some urgent cause, and certain time to be allowed by the Bishop of the Diocese. And such of the said Canons and Prebendaries, as by the Ordinances of the said Cathedral or

A a a Collegiate

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Collegiate Churches, do stand bound to be resident in the same, shall so among themselves sort and proportion the times of the year concerning residence to be kept in the said Churches, as that some of them always shall be personally resident there. And that all those who be, or shall be Residentaries in any Cathedral or Collegiate Church, shall after the days of their residency, appointed by their local Statutes or Customs expired, presently repair to their Benefices, or some of them, or to some other charge where the Law requireth their presence, there to discharge their duties according to the law in that case provided. And the Bishop of the Diocese shall see the same to be duly performed and put in execution.

XXIX.

Four solemn times appointed for the making of Ministers.

Forasmuch as the ancient Fathers of the Church, led by the examples of the Apostles, appointed Prayers and Feasts to be used at the solemn ordering of Ministers, and to that purpose allotted certain times, in which only sacred Orders might be given or conferred. We following their holy and religious example, do constitute and decree that no Deacons or Ministers be ordained and made, but only upon the Sundays immediately following *Jejunia quatuor temporum*, commonly called Ember-weeks, appointed in ancient time for prayer and fasting (purposely for this cause at their first Institution,) and so continued at this day in the Church of Ireland: And that this be done in the Cathedral or Parish Church where the Bishop resideth, and in the time of Divine Service, in the presence not only of the Archdeacon, but of the Dean and two Prebendaries at the least, or (if they shall happen by any lawful cause to be lett or hindered) in the presence of four other grave persons, being allowed for publick Preachers. And lastly, that no person of what quality or gifts soever,

be made a Deacon and a Presbyter both together upon the same day.

XXX.

The Titles of such as are to be made Ministers.

NO person shall be admitted into sacred Orders, except he shall at that time exhibit to the Bishop, of whom he desireth imposition of hands, a presentation of himself to some Ecclesiastical preferment then void in that Diocese, or shall bring to the said Bishop a true and undoubted Certificate, that either he is provided of some Church within the said Diocese where he may attend the cure of Souls, or of some Ministers place vacant either in the Cathedral Church of that Diocese, or in some other Collegiate Church therein also situate, where he may execute his Ministry, or that he is a Senior Fellow of some College in the University, or except he be a Master of Arts of five years standing, that liveth of his own charge in the University, or except by the Bishop himself that doth ordain him Minister, he be shortly after to be admitted either to some Benefice or Curateship then void, not to be removed until he be otherwise provided for; except by his notable evil carriage he deserve the contrary. And if any Bishop shall admit any person into the Ministry that hath none of these Titles, as is aforesaid, then he shall keep and maintain him with all things necessary, till he do prefer him to some Ecclesiastical living. And if the said Bishop shall refuse so to do, he shall be suspended by his Archbishop, being assisted with another Bishop, from giving of Orders by the space of a year.

XXXI.

The Quality of such as are to be made Ministers.

NO Bishop shall hereafter admit any person into sacred Orders which is not of his own Diocese, except he be a Graduate of some University within the King's Dominions, or except he shall bring letters dimissory (so termed) from the Bishop of whose Diocese

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Diocesis he is; and desiring to be a Deacon, is three and twenty years old, and to be a Presbyter four and twenty years complete; and hath taken some degrees of School in some of the said Universities, or at the least, except he be able to yield an account of his Faith in Latin, (according to the Articles of Religion generally received in the Church of England and Ireland,) and to confirm the same by sufficient testimonies out of the holy Scriptures. And except moreover he shall then exhibit letters Testimonial, or authentic Certificate of his good life and conversation, under the Seal of some Colledge wherebefore he remained, or of three or four grave Ministers together, with the subscription and testimony of other credible persons, who have known his life and behaviour, by the space of three years next before.

XXXII.

The Examination of such as are to be made Ministers.

THe Bishop, before he admit any person to holy Orders, shall diligently examine him in the presence of those Ministers that shall assist him at the Imposition of hands: And if the said Bishop have any lawful impediment, he shall cause the said Ministers carefully to examine every such person, so to be ordered. Provided, that they who shall assist the Bishop in examining and laying on of hands, shall be of his Cathedral Church, if they may conveniently be had, or other sufficient Preachers of the same Diocesis, to the number of three at the least. And if any Bishop or Suffragan shall admit any to Sacred Orders who is not so qualified and examined, as before we have ordained, the Archbishop of that Province having notice thereof, and being assisted by one Bishop shall suspend the said Bishop or Suffragan so offending, from making either Deacons or Priests for the space of two years. Neither shall any person be recei-

ved into the Ministry, nor admitted to any Ecclesiastical living, nor permitted to Preach, Read, Lecture, Catechize, or minister the Sacraments; except he shall first by subscription declare his consent to the first four Canons of this present Synod, and every thing containing therein.

XXXIII.

Caution for Institution of Ministers into Benefices.

NO Bishop shall institute any into a Benefice, who hath been ordained by any other Bishop, except he first shew unto him his letters of Orders, and bring him a sufficient testimony of his former good life and behaviour, if the Bishop shall require it, and lastly shall appear upon the due examination to be worthy of his Ministry.

XXXIV.

Patrons of Ecclesiastical Benefices.

THe Bishop shall earnestly and diligently exhort Patrons of Benefices to consider the necessities of the Churches, and to have before their eyes the last day of Judgment, and the Tribunal Seat of God: Therefore that they prefer no man to any Ecclesiastical Living but him which by doctrine, judgment godliness, honesty and innocency of life, is able to bear so heavy a burthen, that they do nothing therein, but uprightly, uncorruptly and truly: but if any Patron shall be convicted to have made any Symoniacal contract, either directly, or indirectly, let him be excommunicated *ipso facto*, not to be absolved but after publick penance, in the Cathedral Church, and the Church so Symoniacally presented unto.

XXXV.

Prevention of Symoniacal Contracts in those that are presented by them.

TO avoid the detestable sin of Symony, because buying and selling of Ecclesiastical functions, offices, promotions, dignities and livings is execrable before God, therefore the Archbishop, and all, and every Bishop or Bishops, or any other

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person or persons, having authority to admit, institute, collate, install, or to confirm the election of any Archbishop, Bishop, or other person or persons to any spiritual or Ecclesiastical function, dignity, promotion, title, office, jurisdiction, place, or benefice, with cure, or without cure, or to any Ecclesiastical living whatsoever, shall before every such admission, institution, collation, installation, or confirmation of election, respectively minister to every person thereafter to be admitted, instituted, collated, installed, or confirmed in or to any Archbishoprick or other spiritual or Ecclesiastical function, dignity, promotion, title, office, jurisdiction, place, or benefice, with cure, or without cure, or in any Ecclesiastical living whatsoever, this oath in manner and form following, the same to be taken by every one whom it concerneth in his own person, and not by a Proctor. "I. N. N. do swear that I have made no Symoniacal payment, contract, or promise directly or indirectly, by my self, or by any other to my knowledge or with my consent, to any person or persons whatsoever, for or concerning the procuring and obtaining of this Ecclesiastical dignity, place, preferment, office or living, (respectively and particularly, naming the same whereunto he is admitted, instituted, collated, installed, or confirmed) nor will at any time hereafter perform or satisfy any such kind of payment, contract, or promise made by any other without my knowledge or consent, so help me God through Jesus Christ. And for the better expressing of this cursed abuse, we ordain and appoint, that if any Clerk, or any other with his consent shall seal any Bond or Bill to any person or persons, with condition of resignation of his Benefice, whereto he is to be, or hath been presented, or shall make or covenant to make any Lease of the profits of the said Benefice, or any part thereof unto the Patron, or any belonging to him or any other person to his or their use, to continue during his Incumbency, or for above three years, or with notable

diminution of the rent under the true value, he shall be holding for convict of Symony, and proceeded against according to the severity of the ancient Canons in that behalf.

XXXVI.

Small Parishes to be united, and Residence enjoined.

FOR remedy of the smallness of the maintenance of the Clergy, We ordain that when there is in one Parish a Rectory and Vicarage, or portion of Tythes collative, the Bishop shall unite them perpetually: And those Unions the Deans and Chapters shall be bound to confirm to remain perpetually, as one entire Benefice, and that no Dispensations be granted to hold more than one Benefice of greater value than forty pounds English *per annum*: But to such only as shall be very well able and sufficient to discharge his duty, having taken the degree of a Master of Art at least, in some University within his Majesties Dominions, and being a publick and sufficient Preacher licensed. Provided that he who is qualified as aforesaid, shall always reside in one of his Benefices, and some reasonable time of every year in each of them. And lastly, that he have under him, where he doth not reside, a Curate able to catechize and instruct the people, to have such maintenance as to the Ordinary shall seem fit.

XXXVII.

Absence of Beneficed men, and Livings appropriated to be supplied by Curates that are allowed Preachers.

EVERY Beneficed man licensed by the laws of this Realm (upon urgent occasions of other service (not to reside upon his Benefice, shall cause his Cure to be supplied by a Curate that is a sufficient and licensed Preacher, if the worth of the Benefice will bear it. But whosoever hath two Benefices, shall maintain a Preacher licensed in the Benefice where he doth not reside, except he Preach himself at both of them usually. Also every Beneficed man not allowed to be a Preacher, shall procure Sermons

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Sermons to be Preached in his Cure once every month at the least, by Preachers lawfully licensed, if his living in the judgment of the Ordinary will be able to bear it. And upon every Sunday, when there shall not be a Sermon Preached in his Cure, he or his Curate shall read one of the Homilies prescribed by authority, to the intents aforesaid. And as for those Churches where all the Tythes both great and small are taken by the Appropriator, we ordain that the Bishop of the Diocese, according to the laws of the Church, shall allot out of the said Appropriation, such maintenance to a sufficient Curate, as in equity in his discretion shall seem meet and competent.

XXXVIII.

None to be Curates but allowed by the Bishop.

NO Curate or Minister shall be permitted to serve in any place without examination, and tryal first to be made of his sufficiency, sobriety and fitness every way for the ministration whereunto he is to be deputed. Having respect to the greatness of the Cure and meetness of the party. And being found worthy, he shall be admitted by the Bishop of the Diocese in writing under his hand and seal. And the said Curates and Ministers, if they remove from one Diocese to another, shall not be by any means admitted to serve, without testimony of the Bishop of the Diocese, or Ordinary of the place, as aforesaid, whence they came, in writing, of their honesty, ability, and conformity to the Ecclesiastical Laws of the Church of Ireland. Nor any shall serve more than two Churches or Chappels in one day, and those to be in a convenient distance, and unless the said Church or Chappel, where such a Minister shall serve in two places, be not able in the judgment of the Bishop, or Ordinary, as aforesaid, to maintain a Curate. Provided that no Clergy-man, holding any Benefice in title, shall by this constitution be debarred from nominating an able Curate to such Benefice, so often as the said Cure shall be void, to be ex-

amined and admitted by the Bishop as aforesaid.

XXXIX.

Strangers not admitted to preach without license.

Neither the Minister, Church-wardens, or other Officers of any Parochial or Collegiate Church, shall suffer any stranger to Preach unto the people in their Churches, except they know him to be sufficiently authorised thereto, as is aforesaid. And if any in his Sermon shall publish any doctrine, either strange, or disagreeing from the word of God, or from the Articles of Religion generally received in the Churches of England and Ireland, they shall by their letters subscribed with some of their hands that heard him, so soon as may be, give notice of the same to the Bishop of the Diocese, that he may determine the matter, and take such order therein as he shall think convenient.

XL.

Ministers to Confer with Recusants.

EVery Minister being a Preacher, and having any Popish Recusant or Recusants in his Parish, (and thought fit by the Bishop of the Diocese) shall labour diligently with them from time to time, thereby to reclaim them from their errors. And if he be not a Preacher, or not such a Preacher; then he shall procure, (if he can Possible) some that are Preachers so qualified, to take pains with them for that purpose. If he can procure none, then he shall inform the Bishop of the Diocese thereof, who shall not only appoint some neighbour Preacher, or Preachers adjoining, to take that labour upon them: but himself also (as his important affairs will permit him) shall use his best endeavour by instruction, perswasion, and all good means he can devise, to reclaim both them, and all other within his Diocese so affected.

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XLI.

Ministers to Visit the Sick.

When any person is dangerously sick in any Parish, (although they have not formerly resorted to the Church) the Minister or Curate having knowledge thereof, shall resort unto him or her; (if the Disease be not known, or probably suspected to be infectious) to instruct and comfort them in their distress, according to the order of the Communion Book, if he be no Preacher: Or if he be a Preacher, then as he shall think most needful and convenient. And when any is passing out of this life, a Bell shall be tolled, and the Minister shall not then slack to do his last duty. And after the parties death, (if so it fall out) there shall be rung no more but one short peal, and one other before the Burial, and one after the Burial.

XLII.

Soberness of Conversation, and decency of Apparel required in Ministers.

NO Ecclesiastical persons shall at any time, other than for their honest necessities, so much as resort to any Taverns or Ale-houses, neither shall they board or lodge in any such places. Furthermore, they shall not give themselves to any base or servile labour, or to drinking, or ryot, spending their time idly by day or by night, nor shall they give themselves to playing at dice, cards, or tables, or any other game unbecoming their function; but at all times convenient, they shall hear or read somewhat of the holy Scriptures, or shall occupy themselves with some other honest study or exercise, always doing the things which shall appertain to honesty, and endeavoring to profit the Church of God, having always in mind that they ought to excel others in purity of life, and should be examples to the people to live well and christianly, under pain of Ecclesiastical censures to be inflicted with severity according to the qualities of their offences. We do likewise constitute and appoint,

that Archbishops and Bishops shall not intermit to use the accustomed apparel of their degrees. Likewise all Deans, Masters of Colledges, Archdeacons, and Prebendaries, in Cathedral and Collegiate Churches, (being Priests or Deacons) Doctors in Divinity, Law, and Physick, Batchellors in Divinity, Masters of Arts, and Batchellors of Law, having any Ecclesiastical living, shall usually wear Gowns with standing-collars, and sleeves streight at the hands; or wide sleeves, as is used in the Universities, with Hoods, or Tippetts of Silk or Sarcenet, and square Caps in places and times convenient. And that all other Ministers, admitted or to be admitted into that Function, shall also usually wear the like apparel as is aforesaid, except Tippetts only. We do further in like manner ordain, that all the said Ecclesiastical persons above-mentioned shall usually wear in their journeys, Cloaks with sleeves, commonly called Priest-Cloaks, without guards, welts, long buttons, or cuts. And no Ecclesiastical persons shall wear any coysse, or wrought night-cap, but only plain night-caps of black silk, Sattin, or velvet. In all which particulars concerning the apparel here prescribed, our meaning is not to attribute any holiness, or special worthiness to the said Garments, but for decency, gravity and order. In private houses, and in their studies, the said persons Ecclesiastical may use any comely and Scholar-like apparel. Provided that it be not cut or pinkt, and that in publick they go not in their dublet and hose without coats, or cassocks: And also that they wear not any light-coloured stockings.

XLIII.

Of Consecrating of Churches.

AS often as Churches are newly built, where formerly there were not, or Church-yards appointed for Burial, they shall be dedicated and consecrated. Provided that the ancient Churches and Church-yards, shall not be put to any base and unworthy use.

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A Terrier of Glebe-lands, and other possessions belonging to Churches.

WE ordain that the Archbishops and all Bishops within their several Diocesses, shall procure, as much as in them lieth, that a true note and Terrier of all the Lands, Glebes, Meadows, Gardens, Orchards, Houses, Stocks, Implements, Tenements and Portions of Tythes, and all rights whatsoever, which are in possession, or of right do belong to their several Sees, or to any Dignity, Parsonage, or Vicarage, or rural Prebend, within any of their Diocesses, be taken by the view of honest men in every Parish, by the appointment of the said Archbishops or Bishops, whereof the Minister to be one, and be laid up in their several Registries to the use of posterity. And the Archbishops and Bishops shall in their Visitations carefully provide that this Canon be observed, and that the said Terrier be renewed every ten years. And no Minister shall make a lease of his Glebe-lands, or of his Benefice, or the profits or means thereof, above the term of three years at the uttermost, saving unto all Patentees from his Majesty such power as is, or hereafter shall be granted to them in their Patents, to demise their Glebe, or any part thereof.

XLV.

Payment of Tythe.

FOrasmuch as every man is bound to pay his Tythes, no man shall by colour of duty omitted by their Curates, detain their Tythes, and so requite one wrong with another, or be his own judge; but shall truly pay the same, as hath been accustomed, to their Parsons, Vicars and Curates, without any restraint to diminution. And for such lack and default as they can justly find, in their Parsons, Vicars and Curates, they shall seek for reformation to their Ordinaries, and other Superiors; who upon complaint and due reproof thereof, shall reform the same accordingly.

XLVI.

A Registry to be kept of Christnings, Weddings, and Burials.

IN every Parish Church and Chappel within this Realm, shall be provided one Parchment Book, at the charge of the Parish, wherein shall be written, the day and year of every Christning, Wedding, and Burial, which shall be in the Parish, from the time that this Canon shall be established. And for the safe keeping of the said Book, the Church-wardens, at the charge of the Parish, shall provide one sure Coffer, with three locks and keys, whereof the one to remain with the Minister, and the other two with the Church-wardens severally: So that neither the Minister without the Church-wardens, nor the Church-wardens without the Minister, shall at any time take that Book out of the said Coffer. And henceforth, upon every Sabbath-day, immediately after morning and evening Prayer, the Minister and Church-wardens, shall take the said Parchment Book out of the said Coffer: And the Minister in the presence of the Church-wardens shall write and Record in the said Book, the names of all persons Christned, together with the names and surnames of their Parents, and also the names of all persons, married and buried in that parish the week before, by the Minister or his Curate, and the day and the year of every such Christning, Marriage and Burial. And that done, they shall lay up the book in the Coffer, as before. And the Minister, and Church-wardens, unto every page of that book, (when it shall be filled with such inscriptions) shall subscribe their names. And the Church-wardens, shall once every year, within one month after the 25 day of *March*, transmit unto the Bishop of the Diocess, or his Chancellor, a true copy of the names of all persons Christned, Married, or Buried, in their Parish in the year before (ended the said 25. day of *March*,) and the certain days and months, in which every such Christning, Marriage and Burial was had, to be subscribed with the

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the hands of the said Minister and Church-wardens, to the end the same may faithfully be preserved in the Registry of the said Bishop, which Certificate shall be received without Fee. And if the Minister or Church-wardens shall be negligent in the performance of any thing herein contained, it shall be lawful for the Bishop, or his Chancellor to convent them, and proceed against every of them, as contemners of this our Constitution.

XLVII.

None to Marry within the degrees prohibited.

NO persons shall Marry within the degrees prohibited by the laws of God, and expressed in a Table set forth by authority in *England*, in the year of our Lord God, 1563. And all Marriages so made and contracted, shall be adjudged incestuous and unlawful, and consequently shall be dissolved, as void from the beginning. And the parties so married, shall be by course of Law separated. And the aforesaid Table shall be in every Church publicly set up, and fixed at the charge of the Parish.

XLVIII.

None to Marry under xxi years without their Parents consent.

NO children under the age of xxi years compleat, shall contract themselves, or marry without the consent of their Parents, or of their Guardians and Governors, if their Parents be deceased.

XLIX.

Security to be taken at the granting of such Licenses, to Marry without publication of Banns, and under what conditions.

THe security mentioned shall contain these conditions: First, that, at the time of the granting every such license, there is not any impediment of precontract, consanguinity, affinity, or other lawful cause, to hinder the said Marriage: Secondly, that there is not any controversy or suit depending in any Court before any Ecclesiastical Judge, touching any contract or marriage of either of the said parties with any other. Thirdly, that they have

obtained thereunto the express consent of their Parents (if they be living) or otherwise of their Guardians or Governors. Lastly, that they shall celebrate the said Matrimony publicly, in the Parish Church or Chapel where one of them dwelleth, and in no other place; and that, between the hours of eight and twelve in the forenoon. Neither in the time of Lent, nor of any publick Fast, nor of the solemn Festivities of the Nativity, Resurrection, and Ascension of our Lord, or of the Descention of the Holy Ghost.

L.

Oaths to be taken for the Conditions.

FOR the avoiding of all fraud and collusion in the obtaining of such licenses and dispensations; We further constitute and appoint, that before any license for the celebration of Matrimony, without publication of Banns be had and granted, it shall appear to the Judge, by the Oaths of two sufficient witnesses, one of them to be known to the aforesaid Judge himself, or to some other person of good reputation then present, and known likewise to the said Judge: That the express consent of the Parents, or Parent (if one be dead) or Guardians or Guardian of the parties, is thereunto had and obtained, And furthermore, that one of the parties personally swear, that he believeth there is no lett or impediment of precontract, kindred or alliance, or of any other lawful cause whatsoever; nor any suit commenced in any Ecclesiastical Court, to bar, or hinder the proceeding of the said Matrimony, according to the Tenor of the aforesaid license.

LI.

An Exception for those that are in Widowhood.

IF both the parties which are to Marry, being in Widowhood, do seek a faculty, for the forbearing of Banns; Then the clause before-mentioned, requiring the Parents consent, may be omitted, but the Parishes where they dwell both, shall be expressed in the license, as also the Parish named

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named where the Marriage shall be celebrated. And if any, having power to grant license, shall offend in the premises, or any part thereof, he shall for every time so offending, be suspended from the execution of his Office for the space of six months: and every such license or dispensation, shall be held void to all effects and purposes, as if there had never been any such granted; and the parties marrying by vertue thereof, shall be subject to the punishments which are appointed for Clandestine Marriages.

LII.

Ministers not to Marry any person without Bannes.

NO Minister of what place soever, nor under colour of any peculiar liberty or privilege, claimed to appertain to any Church or Chappel, shall upon pain of deprivation, if he be beneficed or degradation, if he be not beneficed, celebrate Matrimony between any persons, without a faculty or license granted, except the Bannes of Matrimony have been first published three several Sundays or Holy-days, in the time of Divine Service, in the Parish Churches and Chappels wherein the said parties have dwelled, by the space of three months before. Neither shall any minister upon the like pain, under any pretence whatsoever, joyn any persons in Marriage at any unseasonable times, but only between the hours of eight and twelve in the forenoon, nor in any private place; but either in the said Churches or Chappels where one of them dwelleth, and likewise in time of Divine Service, nor when Bannes are thrice asked before the parties and Governors of the parties to be Married being under the age of 21 years, shall either personally, or by sufficient testimony, signify to him their consents given to the said Marriage.

LIII.

No Sentence for Divorce to be given upon the sole Confession of the parties.

FOrasmuch as Matrimonial causes have been always reckoned and reputed

amongst the weightiest, and therefore require the greater caution when they come to be handled, and debated in judgment, especially in causes wherein Matrimony, having been in the Church duly solemniz'd, is requir'd upon any suggestion, or pretext whatsoever, to be dissolved or annulled. We do straightly charge and enjoyn, that in all proceedings to divorce, and nullities of Matrimony, good circumspection and advise be used, and that the truth may (as far as is possible) be sifted out, by the depolition of witnesses, and other lawful proofs and evictions, and that credit be not given to the sole confession of the parties themselves, howsoever taken upon Oath, either within or without the Court.

LIV.

No Sentence of Divorce to be given but in open Court.

NO sentence shall be given either for separation *a Thoro & Mensa*, or for annulling of pretended Matrimony, but in open Court, and in the seat of Justice. And that with the knowledge and consent either of the Archbishop within his Province, or of the Bishop within his Diocese or *Sede vacante*, of the Guardians of the Spiritualities, or the Judge of the Prerogative, in their several Jurisdictions and Courts, and concerning them only, that are then dwelling under their Jurisdiction.

LV.

In all Sentences for Divorce, Bond to be taken for not Marrying during each others life.

IN all sentences pronounced only for Divorce and separation *a Thoro & Mensa*, there shall be a caution and restraint inserted in the Act of the said sentence, that the parties so separated shall live chastly and continently, neither shall they during each others life, contract Matrimony with any other person, and for the better observing of this last clause, the said sentence of Divorce shall not be pronounced, until the party or parties requiring the same, have given good sufficient caution and security into the Court, that they will not any way break or transgress the said

B b b

restraint

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restraint or prohibition. And if any Judge aforesaid, giving sentence of Divorce, or separation, shall not fully keep and observe the premisses, he shall be suspended from the exercise of his Office, for the space of a whole year.

LVI.

The order of Jurisdiction to be kept.

FOR the avoiding of the unjust vexation of the people, and for the better preserving of order in the exercise of Ecclesiastical Jurisdiction, we ordain and appoint that the Probate of all Wills, and granting Administration of the goods of any Defunct, shall be had before the Bishop of the Diocese where he dwelled, unless it do appear, that the said Defunct had goods to the value of five pounds sterling in any other Diocese: In which case, the said Probate, and granting Administrations, shall be referred to the Prerogative Court. Provided, That if any dye, *in itinere*, the goods that he hath about him at that present, shall not cause his Testament, or the Administration to be lyable to the Prerogative Court. And the same order shall be holden in Appeals; without passing by the intermediate Jurisdiction, upon pain of nullity in all Acts contrary to this Canon. And if any Judge of the Prerogative Court, or any his Surrogate, or his Register, or Apparitor, shall cite or cause to be cited, *Ex Officio*, any man to the intents aforesaid, contrary to this Canon, not having knowledge, that the Probate of a Will, or granting Administration or Devolution of the cause, do appertain to his cognisance, he shall restore to the party so cited all his costs and charges, and the Acts and Proceedings in that behalf, shall be held void and frustrate: Which expences, if the said Judge, or Register or Apparitor shall refuse accordingly to pay, he shall be suspended from the exercise of his Office, until he yield to the performance thereof.

LVII.

The restraint of double Quarrels upon respect of Institution.

WE do ordain and appoint, that no double Quarrels shall be hereafter granted out of any the Archbishops or Prerogative Court, at the Suit of any Clerk presented to any Benefice, except he shall first take his personal Oath, that the space of two months at the least is expired, since he first tendred his presentation to the Bishop, and that he refused to grant him Institution thereupon, under pain of suspension of the granter thereof, from the execution of his Office for half a year, and nullity of the said double Quarrel, so unduly procured to all intents and purposes.

LVIII.

Inhibitions not to be granted without the subscription of an Advocate.

That the Jurisdictions of Bishops may be preserved, as near as may be, entire and free from prejudice; and that for the behoof of the Subjects of this land, better provision be made, that henceforward they be not grieved with frivolous and wrongful Suits and Molestations: It is ordained and provided, That no Inhibition shall be granted out of any Court belonging to the Archbishop of the Province, or the supreme Prerogative, at the instance of any party, unless it be subscribed by an Advocate, Practising in the said Court, which the said Advocate shall do freely, not taking any fee for the same, except the party prosecuting the Suit, do voluntarily bestow some gratuity upon him for his counsel and advice in the said case. The like course shall be taken in granting forth any Inhibition at the instance of any party, by the Bishop or his Chancellor against the Archdeacon, or any other person exercising Ecclesiastical Jurisdiction; and if in the Court or Consistory of any Bishop, there be no Advocate at all, then shall the subscription of a Proctor practising in the same Court, be held sufficient.

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LIX.

Inhibitions not to be granted, until the Appeal be exhibited to the Judges.

IT is further ordered and decreed, that henceforward no Inhibition be granted by occasion of any interlocutory decree, or in cause of correction whatsoever, except under the form aforesaid. And moreover, that before the going out of any such Inhibition, the Appeal it self, or a copy thereof, avouched by Oath to be just and true, be exhibited to the Judge, or his lawful Surrogate, whereby he may be fully informed both of the quality of the crime, and the cause of the grievance, before the granting forth of the said Inhibition. And every Appellant, or his lawful Proctor, shall before the obtaining of any such Inhibition, shew and exhibit to the Judge, or his Surrogate in writing, a true copy of those Acts, wherewith he complaineth himself to be agrieved, and from which he appealeth: Or shall take a corporal Oath, that he hath performed his diligence and true endeavour for the obtaining of the same, and could not obtain it at the hands of the Register in the Country, or his Deputy, tending him his Fee. And if any Judge or Register shall either procure, or permit any Inhibition to be sealed, so as is said; contrary to the form and limitation above specified, let him be suspended from the execution of his Office, for the space of three months. If any Proctor, or other person whatsoever by his appointment, shall offend in any of the premises, either by making, or sending out any Inhibition, contrary to the Tenor of the said premises, let him be removed from the exercise of his Office for the space of a whole year, without hope of release, or restoring.

LX.

Solemn Denunciation of parties Excommunicated.

ALL Ordinaries shall in their several Jurisdictions carefully see, and give

order that as well those, who for revolting, and still obstinate refusing to frequent Divine Service, established by publick authority within this Realm of Ireland, as also, (especially of the better sort and condition) who for notorious contumacy, or notable crimes stand lawfully Excommunicate, (unless within three months immediately after the said sentence of Excommunication pronounced against them they reform themselves, and obtain the benefit of Absolution) be every six months ensuing, as well in the Parish Church, as in the Cathedral Church of the Diocess in which they remain, by the Minister openly, in the time of Divine service upon some Sunday declared, and pronounced Excommunicate; that others may be thereby admonished, and excited to refrain their company and society.

LXI.

Notorious crimes and scandals to be certified into Ecclesiastical Courts by presentments.

IF any offend their brethren, either by Adultery, Whoredom, Incest, or Drunkenness, or by Swearing, Ribaudry, Usury, or any other uncleanness and wickedness of life; the Church-wardens, or Quest-men and Side-men, in their next presentments to their Ordinaries, shall faithfully present all and every of the said offenders, to the intent that they, and every of them, may be punished by the severity of the laws, according to their deserts, and such notorious offenders shall not be admitted to the holy Communion till they be reformed.

LXII.

Schismaticks to be presented.

IF the Church-wardens, or Quest-men, or assistants, do, or shall know any man within the Parish, or elsewhere, that is an hinderer of the word of God

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to be read, or sincerely preached, or of the execution of these our Constitutions, or a fautor of any usurped or foreign power by the laws of this Realm justly rejected, and taken away, or a defender of Popish or erroneous doctrine, they shall detect and present the same to the Bishop of the Diocese, or Ordinary of the place, to be censured, and punished, according to such Ecclesiastical laws as are prescribed in that behalf.

LXIII.

Not Communicants at Easter to be presented.

THE Minister, Church-wardens, Quest-men and assistants of every Parish Church and Chappel, shall yearly within forty days after *Easter*, exhibit to the Bishop, or his Chancellor, the Names and Surnames of all the Parishioners, as well men as women; which being at the age of sixteen years, received not the Communion at *Easter* before.

LXIV.

Ministers may present.

BECAUSE it often cometh to pass, that the Church-wardens, Side-men, Quest-men, and such others of the Laity, as are to take care for the suppressing of sin and wickedness, in their several Parishes, as much as in them lyeth, by admonition, reprehension, and denunciation to their Ordinaries, do forbear to discharge their duties therein, either through fear of their Superiors, or through negligence (more than were fit) the licentiousness of these times considered. We ordain, that hereafter every Parson and Vicar, or in the lawfull absence of any Parson or Vicar, then their Curates and Substitutes may joyn in every Presentment, with the said Church-wardens Side-men, and the rest above mentioned, at the times hereafter limited, if the said Church-wardens and the rest will present such enormities, as are apparent in the Parish; or if they will not, then every such Parson, and Vicar, or in their absence, as is afore-said, their Curates may themselves present

to the Ordinaries, at such times, and when else they think it meet, all such crimes, as they have in charge otherwise, as by them, (being the person that should have the chief care for the suppressing of sin, and impiety in their Parishes) shall be thought to require due Reformation. Provided always, that, if any one Confess his secret and hidden sin to the Minister, for the unburthening of his conscience, and to receive spiritual consolation and ease of his mind from him, We do not any way bind the said Minister, by this our Constitution, but do straightly charge and admonish him, that he do not any time reveal, and make known to any person whatsoever, any crime, or offence so committed to his trust and secrecie, (except they be such crimes, as by the Laws of this Realm his own life may be called into question for concealing of the same) under pain of irregularity.

LXV.

Ministers, and Church-wardens not to be sued for presenting.

WHEREAS for the reformation of criminous persons, and disorders in every Parish, the Church-wardens, Quest-men, Side-men, and such other Officers, as are Sworn, and the Minister charged to present, as well the crimes and disorders committed by the said criminous persons, as also the common fame which is spread abroad of them, whereby they are often maligned, and sometimes troubled by the said delinquents, or their friends: We do admonish and exhort all Judges, both Ecclesiastical and temporal, as they regard and reverence the fearful judgment seat of the highest Judge, that they admit not in any of their Courts, any complaint, plea, suit, or suits, against any such Church-warden, Quest-men, Side-men, or other Church Officers, for making any such Presentments, nor against any Minister for any Presentment he shall make, tending to the restraint of shameless impiety: and

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and considering that the rules both of charity and government, do presume that they did nothing therein of malice, but for the discharge of their conscience.

LXVI.

Church-wardens not bound to present oftner than twice a year.

NO Church-wardens, Quest-men or Side-men of any Parish shall be inforced to exhibit their presentments to any, having Ecclesiastical Jurisdiction, above once in every year, where it hath been no oftner used, nor above twice in any Diocess whatsoever; the Bishops visitation whereof to be one: for the which presentments of every Parish Church or Chappel, the Register of any Court where they are to be exhibited, shall not receive in one year above four pence, under pain for every offence therein of suspension from the execution of his Office, for the space of a month, *toties quoties*. Provided always, that as good occasion shall require it, it shall be lawful for every Minister, Church-warden, and Side-men to present offenders, as often as they shall think meet. And likewise, for any godly disposed person, or for any Ecclesiastical Judge upon knowledge, or notice given unto him or them, of any enormous crime within his Jurisdiction, to move the Minister, Church-wardens, or Side-men, as they tender the glory of God, and reformation of Sin, to present the same, if they should find sufficient cause to induce them thereunto; that it may be in due time punished and reformed. Provided, that for these voluntary presentments there be no Fee required, or taken of them, under the pain aforesaid.

LXVII.

Church-wardens not to be troubled, for not presenting oftner than twice a year.

NO Church-wardens, Quest-men, or Side-men, shall be called or cited; but only at the said time or times before limited, to appear before any Ecclesiastical Judge whosoever, for refusing at other times, to present any faults commit-

ted in their Parishes, and punishable by Ecclesiastical laws; Neither shall they nor any of them, after their presentments exhibited at any of those times, be any further troubled for the same, except upon manifest, and evident proof, it may appear, that they did then, wittingly and willingly omit to present some such publick crime or crimes, as they knew to be committed, or could not be ignorant, that there was then a publick fame of them amongst divers honest and well reputed persons, or unless there be very just cause to call them, for the explanation, of their former presentments. In which case of wilful omission, their Ordinaries shall proceed against them, in such sort as in causes of wilful perjury, in a Court Ecclesiastical, is already by law provided.

LXVIII.

Convenient time to be assigned for framing presentments.

FOR the avoiding of such inconveniences as heretofore have happened, by the hasty making of Bills of Presentments, upon the days of the Visitation and Synods, it is ordered, That alway hereafter every Chancellor, Archdeacon, Commissary and Official, and every other person having Ecclesiastical Jurisdiction, at the ordinary time, when the Church-wardens are sworn; and the Archbishops and Bishops, when he or they do summon their Visitation, shall deliver or cause to be delivered to the Church-wardens, Quest-men and Side-men of every Parish, or to some of them such books of Articles, as they, or any of them, shall require for the year following, the said Church-wardens, Quest-men, and Side-men, to ground their Presentments upon; at such times as they are to exhibit them. In which book shall be contained the form of the Oath, which must be taken immediately before every such Presentment. To the intent, that having before hand, time sufficient not only to peruse, and consider what their said Oath shall be, but the Articles also, whereupon they are to ground their Presentments; they may frame them

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at home, both advisedly and truly, to the discharge of their own consciencies after they are sworn, as becometh honest and godly men.

LXIX.

None to be cited into Ecclesiastical Courts by Process of Quorum nomina.

NO Bishop, Chancellor, Archdeacon, Official, or other Ecclesiastical Judge, shall suffer any general Process of *Quorum nomina* to be sent out of his Court, except the names of all such as are thereby to be cited, shall be first expressly entered by the hand of the Register, or his Deputy, under the said Processes; and the said Processes and names, be first subscribed by the Judge, or his Deputy, and his Seal thereto affixed. And we further ordain, that when any person appeareth upon any citation whatsoever, that if the next Court day after, there be not Articles, or a libel put in against him, he shall then be dismissed with his costs.

LXX.

Maturity required in proceeding.

NO man for neglect of appearance shall be excommunicated for the first absence, but shall be cited again upon the same Process; And if he cannot be found, nor afterwards appear upon *viis & modis*, then to be decreed *Excommunicandum fore*. Yet for preventing such neglect, and that the party querelant may sustain no detriment hereby it is likewise ordered, that in causes of instance upon the appearance of any such person, he shall pay the charge past, before he be admitted to stand *Reus in curia*. And in the end of every Court, the names of those that are decreed, shall be publicly read, to the intent that they may avoid the danger of the fearful sentence of Excommunication. Which course also, we ordain shall be holden with those that be already denounced Excommunicate, before the time of the signifying of their obstinacy; to the end they and others may be admonished of the danger in which they stand, and to the aggravation of their obstinacy, if they continue in the same.

LXXI.

No sentence of deprivation or deposition pronounced against a Minister but by the Bishop.

WHen any Minister is complained of in any Ecclesiastical Court, belonging to any Bishop for any crime, the Chancellor, Commissary, Official, or any other, having Ecclesiastical Jurisdiction, (to whom it shall appertain) shall expedite the cause by Processes and other proceedings against him; and upon contumacy for not appearing shall first suspend him, and afterward (his contumacy continuing) excommunicate him. But if he appear and submit himself to the course of law, then the matter being ready for sentence, and the merits of his offence, exacting by law, either deprivation from his living, or deposition from the Ministry, no such sentence shall be pronounced by any person whatsoever, but only by the Bishop, with the assistance of his Chancellor, the Dean, (if they may conveniently be had) and some of the Prebendaries, if the Court be kept near the Cathedral Church, or of the Arch-deacon, if he may be had conveniently, and two other at the least grave Ministers and Preachers, to be called by the Bishop, when the Court is kept in other places. It is likewise ordered that no Chancellor, Commissary, Official, or any other person shall exercise any Ecclesiastical Jurisdiction over a Minister in causes criminal, except he himself have been admitted into the holy Orders of Priest-hood.

LXXII.

No Act to be sped but in open Court.

NO Chancellor Commissary, Arch-deacon, Official, or any other person using Ecclesiastical Jurisdiction whatsoever shall speed any judicial Act, either of contentious or voluntary Jurisdiction, except he have the ordinary Register of that Court, or his lawful Deputy, or if he or they will not, or cannot be present, then such persons as by law are allowed in

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in that behalf, to write or speed the same, under pain of suspension, *ipso facto*.

LXXIII.

No Court to have more than one Seal.

NO Chancellor, Commissary, Arch-deacon, Official, or any other exercising Ecclesiastical Jurisdiction, shall without the Bishops consent, have any more than one Seal for the sealing of all matters incident to his Office, which Seal shall always be kept either by himself, or by his lawful substitute exercising Jurisdiction for him, and remaining within the Jurisdiction of the said Judge, or in the City, or principal Town of the County. This Seal shall contain the title of that Jurisdiction, which every of the said Judges, or their Deputies do execute.

LXXIV.

Convenient places to be chosen for keeping of Courts.

ALl Chancellors, Commissaries, Archdeacons, Officials, and all others exercising Ecclesiastical Jurisdiction, shall appoint such meet places for the keeping of their Courts, by the assignment or approbation of the Bishop of the Diocese, as shall be convenient for entertainment of those who are to make their appearance there, and most indifferent for their travel. And likewise they shall keep and end their Courts in such convenient time, as every man may return homewards in as due season as may be.

LXXV.

Peculiar and Inferior Courts to exhibit the Original Copies of Wills into the Bishops Registry

WHereas Deans, Archdeacons, Prebendaries, Parsons, Vicars, and others exercising Ecclesiastical Jurisdiction, claim liberty to prove the last Wills and Testaments of persons deceased within their several Jurisdictions, having no known nor certain Registers, nor publick places to keep their Records in; by reason whereof, many Wills, Rights and Legacies, upon the death, or change of such persons and their private Notaries, miscarry,

and cannot be found, to the great prejudice of his Majesty's Subjects. We therefore order and enjoin, that all possessors and exercisers of peculiar Jurisdiction, shall once in every year exhibit into the publick Registry of the Bishop of the Diocese, or of the Dean and Chapter (under whose Jurisdiction the said peculiars are) every Original Testament of every person in that time deceased, and by them proved in their several peculiar Jurisdictions; or a true Copy of every such Testament examined, subscribed, and sealed by the peculiar Judge and his Notary. Otherwise, if any of them fail so to do, the Bishop of the Diocese, or Dean and Chapter, unto whom the said Jurisdictions do respectively belong, shall suspend the said parties, and every of them from the exercise of all such peculiar Jurisdiction, until they have performed this our Constitution.

LXXVI.

The Quality and Oath of Judges and Surrogates.

NO man shall hereafter be admitted a Chancellor, Commissary, Official or Surrogate, to exercise any Ecclesiastical Jurisdiction, except he be of the full age of six and twenty years at the least, and one that is learned in the Civil and Ecclesiastical Laws, and is at the least a Master of Arts, or Batchellor of Law, and is reasonably well practised in the course thereof, as likewise well affected and zealously bent to Religion, touching whose life and manners no evil example is had; and except before he enter into or execute any such office, he shall take the Oath of the King's Supremacy, in the presence of the Bishop, or in the open Court: and shall declare his consent, by subscription to the two first Canons of this present Synod. And also shall swear that he will, to the uttermost of his understanding deal uprightly and justly in his Office, without respect of favour or reward; The said Oaths and subscription to be recorded by a Register then present. And is likewise ordered that

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that every Register shall take the said Oath of Supremacy, and subscribe as aforesaid, before he be admitted to exercise that Office. And also that all Chancellors, Commisaries, Officials, Registers, and all others that do now possess, or execute any places of Ecclesiastical Jurisdiction or service, shall before *Christmas* next in the presence of the Archbishop or Bishop, or in open Court, (under whom or where they exercise their Offices) take the same Oaths. Or upon refusal so to do, shall be suspended from the execution of their Offices, until they shall take the said Oaths.

LXXVII.

Proctors not to retain causes without the lawful assignment of the parties.

NOne shall procure in any cause whatsoever, unless he be thereunto constituted, and appointed by the party himself, either before the judge, and by Act in court; or unless in the beginning of the Suit, he be by a true and sufficient Proxy thereunto warranted and enabled. We call that Proxy sufficient, which is strengthened, and confirmed by some authenticall Seal, the parties Approbation, or at least his Ratification therewithall concurring. All which Proxeys shall be forthwith by the said Proctors exhibited into the Court: and be safely kept and preserved by the Register in the publick Registry of the said Court. And if any Register or Proctor shall offend herein, he shall be secluded from the exercising of his Office, for the space of two moneths, without hope of release or restoring.

LXXVIII.

Proctors prohibited the Oath in animam domini sui.

Forasmuch as in the probate of Testaments, and Suits for Administration of the goods of persons dying Intestate, the Oath usually taken by Proctors of Court, in *animam constituentis*, is found to be inconvenient. We do therefore decree, and ordain, that every Executor or Suitor for Administration, shall perso-

nally repair to the Judge in that behalf, or to his Surrogate; and in his own person, (and not by Proctor) take the Oath accustomed in these cases. But if by reason of sickness or age, or any other just lett or impediment, he be not able to make his personal appearance before the Judge; it shall be lawful for the Judge (there being faith first made, by a credible person of the truth of his said hinderance, or impediment) to grant a commission to some grave Ecclesiastical person, abiding near the party aforesaid, whereby he shall give power and authority to the said Ecclesiastical person in his stead, to Minister the accustomed Oath above-mentioned, to the Executor, or Suitor for such Administration. Requiring his said substitute, that by a faithful and trusty messenger, he certifye the said Judge, truly and faithfully, what he hath done therein. Lastly, we ordain and appoint, that no Judge, or Register, shall in any wise receive for the writing, drawing, or sealing of any such Commission, above the sum of six shillings and eight pence: whereof one moyety to be for the Judge, and the other for the Register of the said Court.

LXXIX.

Proctors not to be Clamorous in Court.

Forasmuch as it is found by experience that the loud and confused cries, and clamors of Proctors in the Ecclesiastical Courts in this Kingdom, are not only troublesome and offensive to the Judge, and Advocates; but also give occasion to the standers by, of contempt and calumny toward the Court itself. That more respect may be had to the dignity of the Judge, than heretofore, and that causes may more and commodiously be handled and dispatched: We charge and enjoin, that all Proctors in the said Court do especially intend, that the Acts may be faithfully entred, and set down by the Register, according to the advice and direction of the Advocate. That the said Proctors refrain loud speech, and brabbling, and behave themselves quietly

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ly and modestly, and that when either the Judges, or Advocates, or any of them shall happen to speak, they presently be silent, upon pain of silencing for two whole terms, then immediately following every such offence of theirs. And if any of them shall the second time offend herein, and after due monition shall not reform himself, let him be for ever removed from his practice.

LXXX.

The Oath de Calumnia not to be refused.

WE ordain and appoint, that as well the Actor, as his Proctor and Advocate, (if they be required) shall take the Oath *De calumnia* wheresoever in the suit the same shall be tendered before sentence, upon pain that the cause shall be dismissed by the Judge, with costs for the party grieved.

LXXXI.

Abuses to be Reformed in Registers.

IF any Register, or his Deputy, or substitute whatsoever shall receive any certificate, without the knowledge and consent of the Judge of the Court, or willingly omit, to cause any persons cited to appear upon any Court-day, to be called or unduly put off, and defer the examination of witnesses to be examined by a day set, and assigned by the Judge, or do not obey and observe the said Judicial, and lawful monition of the said Judge, or omit to write, or cause to be written such citations and decrees as are to be put in execution, and set forth before the next Court-day, or shall not cause all testaments exhibited into his Office, to be registred within a convenient time; or shall set down or enact, as decreed by the Judge, any thing false or conceited by himself, and not so ordered and decreed by the Judge; or in the transmission of *Processes* to the Judge *ad quem*, shall add or insert any falshood, or untruth, or omit any thing therein, either by cunning, or by gross negligence, or in cases of instance, or promoted of Office; shall receive any reward in favour of either party, or be of counsel directly or indirectly, with either of the parties in suit, or in the execution of their

Office, shall do ought else maliciously or fraudulently, whereby the said Ecclesiastical Judge or his proceeding may be slandered or defamed: We will and ordain, that the said Register or his Deputy, or substitute, offending in all, or any the premises, shall by the Bishop of the Diocess be suspended from the exercise of his Office, for the space of one, two, or three months, or more, according to the quality of the offence. And that some other publick Notary do execute and discharge all things pertaining to his Office, during the time of his said suspension.

LXXXII.

A certain rate of Fees to all Ecclesiastical Officers.

NO Bishop, Suffragan, Chancellor, Commissary, Archdeacon, Official, or any other exercising Ecclesiastical Jurisdiction whatsoever, nor any Register of any Ecclesiastical Courts; nor any Minister belonging to any of the said Offices, or Courts shall hereafter, (for any cause incident to their several Offices,) take or receive any other or greater Fee, than such as are, or shall be allowed by lawful authority in this Kingdom: under pain that every such Judge, Officer, or Minister offending therein, shall be suspended from the exercise of their several Offices, for the space of six months, for every such offence.

LXXXIII.

A table of the rates of Fees to be set up in Courts and Registries.

WE do likewise constitute and appoint, that the Registers belonging to every Ecclesiastical Judge, shall place two Tables, containing the several rates and sums of all the said Fees, one, in the usual place or Consistory where the Court is kept; and the other in his Registry: and both of them in such sort, as every man, whom it concerneth, may without difficulty come to the view and perusal thereof, and take a copy of them. And if any Register shall fail to place the said Tables according to the Tenor hereof, within the space of a month after the same hath been delivered to

C c c him,

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him, by the Bishop of the Diocese; he shall be suspended from the execution of his Office, until he cause the same to be accordingly done. And the said Table being once set up, if he shall at any time remove, or suffer the same to be removed, hidden, or any way hindered from sight, (contrary to the true meaning of this constitution,) he shall for every offence be suspended from the exercise of his Office, for the space of six months.

LXXXIV.

The whole Fees for shewing letters of orders, and other licences, due but once in every Bishops time.

FOrasmuch as a chief and principal cause, and use of Visitations, is, that the Archbishops, Bishops, or other assigned by them to visit, may get some good knowledge of the state, sufficiency and ability of the clergy, and other persons whom they are to visit. We think it convenient that every Parson, Vicar, Curate, Schoolmaster, or other person licensed whosoever, do at the Archbishops or Bishops first Visitation, or at the next Visitation after his admission shew and exhibit unto them, his letters of Orders, Institution and Induction, and all other his dispensations, licenses or faculty whatsoever, to be by the said Archbishops or Bishops, either allowed of, or (if there be just cause) disallowed and rejected, and being by them approved, to be (as the custom is) signed by the Register. And that the whole Fees accustomed, be paid only once in the whole time of every Archbishop or Bishop; and afterwards but half of the said accustomed Fees, in every Visitation, during the said Bishops continuance.

LXXXV.

The number of Apparitors restrained.

FOrasmuch as we are desirous to redress such abuses and grievance, as are said to grow by Sumners or Apparitors. We think it meet that the multitude of Apparitors, be (as much as is possible) abridged or restrained. Wherefore, we decree and ordain, that no

Bishop or Archdeacon, or their Vicars or Officials, or other inferior Ordinaries, shall depute, or have more Apparitors, to serve in their Jurisdictions respectively than one in every Deanery, at the most, besides the general Apparitor of the Bishop. All which Apparitors shall by themselves faithfully execute their Offices; neither shall they, by any colour or pretence whatsoever, cause or suffer their Mandats to be executed by any messengers or substitutes; unless it be, upon some good cause to be first known, and approved by the ordinary of the place. Moreover they shall not take upon them the Office of Promotors, or Informers for the Court; neither shall they exact more or greater Fees, than are in these our Constitutions formerly prescribed. And if either; the number of the Apparitors deputed, shall exceed the foresaid limitation, or any of the said Apparitors shall offend in any of the premises; the persons deputing them, if they be Bishops, shall upon admonition of their Superior, discharge the persons exceeding the number so limited; if inferior Ordinaries, they shall be suspended from the execution of their Offices, untill they have dismissed the Apparitors by them so deputed; and the parties themselves so deputed, shall for ever be removed, from the office of Apparitors. And if being so removed, they desist not from the exercise of their said Offices, let them be punished by Ecclesiastical censures, as persons contumacious. Provided, that if upon experience he number of the said Apparitors be too great, in any Diocese, in the judgement of the Archbishop of the Province, they shall by him be so abridged, as he shall think meet and convenient.

LXXXVI.

Parish Clerks to be chosen by the Minister.

NO Parish Clerk, upon any vacation shall be chosen, but by the Parson, or Vicar, or where there is no presentative, or collative Parson, or Vicar, by the Minister of that place for the time being; which choice shall be signified by the said

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said Minister, Vicar, or Parson to the Bishop of the Diocese, to be by him approved. And if the Parson, Vicar, or Curate, shall fail to make choice of such a man, and present him to the Bishop, to be by him allowed, by the space of forty days after the vacancy: in such case, the Bishop shall have power to nominate and appoint a Clerk for that place. And the said Clerk shall be of twenty years of age at the least, and known to the said Parson, Vicar, or Minister, to be of honest conversation, and sufficient for his reading, writing and also for his competent Skill in singing, (if it may be.) And, where the Minister is an English man, and many Irish in the Parish, such a one, as shall be able to read those parts of the Service which shall be appointed to be read in Irish (if it may be:) and the Clerks so chosen shall be resident; and perform their duties in their own persons. For which they shall receive their due wages without diminution at such times as have been accustomed. And if any question do arise concerning the said custom or wages, the Bishop of the Diocese shall set an order therein.

LXXXVII.

The choice of Church-wardens, and their Accompt.

ALL Church-wardens or Quest-men in every Parish, shall be chosen on *Monday* or *Tuesday* in *Easter* week by the joynt consent of the Minister and the Parishioners, (if it may be:) but if they cannot agree upon such a choice, then the Minister shall choose one, and the Parishioners another, and without such a joynt, or severall choice, none shall take upon them to be Church-wardens, neither shall they continue any longer than one year in that Office, except perhaps they may be chosen again in like manner. And upon the next consistory day after such election, they shall take their Oath before the Bishop or his Chancellor: and in case the Parish shall fail to joyn, or elect as is aforesaid, the Ordinary shall supply the defect. And all

Church-wardens, at the end of their year, or within a moneth after, at the most shall before the Minister and Parishioners, give up a just accompt of such money, as they have received, and also what particularly, they have bestowed in reparations and otherwise, for the use of the Church. And last of all, going out of their Office, they shall truly deliver up to the Parishioners, whatsoever money or other things, of right belonging to the Church or Parish, which remaineth in their hands: that it may be delivered over by them to the next Church-wardens by Bill indented.

LXXXVIII.

The choice of Side-men, and their joynt Office with Church-wardens.

THE Church-wardens of every Parish, and two or more discreet persons, in every Parish, to be chosen for Side-men or assistants by the Minister and Parishioners, if they can agree (otherwise to be appointed by the Ordinary of the Diocese,) shall diligently see, that all the Parishioners duely resort to their Church, upon all Sundays and Holy days, and there to continue the whole time of Divine Service, and none to walk or stand idle, or talking in the Church-yard or Church-porch, during that time. But especially they shall see, that in every meeting of the Congregation, peace be well kept: and that all persons Excommunicated, and so denounced, be kept out of the Church, during the time of Divine Service. And all such, as shall be found slack, or negligent in resorting to the Church, (having no great or urgent cause of absence) they shall earnestly call upon them; and after due monition, (if they amend not) they shall present them to the Ordinary of the place. The choice of which persons, viz. Church-wardens or Side-men or assistants; shall be yearly made in *Easter*-week.

LXXXIX.

The old Church-wardens to make their presentments, before the new be sworn.

THE Office of all Church-wardens and Side-men, shall be reputed

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ever hereafter to continue, untill the new Church-wardens that shall succeed them, be sworn; which shall be the first Court after *Easter*, or according to the direction of the Ordinary: which time so appointed, shall always be the time in every year, or one of the two times, when the Church-wardens, and Side-men of every Parish, shall exhibit to their several Ordinaries, the presentments of such enormities, as have happened in their Parishes since the last presentments. And this duty they shall perform, before the newly chosen Church-wardens and Side-men be sworn: And shall not be suffered to pass over the said presentments, to those that are newly come into Office, and are, (by intendment) ignorant of such crimes; under pain of those censures, which are appointed for the reformation of such delinquents, and dispensers with their own Consciences, and Oaths.

XC.

The duty of Church-wardens touching such persons, as are out of the Church, in the time of Gods worship, on Sundays or Holy-days.

THe Church-wardens and their assistants, shall warn Inholders, Taverners, Victuallers, and Ale-house-keepers, that they sell no meat, or drink, and that they receive none into their Tavern, or Ale-house, all the time wherein there is preaching or celebration of Divine Service, upon Sundays or Holy-days. If any do contrary upon contempt, or stubbornness; they shall present both him and them, whom he received, by name, in the next visitation. Also, they shall see, that none of those light wanderers in markets, and pedling-sellers, which carry about, and sell Pins, Points, and other small trifles, whom they call Pedlers, set out their Wares to sale: And that no Beggars, or idle persons abide, either in the Church-yard, or near the Church, all that time, but shall cause them either, to come in or to depart.

XCI.

Their duty touching those persons that are in the Church at that time.

They shall also see, that in every meeting of the congregation, peace

be well kept; and that none behave themselves rudely, or disorderly in the Church. And to that end, they shall warn the people, that they bring not with them to the Church, Dogs, Hawkes with bells or, children which are not so nurtured, as they can be kept quiet in their seats, without running up and down. Neither shall they suffer any person to disturb the Service or Sermon, either by untimely ringing of bells, or by walking, talking, laughing, or any other noise, which may hinder the Minister, or Offend the people. And the names of all such as offend in this kind, they shall truly, and personally present in the Ordinaries visitations.

XCII.

To keep the Churches from being prophaned at all other times.

They shall suffer no plays, feasts, banquets, suppers, Churchales, drinkings, exposing any wares to Sale, temporal Courts or Leets, Lay-juries, Musters, Commissions, (other than for causes Ecclesiastical,) playing at ball, or any other prophane usage, to be kept in the Church, Chappel, or Church-yard: neither the bells to be rung, either in the feast of all Souls: or upon any Holy-days or Eves, abrogated by the book of Common prayer, neither for months or twelve months minds, or remembrances of the dead, nor at any time at all prohibited by the Bishop.

XCIII.

To see Churches and Church-yards kept in sufficient reparations.

They shall take care and provide, that the Churches be well and sufficiently repaired, and so from time to time kept, and maintained; that the Windows be well glazed, and that the floors be kept paved, plain and even; and all things there, in such an Orderly and Decent sort (without dust, or any thing that may be noysome or unseemly,) as best becometh the House of God. The like care they shall take, that the Church-yards be well and sufficiently repaired, fenced and maintained, with walls, rails and pales, as have been

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been in each place accustomed, at their charge, unto whom, by law the same appertaineth.

XCIV.

To furnish all Churches with things necessary for the Celebration of Divine Service, Preaching, and Administration of the Sacraments.

They shall provide in every Church, at the common charge of the Parish, two Books of Common-Prayer: one for the Minister, and the other for the Clerk, with all convenient speed; but at farthest, within six months after the publishing of these Canons. And likewise the Bible of the last translation, set forth in the time of King James, of blessed memory. And where all, or the most part of the people are *Irish*, they shall provide also the said Books in the *Irish* Tongue, so soon as they may be had. The charge of these *Irish* Books, being to be born also, wholly by the Parish. They shall also at the same common charge, provide a fit Seat for the Minister to read Service in, a comely and decent Pulpit, to be set in a convenient place for the preaching of Gods word; a Font of stone set in the ancient usual place, for the ministration of baptism; together with a fair Table, to be placed at the East end of the Church or Chancel, and a cup of Silver for the Celebration of the Holy Communion. Which Table also shall stand covered in time of Divine Service, with a carpet of Silk, or other decent stuff, thought meet by the Ordinary of the place, (if any question be made of it,) and with a fair linnen cloath, at the time of the ministration, as becometh that Table.

XCv.

To provide things fitting for every Communion, and to observe those that come, or come not to the same.

Likewise, they shall at the charge of the Parish, against the time of every communion, with the advice and direction of the Minister, provide a sufficient quantity of fine white bread, and of good and wholesome Wine, for the number of Com-

municants, that shall from time to time there receive; which wine they shall cause to be brought, to the Communion Table: in a clean and sweet standing pot, or sloop of Pewter, if not of purer metal. Also they shall mark, as well as the Minister, whether ail and every of the Parishioners, come so often every year, to the Holy Communion, as the laws and our constitutions do require; and whether any strangers come often, and commonly, from other Parishes to their Church: and shall shew their Minister of them, least perhaps they be admitted to the Lords Table, amongst others which they shall forbid, and remit such home, to their own Parish Churches and Ministers, therto receive the Communion, with the rest of their own neighbours.

XVCI.

To provide a chest for Almes in every Church.

They shall provide and have, within three months next after the publishing of these Constitutions, a strong chest with a hole in the upper part thereof; to be provided at the charge of the Parish, having three keys: of which, one shall remain in the Custody of the Parson, Vicar, or Curate: and the other two, in the Custody of the Church wardens for the time being. Which chest they shall set and fasten in the most convenient place, to the intent the Parishioners may put into it, the Almes for their poor neighbours. And the Parson, Vicar, or Curate, shall diligently from time to time: (and especially, when men make their Testaments,) call upon, exhort, and move their neighbours, to conferr and give, (as they may well spare,) to the said chest, declaring unto them, that whereas, heretofore they have been diligent, to bestow much substance otherwise than God commanded, upon superstitious uses; now they ought, at this time, to be much more ready, to help the poor and needy: knowing that to relieve the poor, is a sacrifice which pleaseth God, and that also whatsoever is given for their comfort, is given to Christ himself, and is so accepted of him, that he

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he will mercifully reward the same. The which Almes, and devotion of the people, the keepers of the keys shall yearly, quarterly, or oftner (as need requireth) take out of the chest, and distribute the same, in presence of most of the Parish, or six of the chief of them; to be truly and faithfully delivered, to their most poor and needy neighbours.

XCVII.

To abolish all Monuments of Superstition.

Moreover they shall, (with the Approbation of the Ordinary of the place,) see, that all Rood-lofts, in which wooden Crosses stood: all Shrines, and all coverings of Shrines, and all other Monuments of feigned miracles, pilgrimages, idolatry, and superstition, be clean taken away and removed.

XCVIII.

None to teach School without license, and Curates desirous to teach, to be licensed before others.

IT shall not be lawful for any to teach the Latin tongue, or to instruct children either in publick School, or private house, but such, as shall be allowed by the Ordinary of the place, under his Hand and Seal, being found meet, as well for his learning, and dexterity in teaching, as for sober, and honest conversation; and also for right understanding of Gods true Religion, (saving to all Patrons and Founders of Schools the right of nomination.) And in what Parish soever, there is a Curate, which is a Master of Arts, or Batchellor of Arts, or is otherwise well able to teach youth, and will willingly so do, for the better increase of his living, and training of children in the principles of true Religion: We will, and ordain, that the license to teach Grammar, shall be granted to none by the Ordinary of that place, but only to the said Minister or School-master. Provided always, that this constitution shall not extend to any Parish, where there is a publick School founded already. In which case we think it not meet, to allow any to teach Gram-

mar, but only him, that is allowed for the said publick School.

XCIX.

The duty of School-masters.

ALl School-masters, and Uthers, shall endeavour to train up the children committed to their charge, in good learning, civility and piety. And in the Latine tongue, they shall teach the Grammar, set forth in *England* by King *Henry* the Eighth, and so continued ever since; and none other. They shall also teach such other books as shall be allowed, and appointed by the Bishop of the Diocesis. Provided, that according to the privilege granted to the University, near *Dublin*, Logick and Philosophy shall not be taught in Grammar Schools. Provided also, that none be admitted, or licensed to be a School-master, or Usher within this Kingdom, unless he first, by his subscription, testifie his consent to the two first Canons. And also, that every Archbishop, and Bishop, and other Ordinary (having Ecclesiastical Jurisdiction) shall, by censures of the Church, respectively compel, all such as are subject to their Jurisdiction, which do now teach School, or hereafter shall presume to teach School, not having testified their consent by subscription as aforesaid, to desist from teaching of School.

C.

The authority of this National Synod established.

THis sacred Synod, being the representative body of the Church of *Ireland* in the name of Christ, and by the Kings authority, lawfully assembled, doth pronounce and decree, that if any, within this Nation, shall despise and contemn the constitutions thereof, (being by the said Regal power ratified and confirmed;) or affirm, that none are to be subject thereunto, but such as were present, and gave their voices unto them; he shall be Excommunicated, and not restored, until he shall publicly revoke his error.

F I N I S.

THE
WHOLE BOOK
OF
PSALMS:

Collected into English Metre,
By *Thomas Sternhold, John Hopkins*
and others: Conferr'd with the Hebrew.

Set forth and Allowed to be Sung in all Churches, of all the People together, before and after Morning and Evening Prayer, and also before and after Sermons; and moreover in Private Houses, for their Godly solace and comfort, laying apart all Ungodly Songs and Ballads, which tend only to the nourishing of Vice, and corrupting of Youth.

JAMES V. 13.

If any be afflicted, let him pray: and if any be merry, let him sing Psalms.

COLOS. III. 16.

Let the word of God dwell plenteously in you, in all Wisdom, teaching and exhorting one another in Psalms, Hymns, and Spiritual Songs, singing unto the Lord in your hearts.

D U B L I N:

Printed by and for *Andrew Crook*, Printer to the King's Most Excellent Majesty, on the *Blind-Key*, and *Eliphal Dobson*, at the Stationers-Arms in *Castle-Street*, Bookfeller, 1700.

OF THE BOOK

THE M. I. A.

THE M. I. A. BOOK

THE M. I. A. BOOK
THE M. I. A. BOOK
THE M. I. A. BOOK



VENI CREATOR.

Come holy Ghost, eternal God,
proceeding from above,
Both from the Father and the Son,
the God of peace and love,
Visit our minds, and into us
thy heavenly grace inspire :

That in all truth and godliness,
we may have true desire.

Thou art the very Comforter
in all woe and distress ;
The heavenly gift of God most high,
which no tongue can express :

The fountain and the lively Spring
of joy celestial :

The fire so bright, the love so clear,
and unction spiritual.

Thou in thy gifts art manifold,
whereby Christ's Church doth stand :

In faithful hearts writing thy law,
the finger of God's hand.

According to thy promise made,
thou givest speech of grace.

That through thy help the praise of God
may stand in every place.

O holy Ghost, into our wits
send down thy heavenly light :

Kindle our hearts with fervent love,
to serve God day and night.

Strength and stablish all our weakness,
so feeble and so frail :

That neither flesh, the world, nor devil,
against us do prevail.

Put back our enemies far from us,
and grant us to obtain

Peace in our hearts with God and man,
without grudge or disdain.

And grant, O Lord, that thou being
our leader and our guide,

We may eschew the snares of sin,
and from thee never slide.

To us such plenty of thy grace,
good Lord, grant we thee pray,

That thou may'st be our Comforter
at the last dreadful day.

Of all strife and dissension.

O Lord, dissolve the bands ;

And make the knots of peace and love
throughout all Christian lands.

Grant us, O Lord, through thee to know
the Father most of might :

That of his dear beloved Son
we may attain the light :

And that with perfect faith also
we may acknowledge thee,

The Spirit of them both alway,
one God in Persons three,

Laud and praise be to the Father,
and to the Son equal,

And to the Holy Spirit also,
one God eternal.

And pray we that the only Son
vouchsafe his Spirit to send

To all that do profess his Name,
even unto the world's end.

The humble suit of a sinner. M.

O Lord of whom I do depend,
behold my careful heart :

And when thy will and pleasure is,
release me of my smart.

Thou seest my sorrows what they are,
my grief is known to thee :

And there is none that can remove,
or take the same from me ;

But only thou whose aid I crave,
whose mercy still is prest

To ease all those that come to thee
for succour and for rest

And sith thou seest my restless eyes,
my tears and grievous groan ;

Attend unto my suit, O Lord,
mark well my plaint and moan.

For sin hath so enclosed me,
and compass me about,

That I am now remediless,
if mercy help not out

For mortal man cannot release,
or mitigate this pain :

But even thy Christ, my Lord and God,
who for my sins was slain.

Whose bloody wounds are yet to see,
though not with mortal eye :

Yet do thy saints behold them all,
and so I trust shall I.

Though sin doth hinder me a while,
when thou shalt see it good

D d d

I shall

I shall enjoy the sight of him,
and see his wounds and blood.

And as thine angels and thy saints
do now behold the same:

So trust I to possess that place,
with them to praise thy Name.

But whilst I live here in this vale
where sinners do frequent,

Assist me ever with thy grace,
my sins still to lament.

Left that I tread the sinners trace,
and give them my consent

To dwell with them in wickedness,
where nature is bent.

Only thy grace must be my stay,
lest that I fall down flat:

And being down, then of my self
cannot recover that.

Wherefore this is yet once again
my suit and my request,

To grant me pardon for my sin,
that I in thee may rest.

Then shall my heart and tongue also
be instruments of praise.

And in thy Church and house of saints
sing psalms to thee always.

Venite, exultemus. Psal. xc.

O Come and let us now rejoice,
And sing unto the Lord,
And to our onely Saviour,
All with one accord.

O let us come before his face
With inward reverence,
Confessing all our former sins,
And that with diligence.

To thank him for his benefits
Always distributing:
Wherefore to him right joyfully
In psalms now let us sing.

And that because that God alone
Is Lord magnificent,
And eke above all other gods
A King omnipotent.

His people doth not he forsake
At any time or tide:
And in his hands are all the coasts
Of all the world so wide.

And with his loving countenance
He looketh every where,
And doth behold the tops of all
The mountains far and near.

The sea and all that is therein
Are his, for he them made:
And eke his hand hath fashioned
The earth which doth not fade.

O come therefore and worship him,
And down before him fall:
And let us kneel before the Lord,
The which hath made us all.

He is our God, our Lord, and King,
And we his People are,
His flock and sheep of his pasture,
Of whom he taketh care.

This day if ye will hear his voice,
Then harden not your heart,
As in the bitter murmuring,
When ye were in desert.

Which thing was of their negligence
Committed in the time
Of trouble in the wilderness.
A great and grievous crime.

Whereas your fathers tempted me
And tri'd me every way;
They proved me, and saw my works,
What I could do or say.

These forty years I have been griev'd
With this generation:
And evermore I said, They err'd
In their imagination:

Wherewith their hearts were sore cumber'd
Long time and many days:
Wherefore I said, Assuredly
They have not known my ways.

To whom I in mine anger swore,
That they should not be blest,
Nor see my joy celestial,
Nor enter in my rest.

Gloria Patri.

All laud and praise be to thee, Lord,

O that of might art most,
To God the Father and the Son,
And to the holy Ghost.

As it in the beginning was
For ever heretofore,
And is now at this present time,
And shall be evermore.

The song of S. Ambrose, called Te Deum.

WE praise thee, O God, we know ledge
the onely Lord to be; (thee

And as eternal Father, all
the earth doth worship thee.

To thee all Angels cry, the heavens
and all the powers therein.

To thee Cherub and Seraphin
to cry they do not lin.

O holy, holy, holy Lord,
of Sabboath Lord the God;
Through heaven and earth thy praise is spread
and glory all abroad.

Th' Apostles glorious company
yield praises unto thee:

The Song of the Three Children.

5

The prophets goodly fellowship
praise thee continually.

The noble and victorious host
of Martyrs found thy praise :

The holy Church throughout the world
doth knowledge thee always.

Father of endless Majesty
they do acknowledge thee :

Thy Christ thine honourable, true,
and onely Son to be.

The Holy Ghost the Comforter ;
of Glory thou art King,

O Christ, and of the Father art
the Son everlasting.

When sinful man's decay in hand
thou tookest to restore,

To be inclos'd in virgin's womb
thou didst not abhor.

When thou hadst overcome of death
the sharp and cruel might,

Thou heaven's Kingdom didst set ope
to each believing wight.

In glory of the Father thou
dost sit on God's right hand :

We trust that thou shalt come our Judge
our cause to understand.

Lord, help thy servants whom thou hast
bought with thy precious blood,

And in eternal glory set
them with thy saints so good.

O Lord, do thou thy people save,
blest thine inheritance,

Lord, govern them, and Lord, do thou
for ever them advance.

We magnifie thee day by day,
and world without an end

Adore thy holy name : O Lord,
vouchsafe us to defend

From sin this day : have mercy, Lord,
have mercy on us all :

And on us, as we trust in thee,
Lord, let thy mercy fall.

O Lord, I have repos'd all
my confidence in thee :

Put to confounding shame therefore
Lord, let me never be.

The song of the three Children.

O All ye works of God the Lord,
blest ye the Lord, Praise him
and magnifie him for ever.

2 O ye the Angels of the Lord,
blest ye the Lord, &c.

3 O ye starry heavens high,
blest ye the Lord, &c.

4 O ye waters above the skie,
blest ye the Lord, &c.

5 O all ye powers of the Lord,
blest ye the Lord, &c.

6 O ye the shining Sun and Moon,
blest ye the Lord, &c.

7 O ye the glittering stars of heaven,
blest ye the Lord, &c.

8 O ye the Showres and dropping Dew,
blest ye the Lord, &c.

9 O ye the blowing Winds of God,
blest ye the Lord, &c.

10 O ye the Fire and warming Heat,
blest ye the Lord, &c.

11 Ye Winter and the Summer-tide,
blest ye the Lord, &c.

12 O ye the Dews and binding Frosts,
blest ye the Lord, &c.

13 O ye the Frost and chilling Cold,
blest ye the Lord, &c.

14 O ye congealed Ice and Snow,
blest ye the Lord, &c.

15 O ye the Nights and lightfom Days,
blest ye the Lord, &c.

16 O ye the Darkness and the Light,
blest ye the Lord, &c.

17 O ye the Lightnings and the Clouds,
blest ye the Lord, &c.

18 O let the earth eke blest the Lord,
yea blest the Lord, &c.

19 O ye the Mountains and the Hills,
blest ye the Lord, &c.

20 O all ye green things on the earth,
blest ye the Lord, &c.

21 O ye the ever-springing Wells,
blest ye the Lord, &c.

22 O ye the Seas, and eke the Floods,
blest ye the Lord, &c.

23 Whales, and all that in waters move ;
blest ye the Lord, &c.

24 O all ye flying Fowls of th' air,
blest ye the Lord, &c.

25 O all ye Beasts and Cattle eke,
blest ye the Lord, &c.

26 O ye the Children of mankind,
blest ye the Lord, &c.

27 Let Israel eke blest the Lord,
yea blest the Lord, &c.

28 O ye the Priests of God the Lord,
blest ye the Lord, &c.

29 O ye the servants of the Lord,
blest ye the Lord, &c.

30 Ye spirits and souls of righteous men,
blest ye the Lord, &c.

31 Ye holy and ye meek of heart,
blest ye the Lord, &c.

32 O Ananias, blest the Lord,
blest thou the Lord, &c.

33 O Azarias, blest the Lord,
blest thou the Lord, &c.

34 And Michael, eke blest the Lord,
blest thou the Lord, &c.

The song of Zacharias, called Benedictus.

THe onely Lord of Israel
 Be praised evermore:
 For through his visitation
 And mercy kept in store,
 His people now he hath redeem'd,
 That long have been in thrall.
 And spread abroad his saving health
 Upon his servants all.

In David's house his servant true
 According to his mind,
 And also his anointed King,
 As we in Scripture find.

As by his holy Prophets all
 Oft times he did declare,
 The which were since the world began,
 His ways for to prepare.

That we might be delivered
 From those that make debate,
 Our enemies, and from the hands
 Of all that do us hate.

The mercy which he promised
 Our fathers to fulfil.
 And think upon his covenant made
 According to his will.

And also to perform the Oath
 Which he before had sworn
 To Abraham our father dear,
 For us that were forlorn:

That he would give himself for us,
 And us from bondage bring
 Out of the hands of all our foes,
 To serve our heavenly King.

And that without all manner fear,
 And eke in righteousness;
 And also for to lead our lives
 In steadfast holiness

And thou, O Child, which now art born
 And of the Lord elect,
 Shalt be the Prophet of the High'st
 His ways for to direct.

For thou shalt go before his face
 For to prepare his ways,
 And also for to teach his will
 And pleasure all thy days.

To give them knowledge how that their
 Salvation is near:
 And that remission of their sins
 Is through his mercy mere.

Whereby the day-spring from on high
 Is come us for to visit,
 And those for to illuminate
 Which do in darkness sit.

To lighten those that shadowed be
 With death, and eke oppress:
 And also for to guide our feet
 The way to peace and rest.

The song of blessed Mary, called Magnificat.

My soul doth magnifie the Lord,
 My spirit eke evermore
 Rejoiceth in the Lord my God,
 Which is my Saviour.

And why? because he did regard,
 And gave respect unto
 So base estate of his handmaid,
 And let the mighty go.

For now behold all nations
 And generations all,
 From this time forth for evermore
 Shall me right blessed call:

Because he hath me magnified,
 Which is the Lord of might;
 Whose name be ever sanctified,
 And praised day and night.

For with his mercy and his grace
 All men be doth inflame,
 Throughout all generations
 To such as fear his name.

He shewed strength with his great arm,
 And made the proud to start,
 With all imaginations
 That they bear in their heart.

He hath put down the mighty ones
 From their supernal seat,
 And did exalt the meek in heart,
 As he hath thought it meet.

The hungry he replenished
 With all things that were good,
 And through his power he made the rich
 Oft-times to want their food.

And calling to remembrance
 His mercy every deal,
 Hath holpen up assiduously
 His servant Israel.

According to his promise made
 To Abraham before,
 And to his seed successively,
 To stand for evermore.

The song of Simeon, called Nunc dimittis.

O Lord, because my heart's desire
 Hath wished long to see
 My onely Lord and Saviour,
 Thy Son before I die:

The joy and health of all mankind,
 Desired long before,
 Which now is come into the world,
 Of mercy bringing store:

Thou sufferest thy servant now
 In peace for to depart,
 According to thy holy Word,
 Which lighteneth my heart.

Because mine eyes which thou hast made
 To give my body light.

Have

Nunc dimittis. Quicumque vult.

7

Have now beheld thy saving health,
which is the Lord of might

Whom thou mercifully hast let,
Of thine abundant grace,
In open sight and visible
Before all peoples face.

The Gentiles to illuminate,
And Satan overquell,
And eke to be the glory of
Thy people Israel.

*The Symbol or Creed of Athanasius called
Quicumque vult.*

WHat man soever he be that
salvation will attain,
The Catholick believe he must
before all things retain.
Which faith unless he wholly keep,
and undefeildly,
Without all doubt eternally
he shall be sure to die.
The Catholick believe is this,
That God we worship one
In Trinity, and Trinity
in Unity alone :
So as we neither do confound
the persons of the three,
Nor yet the substance whole of one,
in sunder parted be.

One person of the Father is,
another of the Son,
Another person Proper of
the Holy Ghost alone.
Of Father, Son and Holy Ghost,
but one the Godhead is :
Like Glory coeternal eke
the Majesty likewise.

Such as the Father is, such is
the Son in each degree :
And such also we do believe
the Holy Ghost to be.

Uncreate is the Father, and
uncreate is the Son,
The Holy Ghost uncreate, so
uncreate is each one.

Incomprehensible Father is,
Incomprehensible Son,
And comprehensible also is
the Holy Ghost of none.
The Father is eternal, and
the Son eternal so,
And in like sort eternal is
the Holy Ghost also.

And yet though we believe that each
of these eternal be :
Yet there but one Eternal is
and not Eternals three.

As ne incomprehensible we,
ne yet uncreate three,
But one incomprehensible, one
uncreate hold to be.

Almighty so the Father is,
the Son Almighty so,
And in like sort Almighty is
the Holy Ghost also.
And albeit that every one
of these Almighty be ;
Yet there but one Almighty is,
And not Almighties three.

The Father God is, God the Son,
God Holy Ghost also :
Yet are there not three Gods at all,
but one God, and no mo.
So likewise Lord the Father is,
and Lord also the Son,
And Lord the Holy Ghost : yet are
there not three Lords, but one.

For as we are compell'd to grant
by Christian verity,
Each of the persons by himself
both God and Lord to be :
So Catholick Religion
forbiddeth us alway,
That either Gods be three, or that
there Lords be three, to say.

Of none the Father is, ne made,
ne create, nor begot :
The Son is of the Father, not
create, ne made, but got :
The Holy Ghost is of them both,
the Father and the Son ;
Ne made, ne create, nor begot,
but doth proceed alone.

So we one Father hold, not three,
one Son also, not three,
One Holy Ghost alone, and not
three Holy Ghosts to be
None in this Trinity before
nor after other is :
Ne greater any than the rest,
ne lesser be likewise.

But every one among them themselves
Of all the Persons three,
Together coeternal all,
and all coequal be.
So Unity in Trinity,
as said it is before,
And Trinity in Unity
in all things we adore.

Therefore what man soever that
salvation will attain,
This faith touching the Trinity
of force he must retain.

And

8 *Quicumque vult. The Lamentation of a sinner. The Lord's Prayer.*

And needful to eternal life
it is, that every wight
Of the incarnating of Christ
our Lord believe aright,
For this the right faith is, That we
believe and eke do know,
That Christ our Lord the Son of God,
is God and Man also :
God of his Father's substance got
before the world began,
And of his Mother's substance born
in world a very man.
Both perfect God and perfect Man
in one, one Jesus Christ :
That doth of reasonable soul
and humane flesh subsist.
Touching his Godhead, equal with
his Father God is he :
Touching his Manhood, lower than
his Father in degree.
Who though he be both very God
and very man also
Yet is he but one Christ alone,
and is not persons two.
One not by turning of Godhead
into the flesh of Man ;
But by taking manhood to God,
this being one began.
All one, not by confounding of
the substance into one ;
But onely by the Unity
That is of one person.
For as the reasonable soul
and flesh but one man is :
So in one person God and Man
is but one Christ likewise.
Who suffered for to save us all,
to hell he did descend :
The third day rose again from death,
to heaven he did ascend.
He sits at the right hand of God
th' Almighty Father there :
From thence to judge the quick and dead
again he shall appear.
At whose return all man shall rise
with bodies new restor'd,
And of their one works they shall give
account unto Lord.
And they into eternal life
shall go that have done well :
Who have done ill, shall go into
eternal fire to dwell.
This is the Catholick belief ;
who doth not faithfully
Believe the same, without all doubt
he saved cannot be.

To Father, Son, and holy Ghost,
all glory be therefore :
As in beginning was, is now,
and shall be evermore.

The Lamentation of a sinner,

O Lord turn not away thy face
From him that lies prostrate,
Lamenting sore his sinful life
Before thy mercy gate.

Which gate thou openest wide to those
That do lament there sin :
Shut not that gate against me, Lord,
But let me enter in.

And call me not to mine account
How I have lived here :
For then I know right well, O Lord,
How vile I shall appear.

I need not to confess my life,
I am sure thou canst tell :
What I have been and what I am,
I know thou know'st it well.

O Lord, thou know'st what things be past,
And eke the things that be :
Thou know'st also what is to come,
Nothing is hid from thee.

Before the heavens and earth were made,
Thou know'st what things were then,
As all things else that have been since
Among the sons of men.

And can the things that I have done
Be hidden from thee then ?
Nay, nay, thou know'st them all, O Lord,
Where they were done, and when.

Wherefore with tears I come to thee
To beg and to intreat,
Even as the child that hath done ill,
And feareth to be beat.

So come I to thy mercy gate,
Where mercy doth abound
Requiring mercy for my sin,
To heal my deadly wound.

O Lord, I need not to repeat
What I do Beg or crave :
Thou know'st, O Lord before I ask,
The thing that I would have.

Mercy, good Lord, mercy I ask,
This is the total sum :
For mercy, Lord, is all my suit
Lord let thy mercy come.

The Lord's Prayer, or Pater Noster.

O U R Father which in heaven art,
Lord Hallowed be thy Name :
Thy Kingdom come. Thy will be done
in earth, even as the same
In heaven is. Give us, O Lord,
our daily bread this day.

As we forgive our debtors, so
forgive our debts we pray,
Into temptation lead us not,
from evil make us free.
For kingdom, power, and glory thine,
both now and ever be.

The X. Commandments.

Audi, Israel. Exod. 20.

HEark Israel, and what I say
give heed to understand;
I am the Lord thy God that brought
thee out of Egypt land,
Even from the house wherein thou didst
in thraldom live a slave.
None other Gods at all, before
my presence shalt thou have.

No manner graven Image shalt
thou make at all to thee;
Nor any figure like by thee
shall counterfeited be,
Of any thing in heaven above,
nor in the earth below,
Nor in waters beneath the earth:
to them thou shalt not bow,
Nor shalt them serve: the Lord thy God,
a jealous God am I,
That punish Parents faults unto
the third and fourth degree,
Upon their children that me hate:
and mercy do display
To thousands of such as me love,
and my precepts obey.

The Name thou of the Lord thy God
in vain shalt never use;
For him that takes his Name in vain
the Lord will not excuse.
Remember that thou holy keep
the sacred Sabbath-day:
Six days thou labour shalt, and do
thy needful works alway.

The seventh day is set by the Lord
thy God to rest upon;
No work then shalt thou do in it,
ne thou, nor yet thy son,
Thy daughter, servant, nor thy maid,
thine ox nor yet thine ass,
Nor stranger that within thy gates
hath his abiding-place:

For in six days God heaven and earth,
and all therein did make,
And after those his rest he did
upon the seventh day take.
Wherefore he blest the day that he
for resting did ordain,
And sacred to himself alone
appointed to remain.

Yield honour to thy Parents, that
prolong'd thy days may be
Upon the land the which the Lord
thy God hath given thee.
Thou shalt not murder. Thou shalt not
commit Adultery.
Thou shalt not steal. Nor witness false
against thy neighbour be.
Thou shalt not covet house that to
thy neighbour doth belong:
Ne covet shalt in having of
his Wife to do him wrong.
Nor his man servant, nor his maid,
nor ox, nor ass of his,
Nor any other thing that to
thy neighbour proper is.

The Complaint of a sinner.

WHere righteousness doth say,
Lord, for my sinful part,
In wrath thou should'st me pay
Vengeance for my desert:
I can it not deny,
But needs I must confess,
How that continually,
Thy laws I do transgress,
Thy laws I do transgress.
But if it be thy will
With sinners to contend,
Then all thy flock shall spill,
And be lost without end.
For who lives here so right,
That rightly he can say,
He sins not in thy sight
Full oft and every day? Full oft, &c.

The Scripture plain tells me,
The righteous man offendeth
Seven times a day to thee,
Whereon thy wrath dependeth:
So that the righteous man
Doth walk in no such path,
But he falls now and then
In danger of thy-wrath, In danger, &c.

Then sith the case so stands,
That even the man right wise
Fall oft in sinfull bands,
Whereby thy wrath may rise;
Lord, I that am unjust,
And righteousness none have,
Where to then shall I trust
My sinful soul to save? My sinful, &c.

But truly to that post
Whereto I cleave and shall
Which is thy mercy most,
Lord let thy mercy fall,
And mitigate thy mood,
Or else we perish all,
The price of this thy blood;
Wherein mercy I call, Wherein, &c.

The Complaint of a sinner.

The Scripture doth declare
No drop of blood in thee,
But that thou didst not spare
To shed each drop for me.
Now let those drops most sweet
So moist my heart so dry,
That I with sin replete,
May live, and sin may die. May live, &c.

That having mortified
This sin of mine in me,
I may be sanctified
By grace of thine in thee:

So that I never fall
Into such mortal sin,
That my foes infernal
Rejoice my death therein, Rejoice my, &c.

But vouchsafe me to keep
From those internalfoes,
And from that lake so deep,
Whereas no mercy grows.
And I shall sing the songs
Confirmed with the just,
That unto thee belongs,
Which art my onely trust, Which art &c.

THE

The PSALMS of DAVID in Metre.

Psalm i. T. S.

THe man is blest that hath not lent
to wicked men his ear:
Nor led his life as sinners do,
nor fate in scorners chair.

2 But in the law of God the Lord
doth set his whole delight:
And in that law doth exercise
himself both day and night.

3 He shall be like the tree that grows
near to the rivers side:
Which bringeth forth most pleasant fruit
in her due time and tide.
Whose leaves shall never fade nor fall,
but flourish still and stand:
Even so all things shall prosper well
that this man takes in hand.

4 So shall not the ungodly men,
they shall be nothing so:
But as the chaff which by the wind
is driven too and fro.

5 Therefore shall not the wicked men
in judgment stand upright:
Nor yet the sinners with the just,
shall come in place or sight.

6 For why? the way of godly men
unto the Lord is known:
Whereas the way of wicked men
shall quite be overthrown.

Psalm iii. T. S.

WHy did the Gentiles tumults raise?
what rage was in their brain?

Why do the people still contrive
a thing that is but vain?

2 The kings and rulers of the earth
conspire, and are all bent
Against the Lord, and Christ his Son,
which he amongst us sent.

3 Shall we be bound to them? say they;
let all their bonds be broke:
And of their doctrine and their law
let us reject the yoke.

4 But he that in the heaven dwells,
their doings will deride:
And make them all as mocking stocks,
throughout the world so wide.

5 For in his wrath he shall reprove
their pride and scornful way:
And in his fury trouble them,
and unto them shall say,

6 I have anointed him my king
upon my holy hill:

I will therefore, Lord, preach thy law,
according to thy will.

7 The law whereof the Lord himself
hath thus said unto me,
Thou art my only Son, this day
have I begotten thee.

8 All people I will give to thee,
as heirs at thy request:
The ends and coasts of all the earth
by thee shall he possess.

9 Thou shalt them bruise even like to those
that underfoot are trod:
And as a potters vessel break
them with an iron rod.

10 Now ye, O kings and rulers all,
be wise therefore, and learn'd:
By whom the matters of the world
be judged and discern'd.

11 See that ye serve the Lord above,
in trembling and in fear:
See that with reverence ye rejoyce
when ye to him draw near.

12 See that ye kiss and do embrace
his Son without delay:
Left in his wrath ye suddenly
perish from the right way.

13 If once his wrath never so small
shall kindle in his breast:
Then only they that trust in Christ
shall happy be, and blest.

Psalm iii. T. S.

O Lord, how are my foes increast,
which vex me more and more!

2 They break my heart when as they say
God can him not restore.

3 But thou (O Lord) art my defence,
when I am hard bestead:
My worship and mine honour both,
and thou hold'st up my head.

4 Then with my voice upon the Lord
I did both call and cry:
And he out of his holy hill
did hear me instantly.

5 I laid me down, and quietly
I slept, and rose again:
For why? I know assuredly,
the Lord did me sustain.

6 If thousands up against me rise,
I will not be afraid:
For thou art still my Lord and God,
my Saviour and mine aid.

Rise up therefore, save me, my God
to thee now I do call:
7 For thou hast broke the cheeks and teeth
of these wicked men all.

E e e

S Salva-

8 Salvation only doth belong
to thee, O Lord above:
Who on thy people doſt beſtow
thy bleſſing and thy love.

Pſalm iv. T. S.

O God that art my righteouſneſs,
Lord here me when I call:
Thou haſt ſet me at liberty,
when I was bound in thrall.

2 Have mercy, Lord, therefore on me,
and grant me my requeſt:
For unto thee inceſſantly,
to cry I will not reſt.

3 O mortal men how long will ye,
my glory thus deſpiſe?
Why wander ye in vanity,
and follow after lies?

4 Know ye that good and godly men
the Lord doth take and chuſe:
And when to him I make complaint,
he doth me not reſuſe.

5 Sin not, but ſtand in awe therefore,
examine well your heart;
And in your chamber quietly,
ſee you your ſelves convert.

6 Offer to God the ſacrifice
of righteouſneſs and praiſe:
And look that in the living Lord
you put your truſt always.

7 The greater ſort crave worldly goods,
and riches do embrace:
But Lord grant us thy countenance,
thy favour and thy grace.

8 For thou thereby ſhalt make my heart
more joyful and more glad,
Then they that of their corn and wine
full great increaſe have had.

9 In peace therefore lie down will I,
taking my reſt and ſleep:
For thou only doſt me, O Lord,
preſerve and ſafely keep.

Pſalm v. T. S.

I Ncline thine ears, O Lord, and let
my words have free acceſs:
2 To thee, who art my God and King,
from whom I ſeek redreſs.

3 Hear me betime, Lord, tarry not,
for I will have reſpect,
My ſupplication in the morn
to thee for to direct.

4 And I will truſt through patience
in thee my God alone:
Thou art not pleas'd with wickedneſs
and ill with thee dwells none.

5 Such as be fooliſh ſhall not ſtand
in ſight of thee, O Lord:

Vain workers of iniquity
thou haſt always abhorr'd.

6 The liars and baſe flatterers
ſhall be deſtroj'd by thee,
Blood-thirſty and deceitful men
likewiſe ſhall hated be.

7 Therefore will I come to thine houſe,
truſting upon thy grace:
And reverently will worſhip thee,
toward thine holy place.

8 Lord, lead me in thy righteouſneſs,
for to confound my foes:
Alſo the way that I ſhall walk,
before my face diſcloſe.

9 For in their mouths there is no truth,
their inward filth is great:
Their throat an open ſepulchre,
and tongues full of deceit.

10 Deſtroy their falſe conſpiracies,
that they may come to nought:
Subvert them in their heaps of ſin,
which have rebellion wrought.

11 But thoſe that put their truſt in thee,
let them be glad always,
And render thanks for thy defence,
and give thy Name the praiſe.

12 For thou with favour wilt increaſe
the juſt and righteous ſtill:
And with thy grace, as with a ſhield,
deſend him from all ill.

Pſalm vi. T. S.

L Ord in thy wrath reprove me not,
though I deſerve thine ire:
Nor yet correſt me in thy rage,
O Lord, I thee deſire.

2 For I am weak, therefore, O Lord,
of mercy me forbear:
And heal me, Lord, for why? thou know'ſt
my bones do quake for fear.

3 My ſoul is troubled very ſore,
and vexed vehemently:
But, Lord, how long wilt thou delay
to cure my miſery?

4 Lord, turn thee to thy wonted grace,
my fainting ſoul up take;
O ſave me, not for my deſerts,
but for thy mercies ſake.

5 For why? no man among the dead
remembreth thee one whit:
Or who ſhall worſhip thee, O Lord,
in the infernal pit?

6 So grievous is my plaint and mean,
that I wax wondrous faint:
All the night long I waſh my bed
with tears of my complaint.

7 My sight is dim, and waxeth old
with anguish of my heart,
For fear of them that be my foes,
and would my soul subvert.
8 But now depart from me all ye
that work iniquity.
Because the Lord hath heard the voice
of my complaint and cry.
9 He heard not only the request
and prayer of my heart:
But it received at my hands,
and took it in good part.
10 And now my foes that vexed me
the Lord will soon defame:
And suddenly confound them all,
with great rebuke and shame.

Psalms vii. T. S.

Lord my God, I put my trust
and confidence in thee,
Save me from them that me pursue,
and still deliver me.
2 Left like a lion he me tear
and rend in pieces small.
While there is none to succour me,
and rid me out of thrall,
3 O Lord my God, if I have done
the thing that is not right,
Or else if I be found in fault,
or guilty in thy sight.
4 Or to my friend rewarded ill,
or left him in distress,
Which me pursu'd most cruelly,
and hated me causeless:
5 Then let my foe pursue my soul,
let him my life down thrust
Unto the earth, and also lay
mine honour in the dust.
6 Stand up, O Lord, now in thy wrath,
and put my foes to pain:
Perform the kingdom promised
to me which wrong sustain.
7 Then shall great nations come to thee,
and know thee by this thing,
If thou declare for love of them,
thy self as Lord and King.
8 And as thou art of all men Judge,
O Lord, now judge thou me
According to my righteousness
and mine integrity.

The second Part.

9 Lord cease the hate of wicked men,
and be the just mans guide:
10 By whom the secrets of all hearts
are searched and descry'd.
11 I take my help to come of God,
in all my pain and smart,

That doth preserve all those that be
of pure and perfect heart.

12 The just man and the wicked both
God judgeth by his power:
So that he feels his mighty hand
even every day and hour.
13 Except he change his mind, I die;
for even as he should smite,
He whets his sword, his bow he bends,
aiming where he may hit:
14 And doth prepare his mortal darts,
his arrows keen and sharp,
For them that do me persecute,
whilst he doth mischief warp.
15 But lo, though he in travail be
of his dev'lish forecast,
And of his mischief once conceiv'd
yet brings forth nought at last.
16 He digs a ditch and makes it deep,
in hope to hurt his brother:
But he shall fall into the pit
that he dig'd up for other.
17 Thus wrong returneth to the hurt
of him in whom it bred,
And all the mischief that he wrought
shall fall on his own head.
18 I will give thanks to God therefore
that judgeth righteously,
And with my song will praise the Name
of him that is most high.

Psalms viii. T. S.

God our Lord how wonderful
are thy works every where,
Thy fame surmounts in dignity
above the heavens clear!
2 Even by the mouth of sucking babes
thou wilt confound thy foes:
For in those babes thy might is seen,
thy graces they disclose,
3 And when I see the heavens, high
the works of thine own hand;
The Sun, the Moon, and all the Stars,
in order as they stand.
4 Lord, what is man that thou of him
tak'st such abundant care?
Or what the son of man whom thou
to visit dost not spare?
5 For thou hast made him little less
than angels in degree:
And thou hast also crown'd him with
glory and dignity.
6 Thou hast preferr'd him to be Lord
of all thy works of wonder:
And at his feet hast set all things,
that he should keep them under.

- 7 As sheep and neat, and all beasts else,
that in the fields do feed :
8 Fowls of the air, fish in the sea,
and all that therein breed.
9 Therefore must I say once again,
O God, that art our Lord,
How famous and how wonderful
are thy works through the world !

Psalms ix. T. S.

- W**ith heart and mouth unto the Lord,
will I sing laud and praise :
And speak of all thy wondrous works
and them declare always.
2 I will be glad and much rejoyce
in thee, O God most high :
And make my songs extol thy Name
above the starry skie.
3 Because my foes were driven back
and turned unto flight :
They fall down flat and are destroy'd
by thy great power and might.
4 Thou hast revenged all my wrong,
my grief and all my grudge :
Thou dost with justice hear my cause,
most like a righteous judge.
5 Thou dost rebuke the heathen folk,
and wicked so confound,
That afterwards the memory
of them cannot be found.
6 Destructions to an end are come,
and cities overthrow'n :
With them likewise is perished
their fame and great renown.
7 Know thou that he which is above
for evermore shall reign,
And in the seat of equity
true judgment will maintain.
8 With justice he shall keep and guide.
the world and every wight :
And so will yield with equity
to every man his right.
9 He is protector of the poor,
what time they be oppress'd :
He is in all adversity
their refuge and their rest.
10 And they that know thy holy Name
therefore shall trust in thee :
For thou forsakest not their suit
in their necessity.

The Second Part.

- 11 Sing psalms therefore unto the Lord,
who dwells on Sion hill :
Among the people all declare
his noble acts and will.
12 For he is mindful of the Blood
of those that be oppress'd.

Forgetting not the humble man
that seeks to him for rest.

13 Have mercy Lord, on me poor wretch,
my foes do yet remain :
For from the gates of death thou dost
still raise me up again.

14 In Sion that I may set forth
thy praise with heart and voice,
And that in thy salvation,
my soul may still rejoyce.

15 The heathen stick fast in the pit
that they themselves prepar'd.
And in the net that they did hide
their own feet are ensnar'd.

16 By judgments great the Lord is known,
whilst wicked men are caught,
And fast entangled in the work
which their own hands have wrought.

17 The wicked and deceitful men
go down to hell below,
And all the people of the world,
that God refuse to know.

18 But sure the Lord will not forget
the poor mans grief and pain :
The patient people never look
for help of him in vain.

19 O Lord, arise, lest men prevail
that be of worldly might :
And let the heathen folk receive
their judgment in thy sight.

20 Lord, strike such terrour, fear and dread
into their hearts, and then
They will be forced to confess
themselves to be but men.

Psalms x. T. S.

What is the cause that thou, O Lord,
art now so far from thine,
And keepest close thy countenance
from us this troublous time ?

2 The poor do perish by the proud,
and wicked mens desire :
Let them be taken in the craft
that they themselves conspire.

3 For in the lust of his own heart
th'ungodly doth delight :
So doth the wicked praise himself,
and doth the Lord despise.

4 He is so proud that right and wrong
he setteth all apart :

Nay, nay, there is no God, saith he
for thus he thinks in heart.

5 Because his ways do prosper still,
he doth thy laws neglect,
And with a blast doth puff against
such as would him correct.

6 Tush, tush, saith he, I have no dread.
lest mine estate should change :

And why ? for all adversity.
to him is very strange.

7 His mouth is full of cursedness,
of fraud, deceit and guile :

Under his tongue there nothing is
but what's most base and vile.

8 He lieth hid in ways and holes
to slay the innocent :

Against the poor that pass by him
his cruel eyes are bent.

9 And like a lion privily
lies lurking in his den,

That he may snare them in his net,
and spoil poor simple men.

10 With cunning craft and subtilty
he croucheth down alway :

11 So are great heaps of poor men made
by his strong power his prey.

The Second Part.

12 Tush, God forgetteth this faith he,
therefore I may be bold :

His countenance is cast aside,
he doth it not behold,

13 Arise, O Lord our God, in whom
the poor mans hope doth rest :

Lift up thy hand, do not forget
the poor that be oppress'd.

14 What blasphemy is this to thee,
Lord, dost thou not abhor it,

To hear the wicked in their heart
say, Tush, thou can'st not for it ?

15 But thou see'st all their wickedness
and well dost understand

16 That Friendless and poor Fatherless
are left into thy hand.

17 Of wicked and malicious men
then break the power for ever :

That they with their iniquity
may perish altogether.

18 The Lord shall reign for evermore
as King and God alone,

And he will chase the heathen folk
out of the land each one.

19 Thou hearest, Lord, the poors complaint
their pray'r and their request :

Their hearts thou wilt confirm, until
thine ears to hear be prest :

20 To judge the poor and fatherless,
and help them to their right,

That they may be no more oppress'd
by men of worldly might.

Psalm xi. T. S.

IN God the Lord I put my trust.
why say ye to my soul.

Unto the mountain swiftly flie
as doth the winged fowl.

2 Behold the wicked bend their bows,
and make their arrows prest,
To shoot in secret and to hurt
the sound and harmless breast.

3 Of worldly hope all stays are shrunk,
and clearly brought to nought :

Alas, the just and righteous man,
what evil hath he wrought ?

4 But he that in his temple is
most holy and most high,
And in the heavens hath his seat
of royal majesty.

The poor and simple mans estate
considereth in his mind,

And searcheth out full narrowly
the manners of mankind.

5 And with a chearful countenance
the righteous man will use :

But in his heart he doth abhor
all such as mischief use ;

6 And on the sinners casteth snares
as thick as any rain,

Brimstone and fire, and whirlwinds thick,
appointed for their pain.

7 Ye see then how a righteous God
doth righteousness embrace,

And unto just and upright men
shews forth his pleasant face.

Psalm xii. T. S.

Help, Lord, for good and godly men
do perish and decay :

And faith and truth from worldly men
is parted clean away.

2 Whoso doth with his neighbour talk,
'tis all but vanity :

For every man bethinketh how
to speak deceitfully.

3 But flattering and deceitful lips,
and tongues that be so stout

To speak proud words, & make great brags
the Lord soon cuts them out,

4 For they say still, We will prevail,
our lips shall us extol :

Our tongues are ours, we ought to speak
what Lord, shall us controul ?

5 But for the great complaint and cry
of poor and men oppress'd.

I will arise, now, saith the Lord,
and them restore to rest.

6 Gods word is like to silver pure,
that from the dross is tri'd,

And hath no less then seven times
in fire been purifi'd.

- 7 Now since thy promise is to help,
Lord, keep thy promise then:
And save us now and evermore
from this ill kind of men.
8 For now the wicked world is full
of mischiefs manifold,
When vanity with worldly men
so highly is extoll'd.

Psalm xiii. T. S.

- H**ow long wilt thou forget me, Lord,
shall it for ever be?
How long doth thou intend to hide
thy face away from me?
2 In heart and mind how long shall I
with care tormented be?
And how long shall my deadly foe
thus triumph over me?
3 Behold me now, my Lord, my God
and here me sore oppress,
Lighten mine eyes lest that I sleep
as one by death possess:
4 Lest that mine enemy do say,
behold, I do prevail:
Lest they also that hate my soul,
rejoyce to see me fail.
5 But from thy mercy and goodness
my hope shall not depart:
In thy relief and saving health
right glad shall be my heart.
6 I will give thanks unto the Lord,
and praises to him sing:
Because he hath heard my request,
and granted my wishing.

Psalm xiv. T. S.

- T**here is no God doth foolish men
affirm in their mad mood.
Their drifts are all corrupt and vain,
not one of them doth good.
2 The Lord beheld from heav'n most high
the whole race of mankind;
And saw not one that sought indeed
the living God to find.
3 They went all wide and were corrupt,
and truly there was none
that in the world did any good,
no not so much as one.
4 Is all their judgment so far lost,
that all work mischief still,
Eating my people even as bread,
not one to seek God's will?
5 When they thus rage, then suddenly
great fear on them shall fall:
For God doth love the righteous men;
and will preserve them all.
6 Ye mock the doings of the poor
to their reproach and shame:

- Because they put their trust in God,
and call upon his Name.
7 But who shall give thy people health
and when wilt thou fulfil
Thy promise made to Israel
from out of Sion hill?
8 Even when thou shalt restore again
such as were captive led,
Then Jacob shall therein rejoyce,
and Israel be glad.

Psalm xv. T. S.

- W**ithin thy tabernacle, Lord?
who shall inhabit still?
Or whom wilt thou receive to dwell
in thy most holy hill?
2 The man whose life is uncorrupt,
whose words are just and straight:
Whose heart doth think the very truth
whose tongue speaks no deceit.
3 That to his neighbour doth no ill;
in body, goods, or name.
Nor willingly doth move false tales,
which might impair the same.
4 That in his heart regardeth not
malicious wicked men,
But those that love and fear the Lord
he maketh much of them.
5 His Oath and all his Promises
that keepeth faithfully,
Although he make his cov'nant so
that he doth lose thereby,
6 That putteth not to usury
his money and his coin
Nor for to hurt the innocent
doth bribe, or else purloyn.
7 Whoso doth all things as you see
that there is to be done,
Shall never perish in this world,
nor in the world to come.

Psalm xvi. T. S.

- L**ord keep me; for I trust in thee,
and do confess indeed,
Thou art my God, and of my goods
thou hast not any need.
2 Therefore I give them to the saints
that in the world do dwell,
Namely unto the faithful flock
in vertue that excel.
3 Their sorrows shall be multipli'd,
who run so hastily
To offer to their idol gods
that are but vanity
5 As for their bloody sacrifice
and offerings of that sort,
I will not touch, nor yet thereof
my lips shall make report.

5 For why the Lord the portion is
of mine inheritance :

And thou art he that dost preserve
my lot from all mischance.

6 The place wherein the lot is fall'n
in beauty doth excel :

Mine heritage assign'd to me
doth please me wondrous well.

7 I thank the Lord that caused me
to understand the right,

For by his means my secret thoughts
do teach me every night.

8 I set the Lord still in my sight
and trust him over all :

For he doth stand on my right hand,
therefore I shall not fall.

9 Wherefore my heart and tongue also
rejoyce exceedingly;

My flesh likewise doth rest in hope,
to rise again ; for why ?

10 Thou wilt not leave my soul in grave,
for, Lord, thou lovest me :

Nor yet wilt give thine holy One
corruption for to see.

11 But wilt me teach the way to life
where there is joy in store,

And where at thy right hand there are
pleasures for evermore.

Psalm xvii. T. S.

O Lord give ear to my just cause,
attend when I complain :

And hear the prayer that I put forth,
with lips that do not fain.

2 And let the judgment of my cause
proceed always from thee :

And let thine eyes behold and clear
this my simplicity.

3 Thou hast well tri'd me in the night,
and yet couldst nothing find

That I have spoken with my tongue
that was not in my mind.

4 As for the works of the wicked men,
and Paths perverse and ill,

For love of thy most holy Name,
I have refrained still.

5 Then in thy paths that be most pure
stay me, Lord, and preserve :

That from the way wherein I walk
my steps may never swerve :

6 For I do call to thee, O Lord,
surely thou wilt me aid :

Then hear my prayer, and weigh right well
the words that I have said.

7 O Thou the Saviour of all them
that put their trust in thee,

Declare thy strength on them that spurn
against thy Majesty.

8 O keep me as thou wouldest keep

the apple of thine eye :
And under covert of thy wings,
defend me secretly,

The Second part.

9 From wicked men that trouble me,
and daily me annoy.

And from my foes that go about
my soul for to destroy :

10 Which wallow in their worldly wealth
and are so full and fat,

That in their pride they do not spare
to speak they care not what.

11 They lie in wait where I should pass,
with craft me to confound :

And musing mischief in their minds,
to cast me to the ground .

12 Much like a lion greedily,
that would his prey embrace :

Or lurking like a lions whelp
within some secret place

13 Up, Lord, in haste, prevent my foe,
and cast him at my feet :

Save thou my soul from the ill man,
and with thy sword him smite

14 Deliver me, Lord, by thy power,
out of these tyrants hands :

Which now so long time reigned have,
and kept us in their bands.

15 I mean from worldly men to whom
all worldly goods are rise,

That have no hope nor part of joy,
but in this present life.

16 Thou of thy store their bellies fill'st
with pleasure to their mind :

Their children have enough, and leave
the rest to theirs behind.

17 But I shall with pure conscience
behold thy gracious face :

So when I wake I shall be full
of thine image and grace.

Psalm xviii. T. S.

O God, my strength and fortitude,
of force I must love thee :

Thou art my castle and defence
in my necessity.

2 My God, my rock in whom I trust,
the worker of my wealth :

My refuge, buckler, and my shield,
the horn of all my health.

3 When I sing laud unto the Lord,
most worthy to be serv'd,

Then from my foes I am right sure
that I shall be preserv'd

4 The pangs of death did compass me,
and bound me every where :

The flowing waves of wickedness
did put me in great fear

- 5 The file and subtil snares of hell
were round about me set :
And for my life there was prepar'd
a deadly trapping net.
6 I thus beset with pain and grief,
did pray to God for grace :
And he forthwith heard my complaint
out of his holy Place.
7 Such is his power that in his wrath
he made the earth to quake,
Yea, the foundation of the mount
of Baan for to shake.
8 And from his nostrils wept a smoke,
when kindled was his ire :
And from his mouth went burning coals
of hot consuming fire.
9 The Lord descended from above,
and bow'd the heavens high :
And underneath his feet he cast
the darkness of the skie.
10 On cherubs and on cherubims
full royally he rode :
And on the wings of mighty winds
came flying all abroad.

The Second Part.

- 11 And like a den most dark he made
his hid and secret place :
With waters black and airy clouds
encompassed he was.
12 But when the presence of his face
in brightness shall appear :
Then clouds consume, and in their stead
come hail and coals of fire.
13 The fiery darts and thunderbolts
disperse them here and there :
And with his often lightnings,
he puts them in great fear.
14 When, thou O Lord, with great rebuke
thine anger dost declare,
The springs and the foundations of
the world discovered are:
15 And from above the Lord sent down
to fetch me from below,
And pluckt me out of waters great,
that would me overflow.
16 And me deliver'd from my foes
that fought me to inthrall
Yea, from such foes as were too strong
for me to deal withall.
17 They did prevent me evermore
in time of my great grief:
But yet the Lord was my defence,
my succour and relief.
18 He brought me forth in open place,
that so I might be free,
And kept me safe, because he had
a favour unto me.

- 19 According to mine innocence,
so did he me regard,
And to the cleanness of my hands
he give me my reward :
20 For that I walked in his ways,
and in his paths have trod,
And not departed wickedly,
from him that is my God.

The Third Part.

- 21 But evermore I have respect
to his law and decree :
His statutes and commandments I
cast not away from me.
22 But pure and clean and uncorrupt
appear'd before his face,
And did refrain from wickedness
and sin in any case.
23 The Lord therefore will me reward
as I have done aright :
And to the cleanness of my hands,
appearing in his sight.
24 For, Lord, with him that holy is,
wilt thou be holy too,
And with the good and vertuous men
right vertuously wilt do.
25 And for the loving and elect
thy favour wilt reserve :
And thou wilt use the wicked men
as wicked men deserve.
26 For thou dost save the simple folk
in trouble when they lie,
And dost bring down the countenance
of them that look full high.
27 The Lord will light my candle so,
that it shall shine full bright :
The Lord my God will make alio
my darkness to be light.
28 For by thy help an host of men
discomfir, Lord, I shall :
By the I scale and overleap
the strength of any wall.
29 Unspotted are the ways of God,
his word is purely tri'd :
He is a sure defence to such
as in his faith abide.
30 For who is God except the Lord ?
for other there is none :
Or else who is omnipotent,
saving our God alone ?

The Fourth Part.

- 31 The God that girdeth me with strength,
is he that I do mean,
That all the ways wherein I walk
did evermore keep clean.
32 That made my feet like to the haart
in swiftnes of my pace,
And for my surety brought me forth
into an open place.

33 He did in order put my hands
to battel and to fight.
To break in sunder bars of brass
he gave my arms the might.
34 Thou teachest me thy saving health,
thy right hand is my tower:
Thy love and gentleness also
doth still encrease my power.

35 And under me thou makest plain
the way where I should go,
So that my feet shall never slip,
nor wander too and fro.

36 And fiercely I pursue and take
my foes that me annoy'd:
And from the field do not return
till they be all destroy'd.

37 So I suppress and wound my foes,
that they can rise no more:
For at my feet they fall down flat,
I strike them all so fore.

38 For thou dost gird me with thy strength
to war in such a wise;
That they be scatter'd all abroad
that up against me rise.

39 Lord, thou hast given me the necks
of all mine enemies,
That so I might destroy all those
that up against me rise.

40 They call'd for help, but none gave ear
nor came to their relief:
Yea, to the Lord they call'd for aid,
yet heard he not their grief.

The Fifth part.

41 And still like dust before the wind
I drive them under feet,
And sweep them out like filthy clay
that lieth in the street.

42 Thou keep'st me from seditious folk,
that still in strife are led:
And thou dost of the heathen folk
appoint me to be head.

43 A people strange to me unknown,
and yet they shall me serve:
And at the first obey my word,
whereas mine own will swerve.

44 I shall be irksom to mine own,
they will not see my light:
But wander wide out of the way,
and hide them out of sight

45 But blessed be the living Lord,
most worthy of all praise,
That is my rock and saving health,
praised be he always.

46 For God it is that gave me power,
revenged for to be,
And with his holy Word subdu'd
the people unto me.

47 And from my foe deliver'd me,
and set me over those
That cruel and ungodly were,
and up against me rose.

48 And for this cause, O Lord my God,
to thee give thanks I shall,
And sing our praises to thy Name
among the Gentiles all.

49 Deliverance great thou gav'st the king
and dost reserve in store:
Mercy for thine Anointed, and
his seed for evermore.

Psalm xix. T. S.

THe heav'ns and firmement on high
do wondrously declare
The glory of the Omnipotent,
his works and what they are.

2 The wondrous works of God appear
by every days success:

The nights likewise which their race run,
the self same thing express.

3 There is no language, tongue or speech
where their sound is not heard,
In all the earth and coasts thereof
their knowledge is conferr'd,

4 In them the Lord made for the sun
a place of great renown,
Who like a bridegroom ready trim'd,
doth from his chamber come.

5 And as a valiant champion,
who for to get a prize,
With joy doth hast to take in hand
some noble enterprise.

6 And all the skie from end to end
he compasseth about:
Nothing can hide it from his heat,
but he will find it out.

7 How perfect is the law of God,
how is his covenant sure,
Converting souls and making wise
the simple and obscure!

8 Just are the Lords commandments
and glad both heart and mind:
His precepts pure, and do give light
to eyes that be full blind

9 The fear of God is excellent,
and doth endure for ever:
The judgments of the Lord are true,
and righteous altogether.

10 And more to be embraced are
than fined gold alway:
The honey and the honey comb
are not so sweet as they.

11 By them thy servant is forewarn'd
to have God in regard,
And in performance of the same
there shall be great reward

12 But, Lord, what earthly man doth know
the errors of his life?

Then cleanse me from my secret sins,
which are in me most ripe.

13 And keep me that presumptuous sins
prevail not over me:

And so shall I be innocent,
and great offences flee.

14 Accept my mouth and heart also,
my words and thoughts each one:

For my redeemer and my strength,
O Lord, thou art alone.

Psalm xx. T. S.

IN trouble and adversity
the Lord God hear thee still,
The majesty of Jacobs God
defend me from all ill:

2 And send thee from his holy place
his help at every need,

And so in Zion stablish thee
and make the strong indeed.

2 Remembring well the sacrifice
that now to him his done:

And so receive most graciously
thy burnt-offerings each one.

4 According to thy hearts desire
the Lord grant unto thee

And all thy counsel and device
full well perform may he.

5 We shall rejoyce when thou us sav'st
and our banners display

Unto the Lord, which thy requests
fulfilled hath alway

6 The Lord will his Anointed save,
I know well by his grace,

And send him help by his right hand
out of his holy place.

7 In Chariots some put confidence,
and some in horses trust:

But we remember God our Lord,
that keepeth promise just.

8 They fall down flat, but we do rise,
and stand up stedfastly,

9 O save and help us, Lord and King,
when we to thee do cry.

Psalm xxi. T. S.

O Lord, how joyful is the king
in thy strength and thy pow'r
Exceedingly he doth rejoyce
in thee his Saviour.

2 For thou hast given unto him
his godly hearts desire:

To him nothing thou hast deny'd
of that he did require.

3 Thou didst prevent him with thy gifts
and blessings manifold,

and thou hast set upon his head
a crown of perfect gold.

4 And when he asked life of thee,
thereof thou mad'st him sure,
To have long life, yea such a life
as ever shall endure.

5 Great is his glory by thy help,
thy benefit and aid:

Great worship and great honour both
thou hast upon him laid,

6 Thou wilt give him felicity
that never shall decay,

And with thy chearful countenance
wilt comfort him alway.

7 Because the King doth strongly trust
in God for to prevail

Therefore his goodness and his grace
to save him will not fail.

8 Thine enemies shall feel thy force,
and those that thee withstand:

Find out thy foes, and let them feel
the power of thy right hand.

9 And like an oven burn them, O Lord
in fiery flame and fume

Thine anger shall destroy them all,
and fire shall them consume.

10 And thou shalt root out of the earth
their fruit that should increase:

And from the number of thy folk
their seed shall end and cease.

11 For why? much mischief they contriv'd
against thy holy Name:

Yet did they fail, and had no power
for to perform the same.

12 But as a mark thou shalt them set
in a most open place,

And charge thy bow strings readily
against their very face.

13 Be thou exalted, Lord therefore
in thy strength every hour:

So shall we sing right solemnly,
praising thy might and power.

Psalm xxii. T. S.

O God, my God, wherefore dost thou
forsake me utterly.

And helpest not when I do make,
my great complaint and cry?

2 To thee, my God even all day long
I do both cry and call:

I cease not all the night, and yet
thou hearest not at all.

3 But thou that in thy holy place
continually dost dwell,

Thou art the joy, the comfort and
glory of Israel.

4 And be in whom our fathers old
had all their hope for ever :
And when they put their trust in thee,
thou didst them still deliver.

5 They were deliver'd ever when
they called on thy Name :
And for the faith they had in thee,
they were not put to shame.

6 But I am now become more like
a worm than to a man :

And out cast whom the people scorn
with all the spite they can.

7 All men despise as they behold
me walking on the way :
They grin, make mouths and nod their heads
and on this wise do say,

8 This man did glory in the Lord,
his favour and his love.
Let him redeem and help him now,
his power if he will prove.

9 But from the prison of the womb
I was by thee releast :
Thou didst preserve me still in hope.
while I did suck the breast

10 I was committed from my birth
with thee to have abode :
Since I was in my mothers womb,
thou hast been still my God.

The Second Part

11 Then Lord, depart not now from me
in this my present grief,
Since I have none to be my help,
my succour and relief.

12 So many bulls do compass me
that be full strong of head :
Yea, bulls so fat as though they had
in Bagan field been fed.

13 They gape upon me greedily,
as though they would me slay :
Much like a lion roaring out,
and ramping for his prey.

14 But I drop down like water shed,
my joynts in sunder break,
My heart doth in my body melt
like wax, I am so weak.

15 My strength doth like a potsherd dry
my tongue it cleaveth fast
Unto my jaws, and I am brought
to dust of death at last.

16 And many dogs do compass me,
in council they do meet :
Conspiring still against my life,
piercing my hands and feet.

17 I was tormented so that I
might all my bones have told :
Yet still upon me they do look,
and still they me behold

18 My garment they divided have
in parts among them all :
And for my coat they did cast lots
to whom it might befall

19 Therefore I pray thee be not far
from me at my great need :
But rather, since thou art my strength,
to help me, Lord, make speed.

20 And from the sword, save thou my soul
by thy might and thy power :
And ever keep my darling dear,
from dogs that would devour.

21 And from the lions mouth, that would
me all in funder shiver,
And from the horns of unicorns:
Lord, safely me deliver.

22 Then shall I to my brethren all
thy Majesty record :
And in thy Church shall praise the Name
of thee the living Lord.

The Third Part.

23 All ye that fear him, praise the Lord,
thou, Jacob, honour him :
And all ye seed of Israel
with reverence worship him.

24 For he despiseth not the poor,
he hideth not away
His countenance when they do call,
but hears them when they pray.

25 Among the folk that fear the Lord
I will therefore proclaim
Thy praise, and keep my promise made
for setting forth thy Name.

26 The poor shall eat and be suffic'd.
and those that do endeavour
To know the Lord, shall praise his Name
their hearts shall live for ever.

27 The coast of all the earth shall praise
the Lord, and seek his grace :
The heathen, folk shall worship him
before his blessed face.

28 The kingdoms of the heathen folk
the Lord shall have therefore :
And he shall be their Governour
and King for evermore.

29 The rich man of his goodly gifts
shall feed and taste also :
And in his presence worship him,
and bow their knees full low.

30 And all that shall go down to dust,
of life by him shall taste :
A feed shall serve and worship him
while any world shall last.

31 They shall declare and plainly shew
his truth and righteousness
Unto a people yet unborn,
who shall his Name confess.

Psalm xxiii. W. W.

THe Lord is only my support,
and he that doth me feed:
How can I then lack any thing
whereof I stand in need:
2 He doth me fold in cotes most safe
the tender grass fast by:
And after drives me to the streams
which run most pleasantly.
3 And when I feel my self near lost,
then doth he me home take,
Conducting me in his right paths
even for his one Names sake.
4 And though I were even at deaths door,
yet would I fear none ill:
For with thy rod and shepherds crook
I am comforted still.
5 Thou hast my table richly deckt
in despite of my foe:
Thou hast my head with balm refresht,
my cup doth overflow.
6 And finally while breath doth last,
thy grace shall me defend,
And in the house of God will I
my life for ever spend

Another of the same, by T. S.

MY Shepherd is the living Lord,
nothing therefore I need,
In pastures fair with waters calm,
he setteth me to feed,
2 He did convert and glad my soul,
and brought my mind in frame
To walk in paths of righteousness,
for his most holy Name.
3 Yea though I walk in vale of death,
yet will I fear none ill:
Thy rod and staff do comfort me,
and thou art with me still.
4 And in the presence of my foes
my table thou shalt spread:
Thou shalt, O Lord, fill full my cup,
and wilt anoint my head.
5 Through all my life thy favour
so frankly shew'd to me,
That in thy house for evermore
my dwelling place shall be.

Psalm xxiv. J. H.

THe earth is all the Lords, with all
her store and furniture:
Yea his is all the world and all
that therein doth endure.
2 For he hath fastly founded it
above the seas to stand
And plac'd below the liquid founts,
to flow beneath the land.
3 Who is the man, O Lord, that shall
ascend unto thy hill,
Or pass into thy holy place,

there to continue still?

4 He that hath pure hands and heart
which nothing doth defile:
His soul not set on vanity,
and hath not sworn to guile.
5 Him that is such a one, the Lord
most highly shall regard:
And from his God and Saviour shall
receive a just reward.
6 This is the stock of travellers,
in seeking of his grace:
As Jacob did the Israelite,
in that time of his race.
7 Ye princes ope your gates, stand ope
the everlasting gate:
For there shall enter in thereby
the King of glorious state.
8 Who is the King of glorious state?
the strong and mighty Lord,
The mighty Lord in battel stout,
and trial of the sword.
9 Ye princes ope your gates, stand ope
the everlasting gate:
For there shall enter in thereby
the King of glorious state.
10 Who is the King of glorious state?
the Lord of host it is:
The kingdom and the royalty
of glorious state is his.

Psalm xxv. T. S.

I Lift my heart to thee,
my God and guide most just:
Now suffer me to take no shame,
for in thee do I trust.
2 Let not my foes rejoyce,
nor make a scorn of me:
And let them not be overthrown
that put their trust in thee.
3 But shame shall them befall
which harm them wrongfully:
Therefore thy paths and thy right ways
unto me, Lord, display
4 Direct me in thy truth,
and teach me I thee pray:
Thou art my God and Saviour,
on thee I wait alway.
5 Thy mercies manifold
remember, Lord, I pray:
Also thy pity plentiful,
for thee have been alway.
6 Remember not the faults
and frailty of my youth:
Remember not how ignorant
I have been of thy truth.
Nor after my deserts
let me thy mercy find:
But of thine own benignity
Lord have me in thy mind

7 His mercy is full ſweet,
his truth a perfect guide:
Therefore the Lord will ſinners teach,
and ſuch as go aſide.

8 The humble he will teach
his precepts to obey:
He will direct in all his paths
the lowly man away.
9 For all the ways of God
both truth and mercy are,
To them that do his covenant
and ſtatutes keep with care.

The Second Part.

10 Now for thy holy Name,
O Lord, I thee intreat,
To grant me pardon for my ſin,
for it is wondrous great.
11 Whoſo doth fear the Lord,
by him he ſhall be kept,
To lead his life in ſuch a way
as he doth beſt accept.
12 His ſoul ſhall evermore
in goodneſs dwell and ſtand,
His ſeed and his poſterity
inherit ſhall the land.
13 All thoſe that fear the Lord,
know his ſecret intent:
And unto them he doth declare
his will and teſtament.
14 Mine eyes and thankful heart
to him I will advance:
That pluckt my feet out of the ſnare
of ſin and ignorance.
15 With mercy me behold,
to thee I make my moan:
For I am poor and deſolate,
and comfortleſs alone.
16 The troubles of my heart
are multipli'd indeed:
Bring me out of this miſery,
neceſſity and need.
17 Behold my poverty,
mine anguish and my pain:
Remit my ſin and mine offence,
and make me clean again.
18 O Lord, behold my foes,
how they do ſtill increaſe,
Purſuing me with deadly hate,
that ſain would live in peace.
19 Preſerve and keep my ſoul,
and ſtill deliver me:
And let me not be overthrown,
becauſe I truſt in thee.
20 Let mine integrity
and uprightness ſtill be,
My ſure protection and defence,
becauſe I wait on thee.

21 Deliver, Lord, thy folk,
and ſend them ſome relief,
I mean thy choſen Iſrael,
from all their pain and grief.

Pſalm xxvi. T. S.

LOrd, be my judge, and thou ſhalt ſee—
my paths be right and plain:
I truſt in God, and hope that he
with ſtrength will me ſuſtain.
2 Prove me my God, I thee deſire,
my ways to ſearch and try:
As men do prove their gold with fire,
my reins and heart eſpy.
3 Thy loving kindneſs in my fight
I do behold always:
I ever walked in thy truth,
and will do all my days.
4 I do not love to haunt or uſe
with men whoſe deeds are vain,
To come in houſe I do reſuſe
with the deceitful train.
5 I much abhor the wicked ſort,
their deeds I do deſpiſe,
I do not once to them reſort
that hurtful things deviſe.
6 My hands I waſh and do proceed
in works to walk upright:
Then to thine altar I make ſpeed,
to offer there in fight.
7 That I may ſpeak and preach the praife
that doth belong to thee,
And ſo declare how wondrous ways
thou haſt been good to me.
8 O God, thy houſe I love moſt dear,
to me it doth excell:
My chief delight is to be near
the place where thou doſt dwell.
9 O ſhut not up my ſoul with them
in ſin that take their fill:
Nor yet my life among thoſe men
that ſeek much blood to ſpill.
10 For in their hands much miſchief is,
their lives therewith abound:
And nothing elſe in their right hand
but bribes is to be found.
11 But I in righteouſneſs reſolve
my time and days to ſpend:
Therefore that I may never ſwerve,
let thy grace me defend.
12 My foot is ſtand for all aſſays,
it ſtandeth well and right:
Wherefore to God will I give praife
in all the peoples fight.

Pſalm xxvii. J. H.

THe Lord is both my health and light,
ſhall man make me diſmaid?
Since God doth give me ſtrength and might,
why ſhould I be afraid?

- 2 While that my foes with all their strength
begin with me to brall.
And think to eat me up, at length
themselves have caught the fall.
- 3 Though they in camp against me lie,
my heart is not afraid:
And if in battle they will try,
I trust in God for aid.
- 4 One thing of God I do require,
that he would not deny:
For which I pray and will desire
till he to me apply.
- 5 That I within his holy place
my life throughout may dwell:
To see the beauty of his face,
and view his temple well.
- 6 In time of dread he shall me hide
within his place most pure,
And keep me secret by his side,
as on a rock most sure.
- 7 At length I know the Lord's good grace
shall make me strong and stout,
My foes to foil and clean deface,
that compass me about.
- 8 Therefore within his house will I
give sacrifice of praise:
With psalms and songs will I apply
to laud the Lord always

The Second Part.

- 9 Lord, hear the voice of my request,
for which to thee I cry:
Have mercy, Lord, on me oppress,
and help me speedily.
- 10 My heart confesseth unto thee,
I sue to have thy grace:
Then seek my face, said'st thou to me,
Lord, I will seek thy face.
- 11 In wrath turn not thy face away,
nor suffer me to slide:
Thou art my help unto this day,
be still my God and guide.
- 12 My parents both their son forsook,
and cast me off at large:
Yet then the Lord himself did take
of me the care and charge,
- 13 Teach me, O Lord, the way to thee,
and lead me on forth right,
For fear of such as watch for me,
to trap me if they might.
- 14 O leave me not unto the will
of them that be my foes:
For they furnish against me still
false witness to depose.
- 15 I utterly should faint, but that
this hope supporteth me,
That in the land wherein I live

Gods goodness I shall see.

- 16 Trust still in God whose whole thou art,
his will abide thou must,
He will support and ease thy heart,
if thou in him do trust.

Psalm xxviii. T. S.

- T**HOU art, O Lord, my strength and stay,
the succour which I crave:
Neglect me not, lest I be like
to them that go to grave.
- 2 My voice and supplication hear,
when unto thee I cry,
When I lift up my hands unto
thy holy ark most high.
- 3 Repute me not among those men
in sin that take their fill:
That speak right fair unto their friends,
but think in heart full ill,
- 4 According to those wicked deeds,
which they did most regard:
And after their inventions
let them receive reward.
- 5 Because they never mind the word
of God, he will therefore
Instead of building of them up,
destroy them evermore.
- 6 To render thanks unto the Lord
how great a cause have I,
My voice, my prayer, and my complaint
that heard so willingly!
- 7 He is my shield and fortitude,
my buckler in distress:
My hope, my help my hearts relief,
my song shall him confess.
- 8 He is our strength and our defence,
our foes for to resist:
The health and the salvation
of his elect by Christ.
- 9 Thy people and thine heritage.
Lord, bless, guide and preserve:
Increase them, Lord, and rule their hearts,
that they may never swerve.

Psalm xxix. T. S.

- G**IVE to the Lord, ye potentates,
give ye with one accord,
All praise and honour, might and strength,
unto the living Lord.
- 2 Give glory to his holy Name,
and honour him alone:
Worship him in his majesty
within his holy throne.
- 3 His voice doth rule the waters all,
even as himself doth please:
He doth prepare the thunder claps,
and governs all the seas.

4 The voice of God is of great force,
and wonders excellent:
It is most mighty in effect,
and most magnificent.

5 The voice of God doth rend and break
the cedar-trees so long:
The cedar-trees of Lebanon,
which are most high and strong:

6 And makes them leap like a calf,
or as the unicorn:
Not only trees but mountains great
whereon the trees are born.

7 His voice divides the flames of fire,
and shakes the wilderness:

8 It makes the desert quake for fear,
that called is Cades.

9 It makes the hinds for fear to calve,
and makes the coverts plain:
And in his temple every man
his glory doth proclaim.

10 The Lord doth sit upon the clouds
their fury to refrain:
And he likewise as Lord and King
for evermore shall reign.

11 The Lord will give his people strength
whereby they shall increase:
And he will bless his chosen flock
with everlasting peace.

Psalm xxx. J. H.

All laud and praise with heart and voice,
O Lord, I give to thee,
Which didst not make my foes rejoyce,
but hast exalted me.

2 O Lord my God, to thee I cri'd
in all my pain and grief:
Thou gav'st an ear, and didst provide
to ease me with relief.

3 Of thy good will thou hast call'd back
my soul from hell to save:
Thou didst revive when strength did lack
and kep'st me from the grave.

4 Sing praise ye saints, that prove and see
the goodness of the Lord:
In memory of his Majesty
rejoyce with one accord.

5 For why? his anger but a space
doth last and slack again:
But in his favour and his grace
always doth life remain.

Though gripes of grief and pangs full sore
abide with us all night;
The Lord to joy shall us restore
before the day be light.

6 When I enjoy'd the world at will,
thus would I boast and say,
Tush, I am sure to feel none ill,
my wealth shall not decay.

7 For thou, O Lord, of thy good grace
didst send me strength and aid:
But when thou turn'd'st away thy face,
my mind was fore dismay'd.

8 Wherefore again then did I cry
to thee O Lord of might:
And my complaints did multiply,
praying both day and night.

9 What gain is in my blood, said I,
if death destroy my days?
Canst thou declare thy Majesty,
or give thy truth its praise?

10 Wherefore, my God, some pity take,
O Lord, I thee desire:
Do not this simple soul forsake,
of thee help I require.

11 Then didst thou turn my grief and wo
into a cheerful voice:
The mourning weed thou took'st me fro
and mad'st me to rejoyce.

12 Wherefore my soul incessantly
shall sing unto thy praise:
My Lord my God, to thee will I
give laud and thanks, always

Psalm xxxi. J. H.

O Lord, I put my trust in thee,
let nothing work me shame:
As thou art just, deliver me,
and set me free from blame.

2 Hear me, O Lord, and that anon,
to help me make good speed:
Be thou my rock and house of stone,
my fence in time of need.

3 For why? as stones thy strength is tri'd,
thou art my fort and tower:
For thy Names sake be thou my guide
and lead me in thy power.

4 Pluck thou my feet out of the snare
which they for me have laid:
Thou art my strength and all my care
is for thy might and aid.

5 Into thy hands, Lord, I commit
my soul, which is thy due:
Because thou hast redeemed it,
O Lord my God most true.

6 I hate such folk as will not part
from things to be abhor'd:
When they on trifles set their heart,
my trust is in the Lord.

7 For I will in thy mercy joy,
I see it doth excell:
Thou see'st when ought would me annoy,
and know'st my soul full well.

8 Thou hast not left me in their hand
that would me overcharge:
But thou hast set me out of band,
to walk abroad at large.

The Second Part.

- 9 Great grief, O Lord, doth me assail,
some pity on me take:
Mine eyes wax dim, my sight doth fail,
my heart with fear doth ake.
10 My life is worn with grief and pain,
my years in wo are past,
My strength is gone, and through disdain
my bones corrupt and waste.
11 Among my foes I am a scorn,
my friends are all dismayd:
My neighbours and my kindmen born
to see me are afraid.
12 As men once dead are out of mind,
so am I now forgot:
As little use of me they find,
as of a broken pot.
13 I heard the brags of all the rout,
their threats my mind did fray,
How they conspir'd, and went about
to take my life away.
14 But, Lord, I trust in thee for aid
not to be overtrod:
For I confess, and still have said,
thou art the Lord my God.
15 The length of all my life and age,
O Lord, is in thy hand:
Defend me from the wrath and rage
of them that me withstand.
16 To me thy servant, Lord, express
and shew thy joyful face:
And save me, Lord, for thy goodness,
thy mercy and thy grace.

The Third Part.

- 17 Lord, let me not be put to shame,
because on thee I call:
But let the wicked bear the blame,
and into the grave fall.
18 O Lord, make dumb their lips outright
which are addit to lies,
And cruelly with pride and spite
against the just devise.
19 O how great good hast thou in store
laid up full safe for them
That fear and trust in thee therefore
before the sons of men!
20 Thy presence shall them fence and guide
from all proud brags and wrongs:
Within thy place thou shalt them hide
from all the strife of tongues.
21 Thanks to the Lord that hath declar'd
on me his grace so far,
Me to defend with watch and ward
as in a town of war.
22 Thus did I say both day and night,
when I was sore oppress'd,

Lo, I am clean cast out of sight,
yet heard'st thou my request.

- 23 Ye saints, love ye the Lord alway,
the faithful he doth guide:
And to the proud he doth repay
according to their pride.
24 Be of good courage evermore,
on God your strength depend:
For those that put their trust in him
he ever will defend.

Psalms xxxii T. S.

- T**He man is blest whose wickedness
the Lord doth clean pass by:
And he whose sin is likewise hid,
and cover'd secretly.
2 And blest is he to whom the Lord
imputeth not his sin:
Which in his heart hath hid no guile,
nor fraud is found therein
3 For whilst that I kept close my sin
in silence and constraint,
My bones did wear and waste away
with daily moan and plaint.
4 For night and day thy hand on me
so grievous was and smart,
That all my blood and humours moist
to drinels did convert.
5 I did therefore confess my fault,
and all my sins discover:
Then thou, O Lord, didst me forgive
and all my sins pass over.
6 The humble man shall pray therefore,
and seek thee in due time:
So that the floods of waters great
shall have no power on him.
7 When trouble and adversity
do compass me about,
Thou art my refuge and my joy,
and thou dost rid me out.
8 Come hither, and I will thee teach
how thou shalt walk aright:
I will thee guide as I my self
have learn'd by proof and sight.
9 Be not so rude and ignorant
as is the horse and mule,
Whose mouth without a rein or bit
from harm thou canst not rule.
10 The wicked man shall manifold
sorrows and griefs sustain:
But unto him that trusts in God,
his goodness shall remain.
11 Be merry therefore in the Lord,
ye just lift up your voice:
And ye of pure and perfect heart,
with cheerfulness rejoyce.

Psalm xxxiii. J. H.

YFrighteous in the Lord rejoyce ;
it is a seemly sight,

That upright man with thankful voice
should praise the Lord of might.

2 Praise ye the Lord with harp and song
in psalms and pleasant things :

With lute and instrument also
that soundeth with ten strings.

3 Sing to thee Lord a song most new,
with courage give him praise :

4 For why ? his word is ever true,
his works and all his ways.

5 To judgment, equity, and right,
he hath a great good will :

And with his gifts he doth delight
the earth throughout to fill.

6 For by the word of God alone
the heavens above were wrought :

Their hosts and powers every one
his breath to pass hath brought,

7 The waters great gather'd hath he
on heaps within the shore :

And hid them in the depth to be,
as in a house of store.

8 All men on earth both least and most,
fear God and keep his law :

Yethat inhabit in each coast.
dread him and stand in aw.

9 What he commanded wrought it was
at once with present speed :

What he doth well is brought to pass
with full effect indeed.

10 The counsels of the nations rude
the Lord doth bring to nought :

He doth defeat the multitude
of their device and thought.

11 But his decrees continue still,
they never slack nor swage :

The motions of his mind and will
take place in every age.

The Second Part.

12 And blest are they to whom the Lord
as God and guide is known :

Whom he doth choose of meere accord
to take them as is own.

13 The Lord from heav'n did cast his sight
on men mortal by birth :

14 Beholding from his seat of might
the dwellers on the earth.

15 The Lord, Ifay, whose hand hath wrought
mans heart, and doth it frame :

For he alone doth know the thought,
and working of the same.

16 A king that trusteth in his host,

shall nought prevail at length :

The man that of his might doth boast,
shall fall for all his strength.

17 The troops of horsemen all shall fail,
their sturdy steeds shall swerve :

The strength of horse shall not prevail
the rider to preserve.

18 But lo the eyes of God intend
and watch to aid the just :

With such as fear him to offend,
and on his goodness trust.

19 That he of death and great distress
may set their souls from dread :

And if that dearth their land oppres
in hunger them to feed.

20 Wherefore our soul doth whole depend
on God our strength and stay :

He is our shield us to defend,
and drive all darts away.

21 Our joyful souls always proclaim
his power and his might :

For why ? in his most holy Name
we hope and much delight.

22 Therefore let thy goodness, O Lord,
still present with us be :

As we always with one accord,
do only trust in thee.

Psalm xxxiv T. J.

IWill give laud and honour both
unto the Lord always,

Allo my mouth for evermore
shall speak unto his praise.

2 I do delight to laud the Lord
in soul, in heart, in voice :

That humble men and mortifi'd
may hear and so rejoyce.

3 Therefore see that ye magnifie
with me the living Lord,

Let us exalt his holy Name
always with one accord.

4 For I my self besought the Lord,
he answer'd me again.

And me deliver'd instantly
from all my fear and pain.

5 Whose they be that him behold.
shall see his light most clear :

Their countenance shall not be dash't,
they need it not to fear.

6 This poor distressed man for help
unto the Lord did call ;

Who did him hear without delay,
and rid him out of thrall.

7 The angel of the Lord doth pitch
his tents in every place,

To save all such as do him fear,
that nothing them deface.

8 Taſte and conſider well therefore,
that God is good and juſt :
O happy man that maketh him
his onely ſtay and truſt.

9 Fear ye the Lord, ye holy ones,
above all earthly thing ;
For they that fear the living Lord,
are ſure to lack nothing.

10 The lions ſhall be hunger bit,
and pin'd with famine much :
But as for them that fear the Lord,
no lack ſhall be to ſuch.

The Second part.

11 Come near to me, my children dear,
and to my words give ear :
I will you teach the perfect way,
how ye the Lord ſhall fear.

12 Who is the man that would live long,
and lead a godly life ?

13 See thou refrain thy tongue and lips
from all deceit and ſtriſe.

14 Turn back thy face from doing ill,
and do the godly deed :

Enquire for peace and quietneſs
and follow it with ſpeed.

15 For why ? the eyes of God above
upon the juſt are bent :

His ears likewiſe to hear the cry
of the poor innocent.

16 But he doth frown and bend his brows
upon the wicked train :

And cuts away the memory
that ſhould of them remain.

17 But when the juſt do call and cry,
the Lord doth hear them ſo,
That out of pain and miſery
forthwith he lets them go.

18 The Lord is ever nigh to them
that broken-hearted are :

And for the contrite ſpirit he
ſalvation doth prepare

19 Full many be the miſeries
that righteous men endure :

But of deliverance from them all
the Lord doth them ſecure.

20 The Lord doth ſo preſerve and keep
their very bones alway,

That not ſo much as one of them
doth periſh or decay.

21 The ſin ſhall ſlay the wicked man,
which he himſelf hath wrought
And ſuch as hate the righteous man
ſhall ſoon be brought to nought

22 But they that fear the living Lord,
are ever ſafe and ſound :

And as for thoſe that truſt in him,
nothing ſhall them confound.

Pſalm xxxv. 3. H.

Lord, plead my cauſe againſt my foes,
confound their force and might:
And take my part againſt all thoſe
that ſeek with me to fight.

2 Lay hand upon the ſpear and ſhield,
thy ſelf in armour dreſs :

Stand up for me and fight the field
to help me from diſtreſs.

3 Gird on thy ſword, and ſtop the way,
mine enemies withſtand ;

That thou unto my ſoul may'ſt ſay,
I am thy help at hand.

4 Confound them with rebuke and blame,
that ſeek my ſoul to ſpill :

Let them turn back and flee with ſhame
that think to work me ill.

5 Let them diſperſe and flee abroad,
as wind doth drive the duſt :

That ſo the angel of our God
their might away may thruſt.

6 Let all their ways be void of light
and ſlippiſly like to fall:

And ſend thine angel with thy might,
to perſecute them all.

7 For why ? without my fault they have
in ſecret ſet their gin :

And for no cauſe have digg'd a pit
to take my ſoul therein.

8 When they think leaſt and have no care,
O Lord, deſtroy them all :

Let them be trapt in their own ſnare,
and in their miſchief fall.

9 And let my ſoul, my heart and voice,
in God have joy and wealth :

That in the Lord I may rejoyce
and in his ſaving health.

10 Then all my bones ſhall ſpeak and ſay,
my parts ſhall all agree :

O thou great God of heav'n and earth,
what man is like to thee.

The Second Part.

11 Thou doſt defend the weak from them
that are both ſtout and ſtrong :

And rid the poor from wicked men,
that ſpoil and do them wrong.

12 My cruel foes againſt me riſe
to witneſs things untrue :
And to accuſe me they deviſe
of things I never knew.

13 Where I to them did ſhew good will,
they quit me with diſdain :

That they ſhould pay my good with ill
my ſoul doth fore complain.

14 When they were ſick I mourn'd therefore,
my ſelf in ſackcloth clad :
With faſting did I faint full fore,
and pray'd with heart moſt ſad.
15 As they have been my brethren dear
I did my ſelf behave :
As one that mourneth heavily
about his mothers grave.
16 But they in mine adverſity
did gather in a rout :
Yea, abjeſt ſlaves reproachfully
at me did mock and flout.

17 The belly gods and flattering train,
that all good things deride,
At me do grin with great dildain,
and pluck their mouths aſide.
18 Lord, when wilt thou for me appear ?
why doſt thou ſtay and pauſe ?
O rid my ſoul, my onely dear,
out of theſe lions claws.
19 And then will I give thanks to thee
before the Church always :
And where moſt of the people be,
there will I ſhew thy praiſe.
20 Let not my foes prevail on me,
which hate me for no fault :
Nor let them wink to turn their eye,
that cauſeleſs me aſſault.

The Third Part.

21 Of peace no word they think or ſay,
their talk is all untrue :
They ſtill conſult and would betray
all thoſe that peace enſue
22 With open mouth they run at me,
their fury is like fire :
Well, well, ſay they, our eye doth ſee
the thing that we deſire.
23 But Lord, thou ſee'ſt what ways they take
and what they do intend :
Be not far off, nor me for ſake,
as men that fail their friend.
24 Awake, ariſe, and ſtir abroad,
defend me in my right :
Revenge my cauſe, O Lord my God,
and aid me with thy might.
25 According to thy righteouſneſs
my Lord God, ſet me free :
And let them not their pride expreſs,
nor triumph over me.
26 Let not their hearts rejoyce and cry,
even ſo we would it have :
Nor give them cauſe to ſay on high,
he's ſunk into the grave.
27 Confound them with rebuke and ſhame,
that joy when I do mourn :
And pay them home with ſpite and blame,
that brag at me with ſcorn.

28 Let them moſt heartily rejoyce,
which love mine upright way :
Let them all times with heart and voice
ſtill praiſe the Lord, and ſay,
29 Great is the Lord, and doth excell,
and he doth much delight
To ſee his ſervants proſper well,
it is his pleaſant fight.
30 Wherefore my tongue I will apply
thy righteouſneſs to praiſe :
To thee the Lord my God will I
give laud and thanks always.

Pſalm xxxvi. F. H.

THe wicked by his works unjuſt
doth thus perſwade my heart,
That in the Lord he hath no truſt,
his fear is ſet apart.
2 Yet doth he joy in his eſtate,
to walk as he began,
So long till he deſerve the hate
of God as well as man.
3 His words are wicked, vile and naught,
his tongue no truth doth tell :
Yet at hand will he be taught,
which he may do well.
4 When he ſhould ſleep, then doth he muſe,
his miſchiefs ſo fulfil :
No wicked way, both he reſuſe,
nor any thing, at's ill
5 But, Lord, thy goodneſs doth aſcend,
above the heav'ns moſt high :
So doth thy truth it ſelf extend
unto the cloudly ſkie.
6 Much more than hills ſo high and ſteep,
thy juſtice is expreſt :
Thy judgments like to ſeas moſt deep,
thou ſav'ſt both man and beaſt.
7 Thy mercy is above all things,
O God, it doth excell :
In truſt whereof, as in thy wings,
the ſons of men ſhall dwell.
8 Within thy houſe ſhall they be fed
with plenty at their will :
Of all delights they ſhall be ſped,
and take thereof their fill.
9 Becauſe the well of life moſt pure
doth ever flow from thee,
And in thy light we are full ſure
the laſting light to ſee
10 From ſuch as thee deſire to know,
let not thy grace depart :
Thy righteouſneſs declare and ſhow
to men of upright heart.
11 Let not the proud on me prevail
O Lord of thy good grace :
Nor let the wicked me aſſail,
to throw me out of place.

2 But they in their device shall fall
that wicked works maintain :
They shall be certainly cast down,
and never rise again.

Psalm xxxvii. W. W.

GRudge not to see the wicked men-
in wealth to flourish still :
Nor yet envy such as to ill
have bent and set their will.
2 For as green grafs and the green herbs
are cut, and wither away :
So shall their great prosperity
soon pass, fade and decay.
3 Trust thou therefore in God alone.
to do well give thy mind :
So shalt thou have the land as thine,
and there sure food shalt find.
4 In God set all thy hearts delight
and look what thou wouldst have,
Or else canst with in all the world,
thou need'st it not to crave.
5 Cast both thy self and thine affairs
on God with perfect trust,
And thou shalt see with patience
th' effect both sure and just.
6 Thy perfect life and
he will clear as
So that the sun at noon
shall not shine half so bright.
7 Be still the while, and
on God see thou wait
Not shrinking from the power
of leud and wicked men.
8 Shake off despite, envy and hate,
let not thine anger rile :
That thou may'st not be drawn into
some wicked enterprife.
9 For every wicked man will God
destroy both more and less :
But such as trust in him are sure
the land for to possess.
10 Wait but a while and thou shalt see
no more the wicked train,
No not so much as house or place
where once he did remain.

The Second Part.

11 But merciful and humble men
injoy shall sea and land :
In rest and peace they shall rejoyce,
for naught shall them withstand,
12 The leud man and malicious
against the just conspire :
They gnash their teeth at him, as men
which do his bane desire.
13 But while ungodly men thus think,
the Lord laughs them to scorn :
For he doth see their term approach,

when they shall sigh and mourn.

14 The wicked have their sword out drawn
their bow also is bent,
To overthrow and kill the poor,
whose life is innocent.

15 But the same sword shall pierce their heart
which was to kill the just :
So shall the bow in shivers break,
wherein they put their trust.

16 Doubtless the just mans poor estate
is to be valu'd more
Then all the leud and wicked mens
rich pomp and heaped store,

17 For though their power be most strong,
God will it overthrow :
Where contrary he doth preserve
the humble men and low.

18 He sees by his great providence
the good mans trade and way :
And will give them inheritance
which never shall decay.

19 They shall not be discouraged,
when some are hard bestead :
When others shall be hunger bit,
they shall be clad and fed.

20 For whosoever wicked is,
and enemy to God,
Shall like the fat of lambs consume,
or smoke that flies abroad.

The Third Part.

21 Behold the wicked borrows much,
and never pays again :
Whereas the just by lib'ral gifts
the needy doth sustain.

22 For they whom God doth blest shall have
the land for heritage :
And they whom he doth curse, likewise
shall perish in his rage.

23 The Lord the just mans steps doth guide
and all his ways doth blest :
To every thing he takes in hand
he giveth good success.

24 Though he doth fall, yet is he sure
not utterly to sink :
For God upholds him with his hand,
and from him will not shrink.

25 I have been young, but now am old,
yet did I never see
The just man left, nor yet his seed
to beg for misery.

26 He gives always most lib'rally,
and lends where their is need :
By which he doth from God secure
a blessing to his seed.

27 Flee vice therefore and wickedness
and vertue do embrace :
So God shall grant thee long to have
on earth a dwelling place.

- 28 For God so loveth equity,
and shews to his such grace,
That he preserveth them, but doth
cut off the wicked race.
- 29 Whereas the good and godly men
inherit shall the land,
Having as Lords all things therein
in their own pow'r and hand.
- 30 The just mans mouth doth ever speak
of matters wise and high :
His tongue doth talk of judgment, and
of truth and equity.
- 31 For in his heart the law of God
his Lord doth still abide :
So that where ever he doth go
his foot shall never slide.
- 32 The wicked like a greedy wolf
the just man doth beset,
By all means seeking him to kill,
and take him in his net.

The Fourth Part.

- 33 But though he fall into his hands,
yet God will succour fend.
Though men against him sentence give,
God will him yet defend
- 34 Wait thou on God and keep his way,
he shall preserve thee then
The earth to rule, and thou shalt see
destroy'd these wicked men.
- 35 The wicked have I seen most strong,
and plac'd in high degree,
Spreading himself and flourishing,
as doth the laurel-tree.
- 36 But suddenly he past away,
and lo he was quite gone :
Then I him sought, but could not find
the place where dwelt such one.
- 37 Mark and behold the perfect man,
how God doth him increase :
For the just man shall have at length
great joy with rest and peace.
- 38 As for transgressours, wo to them,
destroy'd they all shall be :
God will cut off their budding race,
and rich posterity.
- 39 But the salvation of the just
doth come from God above,
Who in their trouble sends them aid,
of his meer grace and love.
- 40 God evermore delivers them,
from leud men and unjust :
And still will save them whilst that they
in him do put their trust

Psalm xxxviii. J. H.

Put me not to rebuke, O Lord,
in thy provoked ire :

- And in thy wrath correct me not
I humbly thee desire.
- 2 Thine arrows do stick fast in me,
thy hand doth press me sore :
And in my flesh no health at all
appeareth any more.
- 3 And all this is by reason of
thy wrath that I am in :
Nor any rest is in my bones
by reason of my sin.
- 4 For lo, my wicked doings, Lord,
above my head are gone :
A greater load than I can bear,
they lie me fore upon.
- 5 My wounds do sink and are corrupt,
and loathsome are to see :
Which all through mine own foolishness
doth happen unto me.
- 6 And I in careful wise am brought
into such great distress :
That I go wailing all the day,
in doleful heaviness.
- 7 My loyns are fill'd with sore disease,
my flesh hath no whole part :
- 8 I feeble am and broken sore,
and roar for grief of heart.
- 9 Thou know'st, Lord, my desire, my groans
are open in thy sight :
- 10 My heart doth pant, my strength doth fail,
mine eyes have lost their light.
- 11 My lovers and my wonted friends
stand looking on my wo :
Also my kinsmen far away
are me departed fro.
- 12 They that do seek my life, lay snares,
and they that go the way
To do me hurt, speak lies, and think
on mischief all the day.

The Second Part.

- 13 But as a deaf man I became,
that cannot hear at all :
- 14 And as one dumb, that opens not
his mouth to speak withall.
- 15 For all my confidence, O Lord,
is wholly set on thee :
Therefore, O Lord, thou art my God,
do thou give ear to me.
- 16 This do I crave, that they my foes
triumph not over me :
For when my foot doth slip, then they
rejoyce my fall to see.
- 17 And I am ready for to halt,
I cannot stand upright :
Also my grievous heaviness
is ever in my sight.

- 18 For while that I my wickedness
in humble wife confels,
And while I for my sinful deeds
my sorrows do exprels:
19 My foes do still remain alive,
and mighty are also:
And they that hate me wrongfully,
in number hugely grow.
20 They stand against me that my good
with evil do repay:
Because that good and honest things
I do enue alway.
21 Forsake me not, O Lord my God,
be thou not far away:
22 Hasten me to help, my Lord, my God,
my safety and my stay.

Psalm xxxix. J. H.

- I** Said, I will look to my ways,
for fear I should go wrong:
I will take heed all times that I
offend not with my tongue.
2 As with a bit I will keep fast
my mouth with force and might,
Not once to whisper all the while
the wicked are in sight.
3 I held my tongue and spake no word,
but kept me close and still:
Yea, from good talk I did refrain,
but sate against my will.
4 My heart waxt hot within my breast,
with musing, thought and doubt,
Which did increase and stir the fire:
at last these words burst out;
5 Lord, number out my life and days
which yet I have not past,
So that I may be certifi'd
how long my life shall last.
6 Lord, thou hast pointed out my life
in length much like a span:
Mine age is nothing unto thee,
so vain is every man.
7 Man walketh like a shade, and doth
in vain himself annoy,
In getting goods and cannot tell
who shall the same enjoy,
8 Therefore now, Lord, What wait I for?
what help do I desire?
Of truth my help depends on thee,
I nothing else require.

The Second Part.

- 9 From all the sins that I have done,
Lord, quit me out of hand,
And make me not a scorn to fools
That nothing understand.
10 I was as dumb, and to complain
no trouble might me move:
Because I knew it was thy work,
my patience for to prove.

- 11 Lord, take from me thy scourge, & plague,
I can them not withstand:
I faint and pine away for fear
of thy most heavy hand.
12 When thou for sin dost man rebuke,
he waxeth pale and wan
As doth a cloth that moths have fret,
so vain a thing is man.
13 Lord, hear my suit and give good heed,
regard my tears that fall:
I sojourn like a stranger here,
as did my fathers all.
14 O spare a little, give me space
my strength for to restore,
Before I go away from hence,
and shall be seen no more.

Psalm xl. J. H.

- I** Waited long and sought the Lord,
and patiently did bear:
At length to me he did accord
my voice and cry to hear.
2 He pluckt me from the lake so deep
out of the mire and clay:
Upon a rock he set my feet,
and he did guide my way.
3 To me he taught a psalm of praise,
which I must shew a broad.
And sing new songs of thanks always
unto the Lord our God.
4 When all the folk these things shall see
as people much afraid,
Then they unto the Lord will flee
and trust upon his aid.
5 O blest is he whose hope and heart
doth in the Lord remain,
That with the proud doth take no part,
nor such as lies maintain.
6 For, Lord, my God, thy wondrous deeds
in greatness far do pass:
Thy favour towards us exceeds
all things that ever was.
7 When I intend and do devise
thy works abroad to show,
To such a reck'ning they do rise,
thereof no end I know.
8 Burnt offering, thou delight'st not in
I know thy whole desire,
With sacrifice to purge his sin
thou dost no man require.
9 Meat offerings and sacrifice
thou wouldst not have at all:
But thou, O Lord, hast open made
mine ears to hear withall.
10 But then said I, behold and look,
I come with heart most free:
For in the volume of thy book
thus it is said of me.

11 That I, O God, ſhould do thy mind
which thing doth pleaſe me well,
For in my heart thy law I find
faſt placed there to dwell.
12 Thy righteousneſs and juſtice I
in great aſſemblies tell:
Behold, my tongue no time doth ceaſe,
O Lord, thou know'ſt full well.

The Second Part.

13 I have not hid within my breaſt
thy goodneſs as by ſtealth:
But I declare and have expreſt
thy truth and ſaving health.
14 I kept not cloſe thy loving mind,
that no man ſhould it know:
The truſt that in thy truth I find,
to all the Church I ſhow.
15 Thy tender mercy, Lord, from me
withdraw thou not away:
But let thy love and verity
preſerve me every day.
16 For I with many troubles am
encompaſſed about
My ſins ſo greatly do encreaſe,
I cannot ſpy them out.
17 For why? in number they exceed
the hairs upon my head:
My heart doth faint for very fear,
that I am almoſt dead.
18 With ſpeed ſend help and ſet me free,
O Lord, I thee require:
Make haſte with aid to ſuccour me,
O Lord, at my deſire.
19 Confound them with rebuke and ſhame
that ſeek my ſoul to ſpill:
Drive back my foes and them deſame
that wiſh me any ill.
20 For their ill ſeats do them deſcry
that would deface my name:
Always at me they rail and cry,
Fie on him, fie for ſhame.
21 Let them in thee have joy and wealth
that ſeek to thee always:
That thoſe that love thy ſaving health
may ſay, To God be praiſe.
22 But as for me, I am but poor,
oppreſt and brought full low:
Yet thou, O Lord, wilt me reſtore
to health, full well I know.
23 For why? thou art my hope and truſt
my refuge help and ſtay:
Wherefore, my God, as thou art juſt,
with me no time delay.

Pſalm xli. T. S.

THe man is bleſt that doth provide
for ſuch as needy be:
For in the ſeaſon perilous

the Lord will ſet him free.
2 The Lord will keep him ſafe, and make
him happy in the land:
And not deliver him into
his enemies ſtrong hand.
3 And from his bed of languiſhing
the Lord will him reſtore:
For thou O Lord, wilt turn to health
his ſickneſs and his ſore.
4 Then in my ſickneſs thus ſaid I,
have mercy, Lord, on me,
And heal my ſoul which is full woe
that I offended thee.
5 My foes did wiſh me ill in heart,
and thus of me did ſay,
When ſhall he die, that ſo his name
may periſh quite away?
6 And when they come to viſit me,
they aſk if I do well:
But in their hearts they miſchief hatch,
and then abroad it tell.
7 All they that hate me do conſpire
againſt me craftily:
And ſtill deviſe how to procure
my ruine ſecretly.
8 Some grievous ſin hath brought him to
this ſickneſs, ſay they plain:
He is ſo low that without doubt
he cannot riſe again.
9 The man alſo that I did truſt,
with me did uſe deceit:
Who at my table eat my bread,
the ſame for me laid wait.
10 Have mercy, Lord, on me therefore,
and let me be preſerv'd,
That I may render unto them
the things: they have deſerv'd.
11 By this I know aſſuredly
to be belov'd of thee,
Be cauſe my foes no power have
to triumph over me.
12 But in my right thou haſt me kept,
and it maintained well:
And in thy preſence place aſſign'd
where I ſhall ever dwell.
13 The Lord the God of Iſrael
be praiſed evermore:
Even ſo be it, Lord, will I ſay,
praiſe ye the Lord therefore.

Pſalm xlii. T. H.

LIke as the hart doth pant and bray
the well-fountains to obtain;
So doth my ſoul deſire alway
with thee, Lord to remain.
2 My ſoul doth thiſt and would draw near,
the living God of might:
Oh when ſhall I come and appear
in preſence of his ſight!

3 The tears all times are my repast
which from mine eyes do slide :
Whilst wicked men cry out so fast,
where now is God thy guide ?
4 Alas, what grief is it to think
what freedom once I had !
Therefore my soul as at pits brink
most heavy is and sad.
For I did march in good array,
with joyful company :
Unto the temple was our way,
to praise the Lord most High.
5 My soul why art thou sad always,
and fret'st thus in my breast ?
Trust still in God ; for him to praise
I hold it ever best.
By him I have succour at need
against all pain and grief :
He is my God, which with all speed
doth haste to send relief.
6 My soul within me is cast down,
therefore, O Lord, I will
Remember thee from Jordans land
and Hermons little hill.

The Second Part.

7 One grief another in doth call,
as clouds burst out their voice :
The floods of evil that do fall,
run over me with noise.
8 Yet I by day felt his goodness,
and help at all assays :
Likewise by night I did unot cease
the living God to praise.
9 I am persuaded thus to say
to him with reverence,
O Lord, thou art my guide and stay,
my rock and sure defence.
Why do I then in pensiveness
hanging the head thus walk,
While that mine enemies oppress,
and vex me with their talk ?
10 For why ; they pierce my inward parts
with pains to be abhorr'd,
When they cry out with stubborn hearts,
where is thy God the Lord.
11 So soon, my soul, why dost thou faint,
with pain and grief oppress ?
Why do sad thoughts without restraint
thus rage within my breast ?
12 Trust in the Lord thy God always,
and thou the time shalt see
To give him thanks with laud and praise,
for health restor'd to thee.

Psalm xliii. T. S.

Judge and revenge my cause, O Lord,
from them that evil be :
From wicked and deceitful men,

O Lord, deliver me.
2 For of my strength thou art the God,
why am I put from thee ?
Why walk I heavily, whilst that
my foe oppresseth me ?
3 O Lord, send out thy light and truth,
and lead me with thy grace,
Which may conduſt me to thy hill,
and to thy dwelling-place.
4 Then shall I to thine altar go
with joy to worship there :
And on my harp give thanks to thee,
O God my God most dear.
5 Why art thou then so sad, my soul,
and fret'st thus in my breast ?
Still trust in god ; for him to praise
I hold it always best.
6 By him I have deliverance
against all pain and grief :
He is my God that doth alway
at need send me relief.

Psalm xlii. T. S.

O ur ears have heard our fathers tell,
and reverently record
The mighty works that thou hast done
in ancient time, O Lord.
2 How thou didst drive the Gentiles out,
with a most powerful hand :
Planting our fathers in their place,
and gav'st to them their land.
3 They conquer'd not by their own sword
the land wherein they dwell :
But by thy hand thy arm and grace
because thou lov'dst them well.
4 Thou art my King, O God, who sav'st
Jacob in sundry wise.
5 Led with thy power, we threw down such
as did against us rise.
6 I trusted not in bow nor sword,
they could not save me sound :
7 Thou kept'st us from our foes great rage
thou didst them all confound.
8 And still we boast of thee our God,
and praise thy holy Name :
9 Yet now thou go'st not, with our host
but leave'st us to shame.
10 Thou mad'st us flee before our foes
so were we overtrod :
They did us rob and spoil our goods,
we were dispers'd abroad.
11 Thou hast us given to our foes,
as sheep for to be slain :
Amongst the heathen every where
scatter'd we do remain.
12 Thy people thou hast sold like slaves,
and as a thing of nought :
For profit none thou hadst thereby,
no gain at all was fought :

13 And to our neighbours thou hast made
of us a laughing stock :
And thole that round about us dwell,
at us do grin and mock.

The Second Part.

14 Thus we serve for no other use,
but for a common talk :
They mock, they scorn, they nod their heads
were e'r they go or walk.
15 With shame and great confusion
I am afflicted fore :
Yea so I blush that all my face
with red is cover'd o're.
16 For why? we hear such slanderous words,
such false reports and lies :
That death it is to see their wrongs,
their threatnings and their cries.
17 For all this we forgot not thee,
nor yet thy cov'nant brake :
18 We turn not back our hearts from thee,
nor yet thy paths forsake.
19 Yet thou hast trod us down to dust,
where dens of dragons be,
And cover'd us with shade of death,
and great adversity.
20 If we God's Name forgotten have,
and help of idols sought,
21 shall he not search and find this out
for he doth know our thought
22 But 'tis for thy Names sake, O Lord,
we always are slain thus :
As sheep unto the shambles sent,
even so they deal with us.
23 Up Lord, why sleepest thou? awake,
for ever leave us not :
24 Why hidest thou thy countenance :
our thrall thou hast forgot.
25 For down to dust our soul is brought,
our troubles come so fast :
Our belly, like as it were glu'd,
unto the ground cleaves fast.
26 Rise up therefore for our defence
and help us, Lord at need :
We thee beseech for thy goodness
to rescue us with speed.

Psalm xlv. f. H.

MY heart doth take in hand
some godly song to sing :
The praise that I shall shew therein
pertaineth to the king.
2 My tongue shall be as quick
his honour to indite,
As is the pen of any scribe
that useth fast to write:
3 O fairest of all men.
thy speech is pleasant pure :

For God hath blessed thee with gifts
for ever to endure.

4 About thee gird thy sword,
O prince of might elect :
With honour glory and renown
thou art most richly deckt.

5 Go forth with godly speed,
with meekness, truth and right :
And thy right hand shall thee instruct
in works of dreadful might.

6 Thine arrows sharp and keen
their hearts so fore shall sting :
That folk shall fall and kneel to thee
yea, all thy foes, O king.

7 Thy royal seat, O Lord,
for ever shall remain,
Because the scepter of thy realm
doth righteousness maintain.

8 Because thou lov'st the right,
and dost the ill detest,
Therefore hath God anointed thee
with joy above the rest.

9 With mirrh and savours sweet
thy clothes are all bespread :
When thou dost from thy palace pass,
thereby to make thee glad.

10 Kings daughters do attend
in fine and rich array :
At thy right hand the queen doth stand
in gold and garments gay.

The Second Part.

11 O daughter take good heed,
incline and give good ear :
Thou must forget thy kirdred all,
and fathers house most dear.

12 Then shall the king desire
thy beauty far and trim :
For why? he is the Lord thy God,
and thou must worship him.

13 The daughters then of Tyre,
with gifts full rich to see,
And all the wealthy of the land
shall make their suit to thee.

14 The daughter of the king
is glorious to behold :
Within her closet she doth sit
all deckt in beaten gold.

15 In robes with needle wrought,
and many a pleasant thing :
With virgins fair on her to wait
she cometh to the king.

16 Thus are they brought with joy
and mirth on every side.
Into the palace of the king,
and there they do abide:

H h h

- 17 In stead of parents left,
(O queen, the case so stands)
Thou shalt have sons whom thou mayest set
as princes in all lands.
18 Wherefore thy holy Name
all ages shall record :
The people shall give thanks to thee
for evermore, O Lord.

Psalm xlvii. F. H.

- T**He Lord is our defence and aid,
the strength whereby we stand :
When we with woe are much dismay'd
he is our help at hand.
2 Though the earth move, we will not fear,
though mountains high & steep,
Be thrust and hurled here and there
within the sea so deep.
3 No, though the sea do rage so fore
that all the banks it fills :
And though it overflows the shore,
and beat down mighty hills.
4 For one fair flood doth send abroad
his pleasant streams apace,
To fresh the city of our God,
and wash his holy place.
5 In midst of her the Lord doth dwell,
she can do whit decay :
All things against her that rebell
the Lord will surely slay.
6 The heathen folk and kingdoms fear
the people make a noise :
The earth doth melt, and not appear,
when God puts forth his voice.
7 The Lord of hosts doth take our part,
to us he hath an eye :
Our hope of health with all our heart
on Jacobs God doth lie.
8 Come here and see with mind and thought
the working of our God :
What wonders he himself hath wrought
in all the world abroad.
9 By him all wars are hush'd and gone,
though countries did conspire :
Their bows and spears he brake each one:
their chariots burnt with fire.
10 Be still therefore, and know that I
am God, and therefore will
Among the heathen people be
highly exalted still.
11 The Lord of hosts doth us defend,
he is our strength and tower :
On Jacobs God we do depend,
and on his might and power.

Psalm xlvii. F. H.

YE people all with one accord
clap hands and much rejoyce
Be glad and sing unto the Lord

- with sweet and pleasant voice.
2 For high the Lord and dreadful is,
his wonders manifold :
A mighty King he is truly
in all the earth extoll'd.
3 The people shall he make to be
unto our bondage thrall :
And underneath our feet shall he,
the nations make to fall.
4 For us the heritage he chose
which we possess alone,
The excellency of Jacob
his well beloved one.
5 Our God ascended up on high
with joy and pleasant noise
The Lord goes up above the sky
with trumpets royal voice.
6 Sing praises to our God, sing praise,
sing praises to our King :
For God is King of all the earth,
all skilful praises sing.
7 God on the heathen reigns, and sits
upon his holy throne :
The princes of the people have
them joynd every one
8 To Abrahams people : for our God,
which is exalted high,
As with a buckler doth defend
the earth continually.

Psalm xlviii. F. H.

- G**reat is the Lord, and with great praise
to be advanced still
Within the city of our God,
upon his holy hill
2 Mount Sion is a pleasant place
it gladeth all the land :
The City of the mighty King
on her north side doth stand.
3 Within the palaces thereof
God is a refuge known :
For lo, the kings are gather'd, and
together they are gone.
4 But when they did behold it so
they wondred, and they were
Astonish'd much, and suddenly
were driven quack with fear.
5 Great terrour there on of them did fall
for very woe they cry,
As doth a woman when she is
to travail instantly.
6 As thou with eastern winn the ships
upon the sea dost break
They were destroy'd and even as we
have heard our fathers speak.
7 So in the city of the Lord
we saw as it was told,
Yea, in the city which our God
for ever will uphold.

8 O Lord, we wait and do depend
on thy good help and grace :
For which we do all times attend
within thy holy place.

9 O Lord, according to thy Name
for ever is thy praise :

And thy right hand, O Lord is full
of righteousness always.

10 Let, for thy judgments, Sion mount
fulfilled be with joys :

Also of Judah grant, O Lord,
the daughters to rejoyce.

11 Go walk about all Sion hill,
yea, round about her go,

And tell the towers that thereon
are builded on a row.

12 And mark ye well her bulwarks all,
behold her towers there :

That ye may tell thereof to them
that after shall be here.

13 For this most mighty God, our God
for evermore is he :

Yea, and unto the death also
our guider shall he be.

Psalm xlix. F. H.

ALL people hearken and give ear
to that which I shall tell,

Both high and low, both rich and poor
that in the world do well.

3 For why? my mouth shall make discourse
of many things right wise :

In understanding shall mine heart
its study exercise.

4 I will incline mine ear to know
the parable so dark :

And open all my doubtful speech
in metre on my harp.

5 Why should I fear affliction,
or any careful toyl :

O else my foes which at my heels
are prest my life to spoil?

6 For as for such as riches have,
wherein their trust is most ;

And they which of their treasures great
themselves do brag and boast ;

7 There is not one of them that can
his brother's life redeem,

Or give a ransom unto God
sufficient for him.

8 It is too great a price to pay,
none can thereto attain :

So that he might his life prolong,
or not in grave remain.

9 They see wife men, as well as fools,
subject unto deaths bands :

And being dead, strangers possess

their houses, goods, and lands.

10 Their care is to build houses fair,
and so determine sure,

To make their names upon the earth
for ever to endure.

11 Yet shall no man always enjoy
high honour, wealth and rest ;

12 But shall at length taste of deaths cup,
as well as the brute beast.

The Second Part.

13 And tho' they find their foolish thoughts
to be most leud and vain :

Their children yet approve their talk,
and in like sin remain.

14 As sheep into the fould are brought,
they shall be laid in grave :

Death shall them eat, and in that day,
the just shall lordship have.

15 Their beauty and their royal port
shall fade and quite decay,

When from their house unto the pit
with wo they pass away.

16 But God will surely me preserve
from death and endles pain :

Because he will of his good grace
my soul receive again.

17 If any man grow wondrous rich,
be not afraid therefore :

Although the glory of his house
increaseth more and more.

18 For when he dies, of all these things
nothing shall he receive.

His glory will not follow him,
his pomp will take her leave.

19 Yet in this life he counts himself
the happiest under sun :

And others likewise flatter him,
saying, All is well done.

20 But yet if he should live as long
as did his father old ;

Yet must he needs at length give place,
and be brought to deaths fold.

21 Man that in honour lives, and doth
not understand, may be

Compar'd unto the very beasts
that perish utterly.

Psalm l. W. W.

THe mighty God,
th' eternal hath thus spoke,

And all the world
he will call and provoke :

Even from the east,
and so forth to the west.

2 From towards Sion,
which place he liketh best.

H h h 2

God

God will appear
in beauty most excellent
Our God will come
before long time be spent.

3 Devouring fire
shall go before his face,
A great tempest
shall round about him trace.

4 Then shall he call
the earth and heavens bright,
To judge his folk
with equity and right :

5 Saying, Go to,
and now my saints assemble :
My pact they keep,
their gifts do not dissemble,

6 The heavens shall
declare his righteousness :
For God is Judge
of all things more or less.

7 Hear, my people
for I will now reveal,
Lift Israel
Th' from thee nought conceal.
Thy God, thy God
am I, and will not blame thee

8 For giving not
all manner offerings to me.

9 I have no need
to take of thee at all
Goats of thy fold,
or calf out of thy stall :

10 For all the beasts
are mine within the woods :
On thousand hills
cattel are mine own goods :

11 I know for mine
all birds that are on mountains :
All beasts are mine
which haunt the fields and fountains

12 Hungry if I were,
I would not thee it tell :
For all is mine
that in the world doth dwell.

13 Eat I the flesh
of great bulls or bullocks ?
Or drink the blood
of goats, or of the flocks ?

14 Offer to God
praise and hearty thanksgiving,
And pay thy vows
unto God everliving.

15 Call upon me
when troubled thou shalt be :
Then will I help,
and thou shalt honour me,

16 To the wicked
thus saith th' eternal God

Why dost thou preach
My laws and hefts abroad :
17 Seeing thou hast
them with thy mouth abused,
And hat'st to be
by discipline reformed ?

My words, I say,
thou dost reject and hate :

18 If that thou see
a thief as with thy mate,
Thou run'st with him,
and so your prey seek out,
And art all one
with the adulterous rout.

19 Thou giv'st thy self
to backbite and to slander :
And how thy tongue
deceives, it is a wonder.

20 Thou sittest musing
thy brother how to blame.

And how to put
thy mothers son to shame.

21 These things thou didst,
and whilst I held my tongue,
Thou didst me judge,
because I staid so long,

Like to thy self :
yet though I keep long silence,
Once shalt thou feel
of thy wrongs just recompence.

22 Consider this
ye that forget the Lord,
And fear not when
he threatneth with his word :

Lest without help
I spoil you as a prey :

23 But he that thanks
offereth, praiseth me ay,
Saith the Lord God :
and he that walketh this trace
I will him teach
Gods saving health t' embrace.

Another of the same by J. H.

THe God of gods, the Lord,
hath call'd the earth by name
From whence the Sun doth rise, unto
the setting of the same.

2 From Sion his fair place,
his glory bright and clear,
The perfect beauty of his grace,
from thence it did appear.

3 Our God shall come in haste,
to speak he shall not doubt :
Before him shall the fire waste,
and tempest round about.

4 The heavens from on high
the earth below likewise
He will call forth to judge and try,
the people that are his.

Bring forth my ſaints, ſaith he,
my faithful flock ſo dear:
Which are in band and league with me,
my law to love and fear.

6 And when theſe things are tri'd,
then ſhall the heavens record,
That God is juſt; and all muſt bide
the judgment of the Lord.

7 My people, O give heed,
Iſrael to thee I cry:
I am thy God, thy help at need,
thou can'ſt it not deny.

8 I do not ſay to thee
thy ſacrifice is ſlack:
Thou offer'ſt daily unto me
much more than I do lack.

9 Think'ſt thou that I do need
thy cattel young or old:
Or elſe ſo much deſire to feed
on goats out of thy fold?

10 Nay, all the beaſts are mine,
in woods that eat their fills:
And thouſands more of neat and kine
that run wild on the hills.

The Second Part.

11 The birds that build on high,
in hills and out of ſight:
And beaſts that in the fields do lie,
are ſubjeſt to my might.

12 Then though I hungred ſore,
what need I ought of thine,
Since that the earth with her great ſtore,
and all therein is mine?

13 To bulls fleſh have I mind
to eat it doſt thou think?
Or ſuch a ſweetneſs do I find
the blood of goats to drink?

14 Give to the Lord his praiſe,
with thanks to him apply:
And ſee thou pay thy vows always
unto the God moſt high.

15 Then ſeek and call to me,
when ought would work thee blame:
And I will ſure deliver thee,
that thou may'ſt praiſe my Name.

16 But to the wicked train,
which talk of God each day,
And yet their works are foul and vain
to them the Lord will ſay.

17 With what face dareſt thou
my word once ſpeak or name?
Why doſt thou talk my law allow,
thy deeds deny the ſame?

18 Whereas for to amend

thy life thou art ſo ſlack:
My word, the which thou doſt pretend
is caſt behind thy back.

The Third Part.

19 When thou a thief doſt ſee
by theft to live in wealth,
With him thou runn'ſt and doſt agree
likewiſe to thrive by ſtealth.

20 When thou doſt them behold
that wives and maids deſile,
Thou lik'ſt it well, and waxeſt bold
to uſe that life moſt vile.

21 Thy lips thou doſt apply
to ſlander and deſame:
Thy tongue doth teach to cheat and lie,
and ſtill doth uſe the ſame.

22 Thou ſtudeſt to revile
thy friends to thee ſo near:
With ſlander thou wouldeſt needs deſile
thy mothers ſon moſt dear.

23 Hereat while I do wink,
as though I did not ſee,
Thou go'ſt on ſtill, and ſo doſt think
that I am like to thee.

24 But ſure I will not let
to ſtrike, when I begin:
Thy faults in order I will ſet,
and open all thy ſin.

25 Mark this I you require,
that have not God in mind:
Leſt when I plague you in mine ire,
your help be far to find.

26 He that doth give to me
the ſacrifice of praiſe,
Doth pleaſe me well, and he ſhall ſee
to walk in godly ways.

Pſalm li. W. W.

O Lord, conſider my diſtreſs,
and now with ſpeed ſome pity take:
My ſins deſace, my faults redeſe,
good Lord, for thy great mercies ſake.

2 Waſh me, O Lord, and make me clean
from this unjuſt and ſinful act,
And purifie me once again
from this foul crime and bloody fact.

3 Remorſe and ſorrow do conſtrain
me to acknowledge mine exceſs:
My ſin, alas, doth ſtill remain
before my face without releaſe.

4 Againſt thee only I have ſinn'd,
committing evil in thy ſight.
And if I ſhould no mercy find,
yet where thy judgments juſt and right.

- 5 It is too manifest, alas,
that first I was conceiv'd in sin :
Yea, of my mother so born was,
and yet, vile wretch remain therein
6 Also behold, Lord, thou dost love
the inward truth of a pure heart :
Therefore thy wisdom from above
thou hast reveal'd me to convert.
- 7 If thou with hyssop purge this blot,
I shall be cleaner than the glass :
And if thou wash away my spot,
the snow in whiteness shall I pass.
- 8 Therefore, O Lord, such joy me send,
that I may praise thee with my voice :
And that my strength may now amend,
and broken bones also rejoice.
- 9 Turn back thy face and frowning ire,
for I have sinned enough thy hand :
And purge my sins I thee desire,
which do in number pass the sand.
- 10 Make new my heart within my breast,
and frame it to thy holy will :
And let thy Spirit in me rest,
which may my soul with comfort fill.

The Second Part.

- 11 Cast me not, Lord, out from thy sight,
but speedily my torments end :
Take not from me thy holy spirit,
which may from dangers me defend.
- 12 Restore me to those joys again
which I was wont in thee to find :
Let me thy free Spirit retain,
which unto thee may stir my mind.
- 13 Thus when I shall thy mercies know
I shall instruct others therein :
And men that are likewise brought low
by mine example shall flee sin.
- 14 O God, that of my health art Lord,
forgive me this my bloody vice :
My heart and tongue shall then accord,
to sing thy mercy and justice.
- 15 Touch thou my lips, my tongue untie,
O Lord, which art the only key :
And then my mouth shall testify
thy wondrous works and praise alway.
- 16 And as for outward sacrifice,
I would have offer'd many a one :
But thou esteem'st them of no price,
and therein pleasure takest none.
- 17 The heavy heart, the mind oppress'd,
O Lord, thou never dost reject :
Because in truth, it is the best,
and of all sacrifice th' effect.
- 18 Lord, unto Sion turn thy face
pour out thy mercies on thy hill,

And on Jerusalem thy grace,
build up thy walls, and love it still.

- 19 Thou shalt accept then our offerings
of peace and righteousness alway,
Yea, calves and many other things
upon thy altar will we lay.

Another of the same by J. H.

HAVE mercy on me, Lord after
thy great abounding grace :
After thy mercies multitude
do thou my sins deface.

- 2 Yea, wash me clean from mine offence,
and mine iniquity :

For I do own my faults, and still
my sin is in mine eye.

- 3 Against thee, thee alone I have
offended in this case :

And evil have I done before
the presence of thy face.

- 4 That in the things which thou hast done
upright thou may'st appear :
And when thou judgest all may see,
that thou art very clear.

- 5 Behold, in wickedness my kind
and shape I did receive :
My sinful mother at the first
in sin did me conceive.

- 6 But lo, truth in the inward parts
is pleasant unto thee ;
And secrets of thy wisdom thou
revealed hast to me.

- 7 With hyssop, Lord, besprinkle me,
I shall be cleansed to :

Yea, wash thou me, and so I shall
be whiter than the snow.

- 8 O joy and gladness make thou me
to hear the pleasant voice :

That to the bones which thou O Lord,
hast broken, may rejoice.

- 9 From the beholding of my sins,
Lord, turn away thy face :

And all my deeds of wickedness
do utterly deface.

- 10 O God, create in me a heart
unspotted in thy sight :

Within my bowels, Lord, renew
a firm and stable spirit.

- 11 Cast me not from thy sight, nor take
thy holy Spirit away :

The comfort of thy saving health
give me again, I pray.

- 12 With thy free Spirit stablish me,
and I will teach therefore

Sinners, thy ways, that so they may
turn to thee evermore.

The Second Part.

13 O God that art God of my health,
from blood deliver me :
That praises of thy righteousness
my tongue may sing to thee.
14 My lips that yet fast closed be,
do thou, O Lord, unloose:
The praises of thy Majesty
my mouth shall then disclose.
15 I would have offer'd sacrifice,
if that had pleas'd thee :
But pleas'd with burnt-offerings
I know thou wilt not be.
16 A troubled spirit is sacrifice,
delightful in Gods eyes :
A broken and an humble heart,
Lord, thou wilt not despise.
17 In thy good will deal gently, Lord,
to Sion, and withall,
Grant that of thy Jerusalem
uprear'd may be the wall.
18 Burnt-off'rings, gifts, and sacrifice
of justice in that day,
Thou shalt accept, and calves they shall
upon thine altar lay.

Psalm lii. F. H.

Why dost thou tyrant boast abroad
thy wicked works to praise ?
Dost thou not know there is a God,
whose mercies last always ?
2 Why dost thy mind yet still devise
such wicked wiles to warp ?
Thy tongue untrue in forging lies,
is like a rasour sharp.
3 On mischief why sett'st thou thy mind,
and wilt not walk upright ?
Thou hast more lust false tales to find
than bring the truth to light.
4 Thou dost delight in fraud and guile,
in mischief, blood, and wrong :
Thy lips have learn'd the flatt'ring style,
O false deceit in tongue.
5 Therefore the Lord shall thee confound,
and pluck thee from thy place,
Thy seed root out from off the ground,
and utterly deface.
6 The just when they behold thy fall,
with fear will praise the Lord,
And in reproach of thee withall
cry out with one accord.
7 Behold the man that would not take
the Lord for his defence:
But of his goods his God did make,

and trust his corrupt sense.
8 But I as olive fresh and green
shall spring and spread abroad :
For why ? my trust all times hath been
upon the living God.
9 For this therefore will I give praise
to thee with heart and voice,
I will advance thy name always,
wherein thy saints rejoyce.

Psalm liii. T. S.

THE foolish man within his heart
blasphemously hath said,
There is not any God at all,
why should we be afraid ?
2 They are corrupt, and they also
a hainous work have wrought
Among them all there is not one
of good that worketh ought.
3 The Lord lookt down from heav'n upon
the sons of men below,
To see if any were that sought
the living God to know.
4 They are all gone out of the way,
they are corrupted all :
There is not any that doth good,
there is not one at all :
5 Do not all wicked workers know,
that they do feed upon
My people, as they feed on bread ?
the Lord they call not on.
6 Even there they were afraid, and stood
with trembling all dismay'd,
Whereas there was no cause at all
why they should be afraid.
7 For God his bones that thee besieg'd,
hath scatter'd all abroad :
He hath confounded them, for they
rejected are of God.
8 O Lord, give thou thy people health,
and thou, O Lord, fulfill
Thy promise made to Israel,
from out of Sion hill.
9 When God his people shall restore,
that once were captive led.
Then Jacob shall therein rejoyce,
and Israel be glad.

Psalm liv. F. H.

GOD, save me for thy holy Name,
and for thy goodness sake :
Unto the strength, Lord of the same,
I do my cause betake.

2 Regard, O Lord, and give an ear
to me, when I do pray :

Bow down thy self to me and hear
the words that I do say :

3 For strangers up against me rise,
and tyrants vex me still :

Which have not God before their eyes,
they seek my soul to spill.

4 But lo, my God doth give me aid,
the Lord is straight at hand :

With them by whom my soul is flaid,
the Lord doth ever stand.

5 With plagues repay again all these
for me that lie in wait :

And in thy truth deliv'oy my foes
with their own snare and bait.

6 An offering of free heart and will
then I to thee shall make,

And praise thy Name for therein still
great comfort I do take.

7 Thou, Lord, at length haste set me free
from them that craft conspire :

And now mine eye with joy doth see
on them my hearts desire.

Psalm lv. F. H.

O God give ear, and do apply
to hear me when I pray :

And when to thee I call and cry,
hide not thy self away.

2 Take heed to me, grant my request,
and answer me again :

With grief I pray full sore oppress,
sorrow doth me constrain.

3 Because my foes with threats and cries,
oppress me through despight :

And to the wicked sort likewise
to vex me have delight.

4 For they in counsel do conspire
to charge me with some ill,

And in their hasty wrath and ire
they do pursue me still.

5 My heart doth faint for want of breath,
it panteth in my breast :

The terrors, and the dread of death,
do work me much unrest.

6 Such dreadful fear on me doth fall,
that I therewith do quake :

Such horror overwhelmeth me,
that I no shift can make.

7 But I did say, Who will give me
the swift and pleasant wings

Of some fair dove, that I may flee,
and rest me from these things ?

8 Lo, then I would go far away,
to flee I would not cease :

And I would hide my self, and stay
in some great wilderness.

9 I would be gone in all the haste,
and not abide behind :

Till I were quit and overpast
these blasts of boistrous wind.

10 Divide them, Lord, and from them pull
their false and double tongue :

For I have sp'd their city full
of rapine, strife, and wrong,

11 Which things both night & day throughout
inclose her as a wall :

In midst of her is mischief wrought,
and sorrow great withall.

12 Her inward parts are wicked plann,
her deeds are much too vile :

And in her streets there doth remain
nothing but fraud and guile.

The Second Part.

13 If that my foes did seek my shame,
I might it well abide :

Because from all their check and blame
some where I could me hide.

14 But thou it was, my fellow dear,
which friendship didst pretend,

And didst my secret counsel hear,
as my familiar friend.

15 With whom I had delight to talk
in secret and abroad,

And we toge her oft did walk
unto the house of God.

16 Let death in haste upon them fall,
and send them quick to hell :

For mischief doth abide in all
the places where they dwell.

17 But I unto my God will cry,
to him for help I flee :

The Lord will help me instantly,
and he will succour me.

18 At Morning, noon, and evening tide
unto the Lord I pray :

When I so constantly have cri'd,
he did not say me nay.

19 To peace he shall restore me yet,
though war be now at hand :

Although the number be full great,
that would against me stand :

20 The Lord that first and last doth reign
both now and evermore,

Will hear when I to him complain,
and punish them full fore.

21 For sure there is no hope that they
to turn will once accord :

For why ? they will not God obey,
nor yet do fear the Lord.

22 Upon their friends they laid their hands
which were in cov'nant knit :

Of friendship to neglect the bands
they do not care one whit.

23 While they have war within their heart,
as butter are their words :
And though they were as soft as oyl,
they cut as sharp as swords.
24 Cast thou thy care upon the Lord,
and he shall nourish thee :
For in no wife he will accord
the just in thrall to see.
25 But God shall cast them deep in pit.
that thirst for blood always :
He will no guileful man permit
to live out half his days.
26 Though such be quite destroy'd & gone;
on him is all my stay :
I will depend his grace upon,
with all my heart away.

Psalm lvi. F. H.

HAve mercy, Lord, on me I pray,
for man would me devour :
He righteth with me day by day,
and troubleth me each hour.
2 My foes do daily enterprise
to swallow me out-right :
To fight against me many rise,
O thou most High of might.
3 When they would make me most afraid
with boasts and brags of pride.
I trust in thee alone for aid,
by thee I will abide.
4 Gods promise I do mind and praise,
O Lord, I stick to thee :
I do not care at all assays,
what flesh can do to me.
5 What things I either did or spake,
they wrest them at their will :
And all the council that they take
is how to work me ill.
6 They all consent themselves to hide,
close watch for me to lay :
They spie my paths, and snares have tild
to take my life away.
7 Shall they thus scape on mischief set ?
thou God on them wilt frown :
For in thy wrath thou dost not let,
to throw whole kingdoms down.
8 Thou see'st how oft they made me flee,
and on my tears dost look :
Reserve them in a glass by thee,
and writ them in thy book,
9 When I do call upon thy Name,
my foes away do start :
I well perceive it by the same,
that God doth takemy part.
10 I glory in the word of God,
to praise it I accord :

With joy I will declare abroad
the promise of the Lord.

11 I trust in God the Lord, and say,
as I before began,
The Lord he is my help and stay,
I do not care for man.
12 I will perform with heart most free,
my vows to God always :
And I, O Lord, all times to thee
will offer thanks and praise.
13 My soul from death thou dost defend,
and keep'st my feet upright :
That I before thee may ascend
with such as live in light.

Psalm lvii. F. H.

TAke pity for thy promise sake,
have mercy, Lord, on me :
For why ? my soul doth her betake
unto the help of thee.
2 Within the shadow of thy wings,
I set my self full fast,
Thou mischief, malice, and like things
be gone and overpast.
3 I call upon the God most high,
to whom I stick and stand :
I mean the God that will stand by
the cause I have in hand.
4 For he from heav'n hath sent his aid,
to save me from their spite,
That to devour me have assaid,
his mercy, truth and might.
5 I lead my life with lions fell,
all set on wrath and ire :
And with such wicked men I dwell,
that fret like flames of fire.
6 Their teeth are spears and arrows long
as sharp as I have seen :
They wound & cut with their quick tongue
like swords and weapon keen,
7 Set up and shew thy self, O God,
above the heav'ns most bright :
Exalt thy praise on earth abroad,
thy Majesty and might.
8 They laid their net and did prepare
a privy Cave and Pit :
Wherein they thought my soul to snare,
but they are fall'n in it.
9 My heart is set to laud the Lord,
in him to joy always :
My heart doth ever well accord
to sing his laud and praise.
10 Awake my joy, awake, I say,
my lute, my harp and string :
And I my self, before the day,
will rise, rejoyce, and sing.

11 Among the people, I will tell
the goodness of my God,
And shew his praise that doth excell
in heathen lands abroad.

12 His mercy doth extend as far
as the heav'ns all are high:
His truth as high as any star
that shineth in the skie.

13 Set forth and shew thy self, O God,
above the heav'ns most bright:
Extol thy self on earth abroad,
thy Majesty and might.

Psalm lviii. J. H.

YE rulers that are put in trust
to judge of wrong and right,
Be all your judgments true and iust,
regarding no mans might;

2 Nay, in your hearts ye mark and muse
in mischief to consent,
And where ye should true justice use,
your hands to bribes are bent.

3 The wicked sort from their birth-day
have erred on this wise:
And from their mothers womb alway
have used craft and lies.

4 In them the poison and the breath
of serpents do appear:
Yea, like the adder that is deaf,
and fast doth stop her ear.

5 Because she will not hear the voice
of one that charmeth well:
No though he were the chief of choice,
and did therein excell.

6 The teeth, O Lord, which fast are set
in their mouth round about:
The lions teeth that are so great,
do thou, Lord, break them out.

7 Let them consume away and waste,
as water runs forth-right;
The shafts that they do shoot in haste,
let them be broke in flight.

8 As snails do waste within the shell,
and unto slime do run;
As one before his time that fell,
and never saw the sun.

9 Before the thorns that now are young,
to bulbes big shall grow;
The storms of anger waxing strong,
shall take them ere they know.

10 The iust shall joy, it doth them good,
that God doth vengeance take;
And they shall wash their feet in blood
of them that him forsake.

11 Then shall the world shew forth and tell,
that good man have reward;
And that a God on earth doth dwell,
that justice doth regard.

Psalm lix. J. H.

SEnd, aid, and save me from my foes,
O Lord I pray to thee:
Defend and keep me from all those
that rise and strive with me.

2 O Lord, preserve me from those men,
whose doings are not good:
And set me sure and safe from them
that thirst still after blood.

3 For lo they wait my soul to take,
they rage against me still:
Yea, for no fault that I did make,
I never did them ill.

4 They run and do themselves prepare,
when I no whit offend:
Arise and save me from their snare,
and see what they intend.

5 Arise O God of Israel
smite every heathen land:
And pity none that do rebel,
and in their mischief stand.

6 At night they stir and seek about,
like dogs they howl also:
And all the city clean throughout,
from place to place they go.

7 They speak of me with mouth alway,
but in their lips are swords:
They have contriv'd my death, ay, say,
what? none doth hear our words.

8 But, Lord, thou hast their ways elpid,
and thou shalt them disgrace:
The heathen folk thou dost deride,
and mock them to their face.

9 The strength that doth our foes withstand
O Lord, doth come from thee:
My God, he is my help at hand,
a fort and fence to me.

10 The Lord to me doth shew his grace
in great abundance still:
That I may see my foes in case
such as my heart doth will.

The Second Part.

11 Destroy them not at once, O Lord,
lest it from mind do fall:
But with thy strength drive them abroad,
and so consume them all.

12 For their ill words and truthless tongue
confound them in their pride:
Their wicked oaths with lies and wrong
let all the world deride.

13 Consume them in thy wrath, O Lord,
that nought of them remain :
That men may know throughout the world
that Jacobs God doth reign.

14 At evening they return apace,
as dogs they grin and cry :
Throughout the streets in every place
they run about and spie.

15 They seek about for meat alway,
but let them not be fed :
Nor find a house wherein they may
be bold to put their head.

16 But I will shew thy strength abroad,
thy goodness I will praise :
For thou art my defence and God
at need in all assays.

17 Thou art my strength, thou hast me said
O Lord I sing to thee :
Thou art my fort, my fence and aid,
a loving God to me.

Psalm lx. F. H.

O Lord thou didst us clean forsake,
and scatter all abroad :
Such great displeasure thou didst take ;
return to us, O God.

2 Thy might did move the land sofore
that it in sunder brake :
The hurt thereof, O Lord restore,
for it doth bow and quake.

3 With heavy things thou plaguest thus
the people that are thine :
And thou hast given unto us
a drink of deadly wine.

4 But yet to such as fear thy Name
a banner thou dost shew :
That they may triumph in the same,
because thy Word is true.

5 So that thy might may keep and save
thy folk that favour thee :
That they thy help at hand may have,
O Lord, grant this to me.

6 The Lord did speak from his own place
this was his joyful tale,
I will divide Sichem by pace,
and mete our Succoths vale.

7 Gilead is giv'n to my hand,
Manasses mine beside :
Ephraim the strength of all my land,
my law doth Judah guide.

8 In Moab I will wash my feet,
o'er Edom throw my shoe :
And thou Palestine ought'st to seek
for favour unto me.

9 But who will bring me at this tide
unto the city strong ?

Or who to Edom will me guide,
so that I go not wrong ?

10 Lord, wilt not thou which didst forsake
thy folk, their land and coasts.

Our wars in hand thou wouldst not take,
nor walk among our hosts.

11 Give aid, O Lord, and us relieve,
from them that us disdain ;
The help that hosts of men can give,
is all but weak and vain.

12 But thro' our God we shall have might
to take great things in hand :
He will tread down and put to flight
all those that us withstand.

Psalm lxi. F. H.

REGARD O Lord for I complain,
and make my sute to thee :
Let not my words return in vain,
but give an ear to me.

2 From out the coasts, and utmost parts
of all the earth abroad,
In grief and anguish of my heart
I cry to thee, O God.

3 Upon the rock of thy great pow'r
my woful mind repose :
Thou art my hope, my fort and tow'r ;
my fence against my foes.

4 Within thy tent I long to dwell,
for ever to indure :
Under thy wings I know right well,
I shall be safe and sure.

5 The Lord doth my desire regard,
and doth fulfill the same :
With riches great will he reward
all those that fear his Name.

6 The king shall be in health maintain,
and so prolong his days :
That he from age to age shall reign
with honour great alway.

7 That he may have a dwelling place
before the Lord alway :
O let thy mercy, truth, and grace,
defend him from decay.

8 Then shall I sing for ever still,
with praise unto thy Name :
That all my vows I may fulfil,
and daily pay the same.

Psalm lxii. F. H.

MY soul to God shall give good heed,
and him alone attend :
For why ? my health and hope to speed
doth whole on him depend.

- 2 For he alone is my defence,
my rock, my health, and aid :
He is my stay, that no pretence
shall make me much dismayd.
- 3 O wicked folk, how long will ye
use craft ? sure ye must fall :
For as a rotten hedge ye be,
and like a tott'ring wall.
- 4 Whom God doth love, ye seek always
to put him to the worse :
Ye love to lie, with mouth ye praise,
and yet your heart doth curse.
- 5 Yet still my soul doth whole depend
on God my chief desire.
From all ill feats me to defend,
none but him I require.
- 6 He is my rock, my fort and tow'r
my health is of his grace :
He doth support me that no pow'r
can move me out of place.
- 7 My glory and salvation doth
on him alone depend :
He is my strength, my stay, my wealth,
and still doth me defend.
- 8 O have your trust in him alway,
ye folk with one accord :
Pour out your hearts to him, and say :
our trust is in the Lord.
- 9 The sons of men deceitful are,
on balance but a sleight :
With things most vain do them compare
for they can hold no weight.
- 10 Trust not in wrong and robbery,
let vain delights be gone :
Though riches flow in suddenly,
set not your hearts thereon.
- 11 The Lord long since one thing did tell,
which here to mind I call :
He spake it oft, I heard it well,
that he alone doth all.
- 12 And that thou, Lord, art good and kind
thy mercy doth exceed :
So that all sorts with thee shall find
according to their deed.

Psalm lxiii. T. S.

- O God my God, I watch betime
to come to thee in haste :
For why ? my soul and body both
do thirst to thee in taste.
And in this barren wilderness
where waters there are none,
My flesh is parcht for thirst of thee,
for thee I wish alone.
- 2 That I might see yet once again
thy glory strength, and might,

- As I was wont it to behold
within thy temple bright.
- 3 For why ? thy mercies far surmount
this life and wretched days :
My lips therefore shall give to thee
due honour, laud and praise.
- 4 And whilst I live, I will not fail
to worship thee alway :
And in thy Name I will lift up
my hands when I do Pray.
- 5 My soul is fill'd as with marrow,
which is both fat and sweet :
My mouth therefore shall sing such songs
as are for thee most meet.
- 6 When in my bed I think on thee,
and in the wakeful night,
7 And under covert of thy wings
rejoyce with great delight.
- 8 My soul doth surely stick to thee,
thy right hand is my pow'r
- 9 And those that seek my soul to slay,
death shall them soon devour.
- 10 The sword shall them devour each one,
their carcases shall feed
The hungry foxes which do run
their prey to seek at need.
- 11 The king and all men shall rejoyce,
that do profess Gods word :
For liars mouths shall then be stop't,
and all their ways abhor'd.

Psalm lxiv. F. H.

- O Lord, unto my voice give ear,
when I complain and pray :
And rid my life and soul from fear
of foes that threat to slay.
- 2 Defend me from that sort of men
which in deceit do lurk :
And from the frowning face of them
that all ill feats do work.
- 3 Who whet their tongues as we have seen
men whet and sharp their swords
They shoot abroad their arrows keen,
I mean most bitter words.
- 4 With privy sleights shoot they their shafts
the upright man to hit :
The innocent to strick by craft,
they care or fear no whit.
- 5 A wicked work they have decreed,
in council thus they cry,
To use deceit let us not dread,
what ? who can it espy ?
- 6 What way to hurt they talk and muse :
all times within their heart :
They all consult what feats to use,
each doth invent his part.

7 But yet all this shall not prevail,
when they think least upon.
God with his dart shall sure assail
and wound them every one.
8 Their crafts and their ill tongues withal
shall work themselves such blame :
That they which then behold their fall,
shall wonder at the same.
9 And all that see shall know right well,
that God the thing hath wrought,
And praise his wondrous works, and tell
what he to paſs hath brought.
10 Yet shall the juſt in God rejoyce
ſtill truſting in his might :
So ſhall they joy with mind and voice,
whole hearts are pure and right.

Pſalm lxxv. F. H.

Thy praise alone, O Lord, doth reign
in ſion thine own hill :

Their vows to thee they do maintain,
and evermore fulfill.

1 For that thou doſt their prayers hear,
and doſt thereto agree :

The people all both far and near
with truſt ſhall come to thee.

3 Our wicked life ſo far exceeds,
that we ſhall fall therein :

But Lord forgive our great miſdeeds,
and purge us from our ſin.

4 The man is bleſt whom thou doſt chuſe
within thy courts to dwell.

Thy houſe and temple he ſhall uſe,
with pleaſures that excel.

5 Of thy great juſtice hear, O God,
our health of thee doth riſe :

The hope of all the earth abroad,
and the ſea coaſts likewiſe.

6 With ſtrength thou art beſet about,
and compaſt with thy pow'r :

Thou mak'ſt the mountains ſtrong and ſtout,
to ſtand in ev'ry ſhow'r.

7 The ſwelling ſeas thou doſt aſſuage,
making them very ſtill :

Thou doſt reſtrain the peoples rage,
and rule them at thy will.

8 The folk that dwell throughout the earth
ſhall dread thy ſigns to ſee :

Morning and evening in great mirth
ſend praifes up to thee.

9 When that the earth is chapt and dry,
and thirſteth more and more,

Then with thy drops thou doſt ſupply,
and much increaſe her ſtore.

10 The flood of God doth overflow,
and ſo doth cauſe to ſpring,

The ſeed and corn which men do ſow,
for he doth guide the thing.

11 With wet thou doſt her furrows fill,
whereby her clouds do fall :

Thy drops on her thou doſt diſtill :
and bleſs her fruit withal.

12 Thou deck'ſt the earth of thy good grace
with fair and pleaſant crop :

Thy clouds diſtill their dew apace,
great plenty they do drop.

13 Whereby the deſert ſhall begin
full great increaſe to bring :

The little hills ſhall joy therein,
much fruit in them ſhall ſpring.

14 In places plain the flocks ſhall feed,
and cover all the earth :

The vales with corn ſhall ſo exceed,
that men ſhall ſing for mirth,

Pſalm lxxvi. T. S.

YE men on earth in God rejoyce,
with praise ſet forth his Name :

Extol his might with heart and voice,
give glory to the ſame.

2 How wonderfull, O Lord, ſay ye,
in all thy works thou art!

Thy foes for fear ſhall ſeek to thee
full ſore againſt their heart.

3 All men that dwell the earth throughout
ſhall praise the Name of God :

The laud thereof the world about
is ſhew'd and ſet abroad.

4 All folk come forth, behold and ſee
what things the Lord hath wrought :

Mark well the wondrous works that he
for man to paſs hath brought.

5 He laid the ſea like heaps on high,
therein a way they had

On foot to paſs both fair and dry,
whereof their hearts were glad

6 His might doth rule the world alway,
his eyes all things behold :

All ſuch as ſhall him diſobey,
by him ſhall be controll'd.

7 Ye people give unto our God
due laud and thanks alway :

With joyful voice declare abroad,
and ſing unto his praife :

8 Which doth endue our ſoul with life,
and it preſerve withal :

He ſtays our feet, ſo that no ſtife
can make us ſlip or fall.

9 The Lord doth prove our deeds with fire
if that they will abide :

As workmen do when they deſire
to have their metals tri'd :

10 Although thou ſuffer us ſo long
in priſon to be caſt,
And there with chains and fetters ſtrong
to lie in bondage faſt.

The Second Part.

11 Although I ſay, thou ſuffer men
on us to ride and reign :
Though we through fire and water run,
with very grief and pain :
12 Yet ſure thou doſt of thy good grace
diſpoſe it to the beſt,
And bring us out into a place,
to live in wealth and reſt.

13 Unto thy houſe reſort will I
to offer and to pray,
And there I will my ſelf apply
my vows to thee to pay :

14 The vows that with my mouth I ſpoke
in all my grief and ſmart :

The vows, I ſay, which I did make
in dolour of my heart.

15 Burnt-off'rings I will give to thee
of oxen fat and rams :

Yea, this my ſacrifice ſhall be
of bullocks, goats, and lambs :

16 Come forth and hearken here full ſoon
all ye that fear the Lord :

What he for my poor ſoul hath done
to you I will record.

17 Full oft I call to mind his grace
this mouth to him doth cry :
And thou my tongue make ſpeed apace
to praiſe him inſtantly.

18 But if I feel my heart within
in wicked works rejoyce :

Or if I have delight to ſin,
God will not hear my voice.

19 But ſurely God my voice hath heard
and what I do require ;

My pray'r alſo he doth regard,
and granteth my deſire.

20 All praiſe to him that hath not put
nor caſt me out of mind :

Nor yet his mercy from me ſhut,
which I do ever find.

Pſalm lxxii. F. H.

HAve mercy on us, Lord,
and grant to us thy grace :
To ſhew to us do thou accord
the brightneſs of thy face :

2 That all the earth may know
the way to godly wealth :

And all the nations here below
may ſee thy ſaving health.

3 Let all the world, O God,
give praiſe unto thy Name :

And let the people all abroad
extol and laud the ſame.

4 Throughout the world ſo wide
let all rejoyce with mirth :

For thou with truth and right doſt guide
the nations of the earth.

5 Let all the world, O God,
give praiſe unto thy Name :

And let the people all abroad
extol and laud the ſame.

6 Then ſhall the earth increaſe,
great ſtore of fruit ſhall fall,
And then our God the God of peace
ſhall ever bleſs us all.

7 God ſhall us greatly bleſs,
and then both far and near,
The folk which all the earth poſſeſs,
of him ſhall ſtand in fear.

Pſalm lxxiii T. S.

LET God ariſe, and then his foes
will turn themſelves to flight :
His enemies for fear ſhall run,
and ſcatter out of ſight.

2 And as the fire doth melt the wax,
and wind blows ſmoke away :
So in the preſence of the Lord,
the wicked ſhall decay.

3 But righteous men before the Lord,
ſhall heartily rejoyce ;
They ſhall be glad and merry all,
and cheerful in their voice.

4 Sing praiſe, ſing praiſe unto the Lord,
who rideth on the ſkie :
Extol the great Jehovah's Name,
and him do magnifie.

5 The ſame is he that is above
within his holy place,
That Father is of fatherleſs,
and Judge of widows caſe,

6 Houſes he gives and iſſue both
unto the comfortleſs :
He bringeth bondmen out of thrall,
and rebels to diſtreſs.

7 When thou didſt march before thy folk
th' Egyptians from among,
And brought'ſt them thro' the wilderneſs :
which was both wide and long.

8 The earth did quake, the rain pour'd down
heard were great claps of thunder ;
Mount Sinai ſhook in ſuch a fort
as if 'twould break in ſunder.

9 Thine heritage with drops of rain
abundantly was waſht :
And if ſo be it barren waxt,
by thee it was refreſht.

10 Thy chosen flock doth there remain
thou hast prepar'd that place:
And for the poor thou dost provide
of thine especial grace.

The Second Part.

11 God will give women causes just
to magnifie his Name,
When as his people triumphs make,
and purchase mighty fame.

12 Puissant kings for all their power,
shall flee and take the foil,
And women which remain at home
shall help to part the spoil.

13 And though ye were as black as pots,
your hue shall pass the dove,
Whose wings and feathers seem to have
silver and gold above.

14 When in this land God shall triumph
o'er kings both high and low:
Then shall it be like Salmon hill,
as white as any snow.

15 Though Basan be a fruitful hill,
and in height others pass:
Yet Zion Gods most holy hill
doth far excel in grace:

16 Why leap ye thus ye hills most high,
and thus with pride do swell?
The hill of Zion God doth love,
and there will ever dwell.

17 Gods Army is two millions
of warriors great and strong:
The Lord also in Sinai
is present them among.

18 Thou didst, (O Lord) ascend on high,
and captive led'st them all,
Which in times past thy chosen flock
in bondage did intrall.

Thou mad'st them tribute for to pay;
and such as did repine

Thou didst subdue, that they might dwell
in thy temple divine.

19 Now praised be the Lord for that
he pours on us such grace:
From day to day he is the God
of our health and solace.

The Third Part.

20 He is the God from whom alone
salvation cometh plain:

He is the God by whom we scape
all dangers, death, and pain.

21 But he will wound his enemies head,
and break the hairy scalp
Of those that in their wickedness
continue still to walk.

22 From Basan will I bring, said he
my people and my sheep:
And all mine own, as I have done,
from dangers of the deep.

23 And make them dip their feet in blood
of those that hate my Name:
And dogs shall have their tongues embred
with licking of the same.

24 Thy goings they have seen, O God,
unto their own disgrace:
How thou my God and King dost go
within thy holy place.

25 The singers go before with joy,
the minstrels make no stay:
And in the midst the damiels do
with timbrels sweetly play.

26 Now in the congregation,
O Israel, praise the Lord:
And Jacobs whole posterity,
give thanks with one accord.

27 Their chief was little Benjamin,
but Judah made their host,
With Zabulon and Nephthaliim,
which dwelt about their coast.

28 As God hath given power to thee,
so Lord make firm and sure
The thing that thou hast wrought in us,
for ever to endure.

29 Then in thy temple gifts will we
offer to thee, O Lord:
And in thine own Jerusalem
praise thee with one accord.

The Fourth Part.

Yea, and strange kings by us subdu'd
shall do like in those days:
For unto thee they shall present
their gifts of laud and praise.

30 He shall destroy the spear mens ranks
the calves and bulls of might:
And make them tribute pay and daunt
all such as love to fight.

31 Then shall the Lords of Egypt come,
and presents with them bring.
The Moors so black shall stretch their hands
to God their Lord and King.

32 Therefore ye kingdoms of the earth,
give praise unto the Lord:
Sing Psalms to God with one consent,
thereto let all accord.

33 For he doth ride, and ever did
above the heavens bright:
And by his fearful thunder claps
men may well know his might.

34 Therefore the strength of Israel
ascribe to God on high,
Whose might and power doth far extend
above the cloudy skie.

35 O God, thy holiness and power
is dread for evermore:
The God of Israel gives us strength
praised be God therefore.

Psalm Ixix. F. H.

SAve me, O God, and that with speed,
 the waters flow full fast :
 So high my soul do they proceed,
 that I am sore agast.
 2 I sink full deep in mire and clay,
 where I can feel no ground :
 And in deep waters where I may
 most suddenly be drown'd.
 3 With crying oft I weary am,
 my throat is hoarse and dry :
 My sight doth fail with looking up
 for help to God on high.
 4 My foes that guileless do oppress
 my soul, with hate are led :
 In number sure they are no less
 then hairs upon my head.
 5 Though for no cause they vex me sore,
 they prosper and are glad :
 They do compel me to restore
 the things I never had.
 6 What I have done for want of wit,
 thou, Lord, all times canst tell :
 And all the faults that I commit
 to thee are known full well.
 7 O God of hosts, defend and slay
 all those that trust in thee :
 Let no man doubt nor shrink a way
 for ought that chanceth me.
 8 It is for thee and for thy sake
 that I do bear this blame :
 In spite to thee they would me make
 to hide my face for shame.
 9 My mothers sons my brethren all
 reject me with disgrace :
 And as a stranger they me call,
 they will not know my face.
 10 Unto thy house such zeal I bear,
 that it doth vex me much :
 Their checks and taunts at thee to hear,
 my very heart doth grutch.

The Second Part.

11 Though I do fast my flesh to chaffe ;
 yea, if I weep and moan :
 This in my teeth likewise is cast
 by scorners every one.
 12 If I for grief and pain of heart
 in sack-cloth use to walk.
 Then they anon will it pervert,
 thereof they jest and talk.
 13 Both high and low, and all the throng
 that sit within the gate,
 They have me ever in their tongue ;
 of me they talk and prate.
 14 The drunkards which in wine delight,
 it is their chief pastime,

To seek which way to work me spite ;
 of me they sing and rime.

15 But unto thee, O Lord, I pray,
 that when it pleaseth thee,
 For thy great truth thou wilt alway
 send down thine aid to me.
 16 Pluck thou my feet out of the mire,
 from drowning do me keep :
 From such as owe me wrath and ire,
 and from the waters deep.
 17 Left with the waves I should be drown'd
 and depth my soul devour,
 And that the pit should me confound,
 and shut me in her power.
 18 O Lord of hosts, to me give ear,
 as thou art good and kind :
 And as thy mercy is most dear,
 Lord, have me in thy mind.
 19 And do not from thy servant hide
 nor turn thy face away ;
 I am oppress'd on every side,
 in haste give ear, I pray.
 20 O Lord, unto my soul draw nigh,
 the same with aid repose :
 Because of their great tyranny,
 acquit me from my foes.

The Third Part.

21 That I abide rebuke and shame,
 thou know'st and thou canst tell :
 For those that seek and work the same,
 thou seest them all full well.
 22 When they with brags do break my heart
 some help I fain would see :
 But find no friends to ease my smart
 not one to comfort me.
 23 But in my meat they gave me gall
 too cruel for to think :
 And gave me in my thirst withal,
 strong vinegar to drink.
 24 Lord, turn their table to a snare
 to take themselves therein :
 And when they think full well to fare,
 then trap them in their gin.
 25 And let their eyes be dark and blind,
 that they may nothing see :
 Bow down their backs, and do them bind,
 in thraldom for to be.
 26 Pour out thy wrath as hot as fire,
 that it on them may fall :
 Let thy displeasure in thine ire
 take hold upon them all.
 27 As deserts dry their house disgrace,
 their seed do thou expel :
 That none thereof possess their place,
 nor in their tents e'er dwell.

28 If thou dost strike the men to tame :
on him they lay full sore :
And if that thou do wound the same,
they seek to hurt him more.

29 Then let them heap up mischief still, 1
since they are all pervert.

That of thy favour and good will,
they never have a part.

30 And rase them clean-out of thy book
of life, and hope, and trust :

That for their names they never look
in number of the just.

The Fourth Part.

31 Though I, O Lord, with woe and grief
have been full sore oppress :

Thy help shall give me such relief,
that all shall me redrest.

32 That I may give thy Name the praise,
that doth to thee belong :

I will extol the same always
with a thanksgiving song.

33 Which is more pleasant unto thee,
such mind thy grace hath born

Then either ox or calf can be,
that hath both hoof and horn.

34 When simple folk do this behold,
it shall rejoyce them sure :

All ye that seek the Lord, your life
for ever shall endure.

35 For why ? the Lord of hosts doth hear
the Poor when they complain :

His prisoners are to him full dear,
he doth them not disdain.

36 Wherefore the skie and earth below,
the sea, with floud and stream ;

His Praise they shall declare and show,
with all that live in them.

37 For sure our God will Sion save,
and Juda's cities build :

38 Much folk possession there shall have
her streets shall all be fill'd.

His servants seed shall keep the same
all ages out of mind :

39 And there all they that love his Name,
a dwelling-place shall find.

Psalm lxx. f. H.

O God to me take heed,
of help I thee require :

O Lord of hosts, with haste and speed
help me I thee desire.

2 With shame confound them all,
that seek my soul to spill :

Rebuke them back with blame to fall
that think and wish me ill.

3 Confound them that apply
and seek to work me shame :

And at my harm do laugh and cry,
So so there goes the game.

4 But let them joyful be
in thee with joy and wealth,
Which only trust and seek to thee,
and to thy saving health.

That they may say always
in mirth and one accord,

5 All glory, honour, laud and praise,
be giv'n to thee O Lord.

6 But I am weak and poor,
come, Lord, thine aid I lack :

Thou art my stay and help therefore
make speed, and be not slack.

Psalm lxxi. f. H.

MY Lord my God, in all distress
my hope is whole in thee :

Then let no shame my soul oppress,
nor once take hold on me.

2 As thou art just, defend me, Lord,
and rid me out of dread :

Give ear, and to my sute accord,
and send me help at need.

3 Be thou my rock to whom I may
for aid all times resort :

Thy promise is to help alway,
thou art my fence and fort.

4 Save me, my God, from wicked men,
and from their strength and power ;

From folk unjust, and also them
that cruelly devour.

5 Thou art the stay whereon I rest,
thou Lord of hosts art he :

Yea, from my youth I thought it best
still to depend on thee :

6 Thou hast me kept even from my birth,
and I through thee was born :

Wherefore I will thee praise with mirth,
both evening and at morn.

7 As to a monster seldom seen,
much folk about me throng :

But thou art now, and still hath been
my fence and aid most strong.

8 Wherefore my mouth for ever shall
be filled with thy praise :

Also my tongue shall never fail
to honour thee always.

9 Refuse me not, O Lord, I pray,
when age my limbs doth take :

And when my strength doth waste away
do not my soul forsake.

10 Among themselves my foes enquire
to take me through deceit :

And they against me do conspire,
that for my soul lay wait.

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The Second Part.

- 11 Lay hand and take him now, they say,
for God from him is gon:
Dispatch him quite, for to his aid
most sure their cometh none.
- 12 Do not abient thy self away,
O Lord, when need shall be:
But that in time of grief I may
in haste have help from thee.
- 13 With shame confound and overthrow
all those that seek my life:
Suppress them with rebuke also
that fain would work me strife.
- 14 But I will patiently abide
thy help at all assays:
Still more and more each time and tide,
I will set forth thy praise.
- 15 My mouth thy justice shall record
that daily help doth send:
For thy great benefits, O Lord,
no numbers have, nor end.
- 16 Yet will I go and seek for one,
with thy good help, O God,
Thesaving health of the alone
to shew and set abroad.
- 17 For of my youth thou took'st the care,
and dost instruct me still:
Therefore thy wonders to declare
I have great mind and will.
- 18 And as in youth from wanton age,
thou didst me keep and stay:
For sake me not in mind old age,
and when my head is grey.

The Third Part.

- 19 That I thy strength and might may shew
to them that now be here:
And that our seed thy pow'r may know
hereafter many year.
- 20 O Lord, thy justice doth exceed
thy doings all may see:
Thy works are wonderful indeed,
Oh who is like to thee?
- 21 Thou mad'st me feel affliction sore,
and yet thou didst me save,
Yea, thou didst help, and me restore,
and took'st me from the grave:
- 21 And thou mine honour dost increase:
my dignity maintain:
Yea, thou dost make all grief to cease,
and comfort'st me again.
- 23 Therefore thy faithfulness to praise.
I will with viol sing:
My harp shall sound thy laud always,
O Israels holy King.
- 24 My mouth will joy with pleasant voice,
when I shall sing to thee:

Also my soul shall much joyce
for thou hast made me free.

- 25 My tongue thy uprightness shall sound,
and speak it daily still:
For grief and shame do them confound
that seek to work me ill.

Psalme lxxii. F. H.

Lord, give thy judgments to thee king,
therein instruct him well:

And with his sons that princely thing,
Lord, let thy justice dwell.

- 2 That he may govern uprightly,
and rule thy folk aright:
And so defend through equity
the poor that have no might.

- 3 And let the mountains that are high,
unto thy folk give peace:

Zet little hills also apply,
in justice to increase.

- 4 That he may help the weak and poor
with aid, and make them strong:

And so destroy for evermore
all those that do them wrong.

- 5 And then from age to age shall they
regard and fear thy might:

So long as sun doth shine by day,
or else the moon by night.

- 6 Lord make the king unto the just
like rain to fields new sown:

And like the drops that lay the dust,
refreshing land new sown.

- 7 The just shall flourish in his days,
and all shall beat peace,

Until the moon shall leave to waste,
to change, and to increase.

- 8 He shall be Lord, and have command
from shore to shore throughout:

And from the fouds within the land,
through all the earth about.

- 9 The people that in deserts dwell,
shall kneel to him full thick:

And all his foes that do rebel,
the earth and dust shall lick.

- 10 The Lords of all the isles thereby
greats gifts to him shall bring:

Arabia and Saba's kings
give many a costly thing.

The Second Part.

- 11 All Kings shall seek with one accord
in his good grace to stand:

And all the people of the world
obey at his command.

- 12 For he the needy sort doth save,
that unto him do call:

And the simple folk that have
no help of man at all.

- 13 He taketh pity on the poor
that are with need oppress'd :
He doth preserve them evermore,
and brings their soul to rest.
- 14 He shall redeem their lives from dread
from fraud, from wrong, & might
Also the blood that they shall bleed,
is precious in his sight.
- 15 But he shall live, and they shall bring
to him of Saba's gold :
He shall be honour'd, as a king,
and daily be extoll'd.
- 16 The mighty mountains of his land
of corn shall bear such throng,
That as like cedar-trees shall stand
in Libanus full-long.
- 17 Their cities also well shall speed,
the fruits thereof surpass :
In plenty it shall far exceed,
and spring as green as grass.
- 18 For ever they shall praise his Name,
while that the sun is light ;
And think them happy through the same.
all folk shall bless his might.
- 19 Praise ye the Lord of hosts : and sing
to Israel's God each one :
For he doth ev'ry wondrous thing,
yez, he himself alone.
- 20 And blessed be his holy Name
all times eternally :
Let all the earth still praise the same,
Amen, amen, say I.

Psalm lxxiii. T. S.

- T**ruly the Lord is very good
and kind to Israel :
And to all such as safely keep
their conscience pure and well.
- 2 But as for me I almost slipt,
my feet began to slide :
Before that I was well aware,
my steps did turn aside.
- 3 For when I saw such foolish men,
I grudg'd with great disdain,
That wicked men all things should have
without turmoil or pain.
- 4 They never suffer pangs nor grief,
as if death should them smite :
Their bodies are both stout and strong,
and ever in good plight :
- 5 Always free from adversity
and every sad event :
With other men they take no part
of plague or punishment.
- 6 Therefore presumption doth imbrace
their necks as doth a chain :

They are even wrapt as in a robe,
with rapine and disdain.

7 They are so sad that even with fat
their eyes oft times out start :

And as for worldly goods they have
more then can with their heart.

8 Their life is most licentious,
boasting much with their tongue
How they the poor and simple have
oppressed with great wrong.

9 They set their mouth against the heav'ns
and do the Lord blaspheme :

They proudly speak of worldly things,
no one they do esteem.

10 Gods people oftentimes turn back
to see their prosperous state :
And almost drink the self same cup,
and follow the same rate.

The Second Part.

11 How can it be that God, say they,
should know or understand
These worldly things, since wicked men
be lords of sea and land ?

12 For we may see how wicked men
in riches still increase :
Rewarded well with worldly goods
and live in rest and peace.

13 Then why do I so carefully
from wickedness refrain :
And wash my hands, in innocence,
and cleanse my heart in vain ?

14 And suffer scourges every day,
as subject to all blame :
And every morning from my youth
sustain rebuke and shame ?

15 And I had almost said as they,
misliking mine estate :
But then I should thy children judge
as folk unfortunate.

16 Then I bethought me how I might
this matter understand :
But yet the labour was too great
for me to take in hand.

17 Until the time I went into
thine holy place and then
I understood right perfectly
the end of all these men.

18 Namely how that thou settest them
upon a slipp'ry place :
And at thy pleasure and thy will
thou dost them soon deface.

19 Then all men muse at that strange sight,
to see how suddenly
They are destroyed, and consum'd
to death so horribly.

K k k 2

20 Much

20 Much like a dream when one awakes,
so shall their wealth decay :
Their famous names in all mens sight
shall fail and Pass away.

The Third Part.

21 Yet thus my heart was grieved then,
my mind was much opprest :
22 So fond was I and ignorant,
and in his point a beast.
23 Nevertheless by my right hand
thou hold'st me always fast :
24 And with thy counsel dost me guide
to glory at the last.
25 What thing is there that I can wish
for thee in heave'n above ?
And in the earth there is nothing
like thee that I can love.
26 My flesh and spirit both do fail,
but God doth fail me never ;
For of my health he is my strength,
and portion even for ever.
27 But to all such as thee forsake
thou shalt destroy each one :
And those that trust in any thing,
saying in thee alone.
28 Therefore will I draw near to God,
and ever with him dwell :
In God alone I put my trust,
his wonders I will tell.

Psalm lxxiv. G. H.

Why art thou, Lord, so long from us
in all this danger deep ?

Why doth thine anger kindle thus
at thine own pasture sheep ?

2 Lord, call the people to thy thought
which have been thine so long,
The which thou hast redeem'd and brought
from bondage fore and strong.

3 Have mind therefore and think upon,
remember it full well,
Thy pleasant place, thy mount Sion,
where thou was wont to dwell.

4 Lift up thy feet and come in haste,
and all thy foes deface :
Which now at pleasure rob and waste
within thy holy place.

5 Amidst thy congregations all
thy foes do rore, O God :
They set as signs on every wall
banners dislaid abroad.

6 As men with axes hew down trees
that on the hills do grow :
So shine the bills and swords of these
within thy temple now :

7 The cieling saw'd, the carved boards,
the goodly graven stones,
With axes, hammers, bills, and swords,
they bear them down at once.

8 The places they consume with flame,
their rage doth so abound :
The house appointed to thy Name
they rase down to the ground.

9 And thus they say within their heart,
Dispatch them out of hand :
Then burn they up in every part
Gods houses through the land.

10 Yet thou no sign of help dost send,
our prophets all are gone :
To tell when this our plague shall end
among us there is none.

11 How long, Lord, shall thine enemies
thus boldly thee defame,
Shall they for evermore blaspheme
thy great and holy Name ?

12 Why dost thou thy right hand withdraw
from us so long away
Out of thy bosom pluck it forth
with speed thy foes to slay.

The Second Part.

13 O God, thou art our King and Lord,
and evermore hast been :
Yea, thy good grace throughout the world
for our good help is seen.

14 The seas that are so deep and dead,
thy might did make them dry :
And thou didst break the serpents head,
that he therein did die.

15 Yea, thou didst break the heads so great
of whales that are most fell :
And giv'st them to thy folk to eat
that in the deserts dwell.

16 Thou mad'st a spring with streams to rise
from rocks both hard and high :
Thy mighty hand hath made likewise
deep rivers to be dry.

17 Both day and night are also thine,
by thee they were begun :
And thou likewise prepared hast
the light of moon and sun.

18 Thou didst appoint the ends and coasts
of all the earth about :
Both summer-heats and winter-frosts,
thy hand hath found them out.

19 Think on, O Lord, no time forget
thy foes that thee defame :
And how the foolish folk are set
to rail upon thy Name.

20 O let no cruel beasts devour
thy turtle that is true :
And always leave not in their pow'r
the poor that much do rue.

21 Regard, O Lord, thy covenant,
behold our misery :
All the dark places of the earth
are full of cruelty.

22 Let not the simple man therefore,
be turned back with shame :
But let the needy evermore
give praise unto thy Name.

23 Arise, O Lord, and plead thy cause
against thine enemies,
Who daily do reject thy laws,
and thee with scorn despise.

24 The voice forget not of thy foes,
for the presumption high
Is more and more increas'd of those
that hate thee spitefully.

Psalm lxxv. F. H.

TO thee, O God, will we give thanks,
we will give thanks to thee:
Since thy Name is so near, declare
thy wondrous works will we.

2 I will uprightly judge when get
convenient time I may :
The earth is weak, and all therein,
but I her pillars stay.

3 I did to the mad people say,
deal not so furiously :

And unto the ungodly ones,
set not your horns on high ;

4 I said unto them, Set not up
your raised horns on high ;
And see that you do with stiff neck
not speak presumptuously.

5 For neither from the eastern parts,
nor from the west likewise,
Nor from forsaken wilderness,
promotion doth arise.

6 But God who rules both heaven and earth,
the righteous Judge alone :
It's he that puts down one, and sets
another in the throne.

7 For why ? a cup of mighty wine
is in the hand of God :

And all the mixture of the same
himself doth pour abroad.

8 As for the lees and filthy dregs
that do remain of it,

The wicked of the earth shall drink
and suck them every whit.

9 But I will talk of God alway,

and his great Name adore :
And will not cease to celebrate
his praise for evermore.

10 In sunder break the horns of all
ungodly men will I :
But then the horns of righteous men
shall be exalted high.

Gloria Patri.

To Father, Son, and holy Ghost,
all glory be therefore :
As in beginning was, is now,
and shal be evermore.

Psalm lxxvi. F. H.

TO all that now in Jewry dwell,
the Lord is clearly known :
His Name is great in Israel,
a people of his own.

2 At Salem he hath pitcht his tent,
to tarry there a space :

In Zion also he is beat
to fix his dwelling place.

3 And there he brake both shaft and bow,
the sword, the spear, and shield :

His enemies did overthrow
in battel in the field.

4 Thou art more worthy honour Lord,
more might in thee doth lie,
Then in the strongest of the world,
that rob on mountains high.

5 But now the proud are spoil'd through thee
and they are fall'n asleep :

Through men of war no help can be,
themselves they could not keep.

6 At thy rebuke, O Jacobs God,
when thou didst them reprove :

As half asleep their chariots stood,
no horseman once did move.

7 For thou art dreadful, Lord, indeed,
what man the courage hath

To bide thy sight, and doth not dread
when thou art in thy wrath.

8 When thou dost make thy judgments heard
from heav'n unto the ground,

Then all the earth full fore afraid
in silence shall be found.

9 And that when thou, O God, dost stand
in judgment for to speak,

To save th' afflicted of the land,
on earth that are full weak.

10 The fury that in man doth reign
shall turn unto thy praise :

Hereafter, Lord, do thou restrain
their wrath and threats always.

11 Make

- 11 Make vows and pay them to our God,
ye folk that nigh him be :
Bring gifts all ye that dwell abroad,
for dreadful sure is he.
12 For he doth take both life and might
from princes great of birth :
And full of terrour is his sight
to all the kings on earth.

Psalm lxxvii. F. H.

- I** With my voice to God did cry,
who lent a gracious ear :
My voice I lifted up on high,
and he my suit did hear.
2 In time of grief I fought to God,
by night no rest I took :
But stretcht my hands to him abroad,
my soul comfort forsook.
3 When I to think on God intend,
my trouble then is more :
I spake, but could not make an end,
my breath was flipt so fore.
4 Thou dost mine eyes so hold from rest,
that I always awake :
With fear I am so sore oppress,
my speech doth me forsake.
5 The days of old in mind I cast,
and oft do think upon
The times and ages that are past
full many years agon.
6 By night my songs I call to mind,
once made thy praise to show :
And with my heart much talk I find,
my spirits search to know.

- 7 Will God, said I, at once for all
cast of his people thus,
So that henceforth no time he shall
be friendly unto us ?
8 What ? is his goodness quite decay'd,
and passed clean away ?
Or is his promise now delay'd,
and doth his truth decay ?
9 And will the Lord our God forget
his mercies manifold ?
Or shall his wrath increase so hot,
his mercies to withhold ?
10 At last I said, this surely is
mine own infirmity :
But his right hand can help all this,
and change it speedily.

The Second Part.

- 11 I will regard and think upon
the working of the Lord :
And all his wonders past and gon
I gladly will record.
12 Yea, all his works I will declare,
and what he did devise :

- To tell his facts I will not spare,
and all his counsel wise.
13 Thy works, O Lord, are all upright,
and holy all abroad :
What one hath strength to match the might
of thee, O Lord our God ?
14 Thou art a God that doth forth show,
thy wonders every hour :
And so dost make the people know
thy virtue and thy power.
15 And thine own folk thou dost defend
with strength and stretcht arm,
Those that from Jacob did descend,
and Josephs seed from harm.
16 The waters, Lord, perceived thee,
the waters saw thee well :
And they for fear away did flee,
the depths on trembling fell.
17 The clouds that were both thick and black
did rain full plenteously :
The thunder in the air did crack,
thy shafts abroad did fly.
18 Thy thunder in the air was heard,
thy lightnings from above,
With flashes great made men afraid,
the earth did quake and move.
19 Thy ways within the sea do lie,
thy paths in waters deep :
Yet none can there thy steps espie,
nor know thy paths to keep.
20 Thou led'st thy folk upon the land
as sheep on every side :
By Moses and by Aarons hand
thou didst them safely guide.

Psalm lxxviii. F. H.

- A**ttend my people to my law,
and to my words incline :
2 My mouth shall speak strange parables,
and sentences divine.
3 Which we our selves have heard and learn'd
even of our Fathers old :
And which for our instruction
our fathers have us told.
4 Because we should not keep it close
from them that after came :
Who should Gods mighty power declare,
and wondrous works proclaim.
5 To Jacob he commandment gave
how Israel should live,
Willing our fathers should the same
unto their children give.
6 That they and their posterity
that were not sprung up then,
Should have the knowledge of the law,
and teach it their children.

7 That they might have the better hope
in God that is above :
And not forget to keep his laws
and his precepts in love.

8 Not being as their fathers, who
rebelled in Gods sight :
And would not frame their wicked hearts
to know their God aright.
9 How went the sons of Ephraim
their neighbours for to spoil :
Shooting their darts in day of war,
and yet receiv'd the foil ?

10 For why ? they did not keep with God
the cov'nant that was made,
Nor yet would walk or lead their lives
according as he said :
11 But put into oblivion
his counsel and his will,
And all his works magnificent
which he declared full.

The Second Part.

12 What wonders to our forefathers
did he himself disclose
In Egypt land within the field
that call'd is Thaneos ?
13 He did divide and part the sea,
through which he made a way
For them to pass, and on a heap
the waters made to stay.
14 He led them secret in a cloud
by day when it was bright :
And in the night when dark it was,
with fire he gave them light.
15 He brake the rocks in wilderness
and gave the people drink :
As plentiful as when the deeps
do flow up to the brink.
16 He drew forth rivers out of rocks
that were both dry and hard,
Of such abundance, that no floods
to them might be compar'd.
17 Yet for all this against the Lord
their sin they did increase :
And stir'd up him that is most high
to wrath in wilderness ?
18 They tempted God within their hearts,
like people of mistrust :
Requiring such a kind of men
as served to their lust :
19 They spake against him, and thus said
in their unfaithfulness,
What ? can this God prepare for us
a feast in wilderness ?
20 Behold, he strake the stony rock,
and floods forthwith did flow :

But can he now give to his folk
both bread and flesh also ?
21 When God heard this, he waxed wrath
with Jacob and his seed :
So did his indignation
gainst Israel proceed.

The Third Part.

22 Because they did not faithfully
believe and hope that he
Could always help and succour them
in their necessity.
23 Wherefore he did command the clouds,
forthwith they brake in funder :
24 And rain'd down manna for to eat,
a food of mighty wonder.
25 When earthly men with angels food
were fed at their request,
26 He bade the east-wind blow away,
and brought in the south west.
27 He rain'd down flesh as thick as dust,
and fowls as thick as sand :
28 Which he did cast amidst the place
where all their tents did stand.
29 Then did they eat exceedingly,
and all men had their fill :
Yet more and more they did desire
to serve their lusts and wills.
30 But as the meat was in their mouths,
his wrath upon them fell,
31 And slew the strength of all their youth,
and choice of Israel.
32 Yet sell they to their wonted sin,
and still they did him grieve :
For all the wonders that he wrought,
they would him not believe.
33 Their days therefore he shortened,
and made their honour vain :
Their years did waste and pass away
with terror and with pain.
34 But ever when he plagued them,
they sought him instantly,
35 Remembering that he was their strength,
their help, and God most high.
36 Tho' with their mouths they nothing did
but flatter with the Lord :
And with their tongues, and in their hearts
dissembled every word.

The Fourth Part.

37 For why ? their hearts were nothing bent
to him, nor what he said :
Nor yet to keep or to perform
the cov'nant that he made.
38 Yet was he still so merciful,
when they deserv'd to die,
That he forgave them their misdeeds,
and would not them destroy.

Yes, many a time he turn'd his wrath,
and did them not surprize :

And would not suffer all his whole
displeasure to arise.

39 Considering they were but flesh,
or like to wind and rain

Passing away, and never doth
return and come again.

40 How oftentimes in wilderness
did they the Lord provoke ?

How did they move and stir the Lord
to plague them with his stroke !

41 Yet did they turn again to sin,
and tempted him full soon,

Prescribing to the mighty God
what things they would have done :

42 Not thinking of his mighty hand,
nor of the day when he
Deliver'd them out of the hands
of the fierce enemy.

43 Nor how he wrought his miracles
(as they themselves beheld)

In Egypt, and the wonders that
he did in Zoan field.

44 Nor how he turned by his power
their waters into blood :
That no man might receive his drink
at river or at flood.

45 Nor how he sent them swarms of flies,
which did them fore annoy :
And fill'd their country full of frogs,
which did their land destroy.

The Fifth Part.

46 Nor how he did their fruits unto
the caterpillar give :

And of the labour of their hands
locusts did them deprive.

47 With hail-stones he destroy'd their vines
so that they all were lost :
And also all their sycamores,
did he consume with frost.

48 And yet with hail-stones once again
the Lord their cattle smote,

And all their flocks and herbs likewise
with thunderbolts full hot.

49 He cast upon them his fierce wrath,
and indignation fore :

Amongst them evil angels sent,
which troubled them yet more.

50 Then to his wrath he made a way,
and spared not the least :

But gave unto the pestilence
the man as well as beast.

51 He strake also the first born all
that up in Egypt came :

And all the chief of men and beasts
within the tents of Ham.

52 But as for his own people dear,
he did preserve and keep :

And carried them through wilderness
ever like a flock of sheep.

53 Without all fear both safe and sound
He brought them out of thrall :

Whereas their foes with rage of seas
were overwhelmed all.

54 And brought them out into the coasts
of his own holy land,

Even to the mount which he had got
by his strong arm and hand.

55 And their cast out the heathen folk,
and did their land divide :

And in their tents he set the tribes
of Israel to abide.

56 Yet for all this, their God most high
they stir'd and tempted still,

And would not keep his testament,
nor yet obey his will.

57 But as their fathers turned back,
even so they went astray,
Much like a bow that would not bend,
but slip and start away.

The Sixth Part.

58 And griev'd him with their hill-altars,
with offerings and with fire :

And with their idols grievously
provoked him to ire.

59 For which is wrath began again
to kindle in his breast :

The wickedness of Israel
he did so much detest.

60 The tabernacle he forsook
of Shilo, where he was

Right conversant with earthly men,
even as his dwelling place.

61 Then suffer'd he his might and power
in bondage for to stand,
And gave the honour of his ark
into his enemies hand.

62 And did commit them to the sword,
wroth with his heritage :

63 Their young men were devour'd with fire
maids had no marriage.

64 And with the sword the priests also
did perish every one :

And not a widow left a live,
their death for to bemoan.

65 Then did the Lord awake as one
whom sleep could not confine :

And like a mighty giant that
refreshed is with wine.

66 With em'rods in the hinder parts
his enemies he smote :

And put them unto such a shame
as should not be forgot.

67 The tent and tabernacle he
of Joseph did refuse:

Also the tribe of Ephraim,
he would in no wise chuse.

68 But he the tribe of Judah chose,
that he therein might dwell:
Even the most noble mount Sion,
which he did love so well.

69 And there he did his temple build,
both sumptuously and sure:
Like as the earth which he hath made
for ever to indure.

70 Then chose he David him to serve,
his people for to keep;
Whom he took up and brought away
even from the folds of sheep.

71 As he did follow th'ews with young,
the Lord did him advance,
To feed his people Israel
and his inheritance.

72 Thus David with a faithful heart
his flock and charge did feed,
And prudently with all his power
did govern them indeed.

Psalm lxxix. J. H.

O God, the Gentiles do invade
thine heritage to spoil:
Jerusalem an heap is made,
thy temple they defile.

2 The bodies of the saints most dear
abroad to birds they cast:
The flesh of them that do thee fear,
the beasts devour and waste.

3 Their blood throughout Jerusalem
as water spilt they have:
So that their is not one of them
to lay their dead in grave.

4 Thus are we made a laughing-stock
almost the world throughout:
The enemies do jest and mock
which dwell our coasts about.

5 How long, O Lord, wilt thou retain
thine anger and thy rage?
And shall thy wrath and jealousy
not any more assuage?

6 Upon those People pour the same,
which did thee never know:
All realms which call not on thy Name,
consume and overthrow.

7 For they have got the upper hand,
and Jacobs seed destroy'd:
His habitation and his land
they have laid waste and void.

8 Bear not in mind our former faults,
with speed some pity show:
And aid us, Lord, in all assaults,
for we are weak and low.

The Second part.

9 O God, that giv'st all health and grace,
on us declare the same:

Weigh not our works, our sins deface,
for honour of thy Name.

10 Why shall the wicked still alway,
to us as people dumb,
In thy reproach rejoyce, and say,
where is their God become?

Require, O Lord, as thou see'st good,
before our eyes in sight,
Of all these folk thy servants blood
which they spilt in disight.

11 Receive into thy sight in haste
the clamours, grief, and wrong,
Of such as are in prison cast,
and bound in irons strong.

Thy force and strength to celebrate,
Lord, set them out of hand:
Which unto death are destinate,
and in their enemies hand.

12 The nations which have been so bold
as to blaspheme thy Name,
Into their laps seven-fold do thou
repay again the same.

13 So we thy flock and pasture sheep
will praise thee evermore,
And teach all ages for to keep
for thee like praise in store.

Psalm lxxx. J. H.

THOU shepherd that dost Israel keep,
give ear and take good heed:
Which leade'st Joseph like a sheep,
and dost him watch and feed.

2 And thou, O Lord, whose seat is set
on cherubims most bright,
Shew forth thy self and do not lett,
send down thy beams of light.

3 Before Eph'rim and Benjamin,
Manasses in likewise:
To shew thy power do thou begin,
come help us, Lord, arise.

4 Direct our hearts by thy good grace,
convert us unto thee:
Shew us the brightness of thy face,
and then full safe are we.

5 Lord God of hosts of Israel,
how long wilt thou delay?
And 'gainst thy folk in anger swell,
and wilt not hear them pray?

6 Thou dost them feed with sorrows deep,
their bread with tears they eat,
And drink the tears that they do weep,
in measure full and great.

7 Thou hast us made a very strife
to those that dwell about,
Which much doth please our enemies,
they laugh and jest it out.

8 O take us, Lord, unto thy grace,
convert our hearts to thee:
Shew forth to us thy joyful face,
and we full safe shall be.

9 From Egypt where it grew not well
thou brought'st a vine full dear:
The heathen folk thou didst expell,
and thou didst plant it there.

10 Thou didst prepare for it a place
and set its roots full fast:
That it did grow and spring apace,
and fill'd the land at last.

The Second Part.

21 The hills were cover'd round about,
with shade that from it came,
Also the ceders strong and stout,
with branches of the same.

22 Why then didst thou her walls destroy
her hedge pluckt up thou hast:
That all the folk that pass thereby
the same do spoil and waste.

23 The boar out of the wood so wild
doth dig and root it out:
The furious beasts out of the field
devour it all about.

14 O Lord of hosts, return again,
from heav'n do thou look down
Behold, and with thy help sustain
thy vineyard overthrow.

15 Thy pleasant vine, thine Israel,
which thy right hand hath set:
The same which thou didst love so well,
O Lord, do not forget.

16 They lop and cut it off apace,
they burn it down with fire:
And through the frowning of thy face
we perish in thine ire.

17 Let thy right hand be with them now,
whom thou hast kept so long:
And with the Son of man whom thou
to thee hast made so strong.

18 And so when thou hast set us free,
and saved us from shame:
Then will we never fall from thee,
but call upon thy Name.

19 O Lord of hosts, through thy good grace,
convert us unto thee:
Behold us with a pleasant face,
and then full safe are we.

Psalm lxxxi. F. H.

BE light and glad, in God rejoyce,
which is our strength and stay:
Be joyful and lift up your voice
to Jacobs God alway.

2 Prepare your instruments most meet,
some joyful psalm to sing:

Strike up with harp and lute most sweet,
on every pleasant string,

3 Blow as it were in the new moon,
with trumpets of the best:
As it is used to be done
at any solemn feast.

4 For this is unto Israel
a statute which was made
By Jacobs God, and must full well
be evermore obey'd.

5 This clause with Joseph was decreed
when he from Egypt came,
That as a witness all his seed
should still observe the same.

6 When God himself had so prepar'd,
to bring him from that land:
Whereas the speech which he had heard
he did not understand.

7 I from his shoulder took (saith he)
the burden clean away:
And from the furnace set him free
from burning brick of clay.

8 When thou in grief didst cry and call,
I helpt thee instantly;
And I did answer thee withall
in thunder secretly.

9 Yea, at the waters of discord
I did thee tempt and prove:
Where thou the goodness of the Lord
with murmuring didst move.

10 Hear, O my people Israel,
and I will assure thee:
Regard and mark my words full well,
if thou wilt cleave to me.

The Second Part.

11 Thou shalt no God in thee reserve,
of any land abroad,
Nor in no wise bow to or serve
a strange or foreign God.

12 I am the Lord thy God, and I
from Egypt set thee free:
Then ask of me abundantly,
and I will give it thee.

13 But yet my people would not hear
my voice when that I spake;
And Israel would not obey,
but did me quit for sake.

14 Then did I leave them to their will,
in hardness of their heart:
To walk in their own counsels still,
themselves they did pervert.

15 O that my people would have heard
the words, that I did say:
And Israel with due regard
had walked in my way:

16 How soon would I confound their foes,
and bring them down full low:
And turn my hand upon all those
that would them overthrow.

17 And they that at the Lord do rage,
as liars should be found :
But for his folk, their time and age
should with great joys be crown'd.
18 / would have fed them with the crop,
and finest of the wheat :
And made the rock with honey drop,
that they their fills should eat.

Psalm lxxxii. F. H.

A Midst the press with men of might
the Lord himself doth stand,
To plead the cause of truth and right,
with judges of the land.
2 How long, saith he, will you proceed
false judgment to award ?
Why have you partially agreed
the wicked to regard ?
3 Whereas of due you should defend
the fatherless and weak,
And when the poor man doth contend
in judgment justly speak.
4 If ye be wise defend the cause
of poor men in their right :
And rid the needy from the claws
of tyrants force and might.
5 But nothing will they know or learn,
in vain to them I talk :
They will not see or ought discern,
but still in darkness walk.
6 For lo, even now the time is come
that all things fall to nought :
And laws likewise by every one
for gain are sold and bought.
I had decreed it in my sight
as Gods to take you all :
Children also of the most high,
for love I did you call.
7 But notwithstanding ye shall die
as men and so decay :
O tyrants, I shall you destroy,
and pluck you quite away.
8 Up Lord, and let thy strength be known,
and judg the world with might :
For why all nations are thine own
to take them as thy right.

Psalm lxxxiii. F. H.

Do not O God, refrain thy tongue,
in silence do not stay :
Withhold not, Lord, thy self so long,
and make no more delay.
2 For why ? behold thy foes, and see
how they do rage and cry :
And those that bear an hate to thee,
hold up their heads on high.
3 Against thy folk they use deceit,
and craftily enquire ;

For thine elect to lye in wait
in counsel they conspire,
4 Come on say they, let us expell
and pluck these folk away :
So that the name of Israel
may utterly decay.
5 They all conspire within their heart
how they may thee withstand :
Against the Lord to take a part
they are in league and band.
6 The tents of all the Edomites,
the Ismgelites likewise :
The Hagarenes and Moabites,
their plots do still devise.
7 Gebal and Ammon do likewise
with Amalek conspire :
The Philistines against thee rise,
with them that dwell at Tyre.
8 Assur is also joyn'd to them
in their conspiracy :
And is become a fence and aid
to Lots posterity.
9 As thou didst to the Midianites
so serve them, Lord, each one.
As unto Siter, and Jabin
beside the brook Kison.
10 Whom thou in Endor didst destroy,
and waste them through thy might
That they like dung on earth did lie,
and that in open fight.

The Second Part.

11 Make them now and their lords appear
like Zeb and Oreb then :
As Zebah and Zalmana, were
the kings of Midian.
12 Which said, Let us throughout the land
in all the coasts abroad,
Possess and take into our hand
the fair houses of God.
13 Turn them, O God, with storms as fast
as wheels that have no stay :
Or like the chaff which men do cast
with winds to fly away.
14 Like as the fire with rage and fume
the mighty forests spills ;
And as the flame do quite consume
the mountains and the hills.
15 So let the tempest of thy wrath
upon their necks be laid :
And of thy stormy wind and thowr,
Lord make them all afraid.
16 Lord, bring them all, I thee desire,
to such rebuke and shame,
That it may cause them to enquire,
and learn to seek thy Name.

L 1 2

17 And

- 17 And let them daily more and more
to shame and slander fall :
And in rebuke and obloquy
confound and sink them all.
18 That they may know and understand,
thou art the God most high :
And that thou dost with mighty hand
the world rule constantly.

Psalm lxxxiv. J. H.

How pleasant is thy dwelling place,
O Lord of hosts to me !

- The tabernacles of thy grace,
how pleasant, Lord, they be !
2 My soul doth long full sore to go
into thy courts abroad :
My heart and flesh cry out also
for thee the living God.
3 The sparrows find a room to rest,
and save themselves from wrong :
Also the swallow hath a nest
wherein to keep her young.
4 These birds full nigh thine altar may
have place to sit and sing :
O Lord of hosts, thou art alway
my only God and King.
5 O they be blessed that may dwell
within thy house always :
For they all times thy facts do tell,
and ever give thee praise.
6 Yea, happy sure likewise are they
whose stay and strength thou art :
Which to thy house do mind the way
and seek it in their heart.
As they go through the vale of tears
they dig up fountains still ;
That as a spring it all appears,
and thou their pits dost fill.
7 From strength to strength they walk full fast,
no faintness there shall be :
And so the God of Gods at last
in Sion they do see.
8 O Lord of hosts, to me give heed,
and hearken to my cry :
And let it through thine ears proceed,
O Jacobs God most high.
9 O God our shield, of thy good grace
regard and so draw near :
Regard, O Lord, behold the face
of thine anointed dear.
10 For why ? within thy courts one day
is better to abide,
Then other where to keep or stay
a thousand days beside.
Much rather had I keep a door
within the house of God,
Than in the tents of wickedness
to settle mine abode.

- 11 For God the Lord, light and defence,
will grace and glory give :
And no good thing will he withhold
from them that purely live.
12 O Lord of hosts that man is blest,
and happy sure is he,
That is perswaded in his breast
to trust all times in thee.

Psalm lxxxv. J. H.

Thou hast been merciful indeed,
O Lord, unto thy land :

- For thou restoredst Jacobs seed
from thralldom and from band,
2 The wicked ways that they were in,
thou didst them clean remit :
And thou didst hide thy peoples sin,
full close thou coveredst it.
3 And thou thine anger didst assuage,
that all thy wrath was gone :
And so didst turn thee from thy rage,
with them to be at one.
4 O God our health, do now convert
thy people unto thee :
Put all thy wrath from us apart,
and angry cease to be.
5 Shall thy fierce anger never end,
but still be pour'd on us ?
And shall thy wrath it self extend
upon all ages thus ?
6 Wilt thou not rather turn again
and quicken us, that we
And all thy folk may evermore
be glad and joy in thee ?
7 O Lord, on us do thou declare
thy goodness to our wealth :
Shew forth to us and do not spare,
thine aid and saving health.
8 I'll hearken what God saith to me,
to his he speaketh peace :
And to his saints, that never they
return to foolishness.
9 For why ? his help is still at hand
to such as do him fear :
Whereby great glory in our land
shall dwell and flourish there.
10 For truth and mercy there shall meet,
in one to take their place :
And peace shall justice with kifs greet,
and there they shall embrace.
11 Truth from the earth shall spring apace,
and flourish pleasantly :
So righteousness shall shew her face,
and look from heav'n most high.
12 Yea, God himself doth take in hand
to give us each good thing :
And through the coasts of all the land,
the earth her fruit shall bring.

13 Before his face ſhall juſtice go,
much like a guide or ſtay;
He ſhall direct his ſteps alſo,
and keep them in the way.

Pſalm lxxxvi. F. H.

LOrd, bow thine ear to my requeſt,
and hear me inſtantly:
For with great pain and grief oppreſt,
full poor and weak am I:
Preſerve my ſoul, becauſe my ways
and doings holy be:

And ſave thy ſervant, O my God,
that puts his truſt in thee.

3 Thy mercy upon me expreſs,
and me defend alway:

For through the day I do not ceaſe
to thee, O Lord, to pray.

4 Comfort O Lord, thy ſervants ſoul
that now with pain is pin'd:

For unto thee I do exalt,
and liſt my ſoul and mind.

5 For thou art good and bountiful,
thy gifts of grace are free
Alſo thy mercy plentiful
to all that call on thee.

6 O Lord, likewiſe when I do pray,
regard, and give an ear:

Mark well the words that I do ſay,
all my petitions hear.

7 In time when trouble doth me move,
to thee I do complain:

For why? I know and well do prove
thou anſwer'ſt me again.

8 Among the Gods, O Lord is none
with thee to be compar'd:

And none can do as thou haſt done,
the like hath not been heard.

The Second Part.

9 The Gentiles and the people all
which thou didſt make and frame,

Before thy face on knees ſhall fall,
and glorifie thy Name.

10 For why? thou art ſo much of might,
all power is thine own:

Thou workeſt wonders ſtill in fight,
for thou art God alone.

11 O teach me, Lord, the way and I
ſhall in thy truth proceed:

O joyn my heart to thee ſo nigh,
that I thy Name may dread.

12 To thee will I give thanks and praiſe,
O Lord, with all my heart:

And glorifie thy Name always,
becauſe my God thou art.

13 For why? thy mercy ſhew'd to me
is great and doth excell:

Thou ſett'ſt my ſoul at liberty
out from the loweſt hell.

14 O Lord, the proud againſt me riſe,
And heaps of men of might:

They ſeek my ſoul, and in no wiſe
will have thee in their fight.

15 Thou, Lord, art merciful and kind,
full ſlack and ſlow to wrath:

Thy goodneſs is full great, I find
thy truth no meaſure hath:

16 O turn to me, and mercy grant,
thy ſtrength to me apply:

O help and ſave thine own ſervant,
thy handmaids ſon am I.

17 On me ſome ſign of favour ſhew,
that all my foes may ſee

And be aſham'd, becauſe, Lord, thou
doſt help and comfort me.

Pſalm lxxxvii. F. H.

That city ſhall full well endure,
her ground work ſtill doth ſtay

Upon the holy hills full ſure
it can no time decay.

2 God loves the gates of Sion beſt,
his grace doth there abide:

He loves them more then all the reſt
of Jacobs tents beſide.

3 Full glorious things reported be
in Sion, and abroad:

Great things I ſay, are ſaid, of thee,
thou city of our God.

4 On Rahab I will caſt an eye,
and bear in mind the ſame:

To Babylon alſo apply,
and them that know my Name.

5 Lo, Paleſtine and Tyre alſo
with Ethiope likewiſe,

A people old, full long ago
were born, and there did riſe.

6 Of Sion they ſhall ſay abroad,
that divers men of fame,

Have there ſprung up, and the high God
hath founded faſt the ſame.

7 In their records to them it ſhall
by him be made appear,

Of Sion, that the chief of all
had his beginning there.

8 The trumpeters with ſuch as ſing,
there in great plenty be:

My fountains and my pleaſant ſprings
are compaſt all in thee.

Pſalm lxxxviii. F. H.

LOrd God of health, the hope and ſtay
thou art alone to me:

I call and cry throughout the day,
and all the night to thee.

2. O let my prayer ſoon aſcend
unto thy ſight on high :
Incline thine ear, O Lord, attend,
and hearken to my cry.
- 3 For why ? with wo my heart is fill'd,
and doth in trouble dwell :
My life and breath doth almoſt yield,
and draweth nigh to hell.
- 4 I am aſteem'd as one of them
that in the pit do fall :
And made as one among thoſe men
that have no ſtrength at all.
- 5 As one among the dead, and free
from things that here remain :
It were more eaſe for me to be
with them the which are ſlain.
- 6 As thoſe that lie in grave, I ſay,
whom thou haſt clean forgot :
The which thy hand hath cut away,
and thou regard'ſt them not.
- 7 Yea, like to one ſhut up full ſure
within the loweſt pit :
In places dark and all obſcure,
and in the depth of it.
- 8 Thine anger and thy wrath likewise
full ſore on me doth lie :
And all thy forms againſt me riſe,
my ſoul to vex and try.
- 9 Thou putt'ſt my friends far off from me
and mak'ſt them hate me ſore :
I am ſhut up in priſon faſt,
and can come forth no more.
- 10 My ſight doth fail through grief and wo,
I call to thee, O God :
Throughout the day my hands alſo
to thee I ſtretch abroad.

The Second Part.

- 11 Doſt thou unto the dead declare
thy wondrous works of fame ?
Shall dead to life again repair,
and praiſe thee for the ſame ?
- 12 Or ſhall thy loving kindneſs, Lord,
be preached in the grave ?
Or ſhall with them that are deſtroy'd,
thy truth her honour have ?
- 13 Shall they that lie in dark full low
ſee all thy wonders great ?
Or there, ſhall they thy juſtice know
where men all things forget ?
- 14 But I O Lord, to thee always
do cry and call apace :
My prayer alſo e'er it be day
ſhall come before thy face.
- 15 Why doſt thou, Lord ? abhor my ſoul,
in grief that ſeeketh thee :
And now, O Lord, why doſt thou hide
thy face away from me ?
- 16 I am afflicted dying ſtill
from youth many a year,
Thy terrors which do work me ill,
with troubled mind I bear.
- 17 The furies of thy wrathful rage
full ſore upon me lye.
Thy terrors they do not aſſwage,
but preſs me heavily.
- 18 All day they compaſs me about,
as water at the tide :
And all at once with ſtreams full great
beſet me on each ſide :
- 19 Thou ſetteſt far from me my friends
and lovers every one :
Yea, and my old acquaintance all
out of my ſight are gone.

Pſalm lxxxix. F. H.

- T**O ſing the mercies of the Lord
my tongue ſhall never ſpare :
And with my mouth from age to age
thy truth I will declare.
- 2 For I have ſaid that mercy ſhall
for evermore remain :
In that thou doſt the heavens ſupport,
thy truth appeareth plain :
- 3 To mine eleſt, ſaith God I made
a covenant and beſeſt :
My ſervant David to perſwade,
I ſwore and did proteſt :
- 4 Thy ſeed for ever I will ſtay,
and ſtabliſh it full faſt :
And ſtill uphold thy throne alway,
from age to age to laſt.
- 5 The heavens do ſhew with joy and mirth
thy wondrous works, O Lord :
Thy ſaints within thy Church on earth
thy faith and truth record.
- 6 Who with the Lord is equal then ?
in all the clouds abroad ?
Among the ſons of all the Gods,
what one is like our God ?
- 7 God in aſſembly of the ſaints
is greatly to be dread :
And over all that dwell about
in terror to be had.
- 8 Lord God of hoſts, in all the world
what one is like to thee ?
On every ſide, moſt mighty Lord,
thy truth is ſeen to be.
- 9 The rage and fury of the ſea
thou ruleſt at thy will :
And when the waves thereof ariſe,
thou mak'ſt them calm and ſtill.
- 10 And Egypt, Lord, thou haſt ſubdu'd
thou haſt it quite deſtroy'd :
Yea, thou thy foes with mighty arm
haſt ſcatter'd all abroad.

The Second Part.

- 11 The heavens are thine, and still have been
likewise the earth and land
The world and all that is therein,
thou foundedst with thy hand.
12 Both north and south, with east and west
thy self didst make and frame:
Both Tabor mount, and Hermon hill,
rejoyce and praise thy Name.
13 Thine arm is strong and full of power,
all might therein doth lie:
The strength of thy right hand each hour
thou liftest up on high.
14 In righteousness and equity
thou hast thy seat and place:
Mercy and truth are still with thee,
and go before thy face.
15 That folk is blest that knows aright
the joyful sound, O God:
For in the favour of thy sight
they walk full safe abroad.
16 For in thy Name throughout the day,
they greatly do rejoyce:
And through thy righteousness have they
a pleasant fame and noise.
17 For why? their glory, strength, and aid
in thee alone doth lie:
And thy goodness that hath us staid,
shall lift our horn on high.
18 Our strength that doth defend us well
the Lord to us doth bring:
The holy One of Israel,
he is our guide and king.
19 Sometimes thy will unto thy saints
in visions thou didst show:
And thus then didst thou say to them,
thy mind to make them know:
20 A man of might I have erect,
your king and guide to be:
And set him up whom I elect
among the folk to me.

The Third Part.

- 21 My servant David I have found,
for he doth please me well:
And have anointed him king of
my people Israel.
22 For why? my hand is ready still
with him for to remain:
And with mine arm also I will,
him strengthen and sustain.
23 The enemies shall not oppress,
they shall him not devour:
Nor shall the sons of wickedness
on him have any power.
24 His foes likewise I will destroy
before his face in fight,

And those that hate him I will plague,
and strike them with my might.

25 My truth and mercy also shall
upon him ever lie:

And in my Name his horn shall be
exalted very high.

26 His kingdom I will set to be
upon the sea and land:

Also the running floods shall he
embrace with his right hand.

27 He shall depend with all his heart
on me and thus shall say

My Father and my God thou art,
my rock of health and stay.

28 As my first born I will him take
of all on earth that springs:

His might and honour I will raise
above all earthly kings.

29 My mercy shall be with him still;
as I my self have told:

My faithful covenant to fulfil
my mercy I will hold.

30 Also his seed I will sustain
for ever strong and sure:

So that his seat shall still remain
while heaven and earth endure.

The Fourth Part.

31 If that his sons forsake my law,
and so begin to swerve;

And of my judgments have no awe,
nor will not them observe.

32 Or if they do not use aright
my laws for them prepar'd:

But set all my commandments light,
and will them not regard:

33 Then with the rod will I begin
their doings to amend,

And so will scourge them for their sin,
whenever they offend:

34 But yet my mercy and goodness
I will not take away

From him, nor let my faithfulness
in any wise decay.

35 But sure my covenant I will hold,
with all that I have spoke:

No word the which my lips have told,
shall alter or be broke.

36 Once sware I by my holiness,
and that perform will I:

With David I shall keep promise,
to him I will not lie.

37 His seed for evermore shall reign,
also his throne of might:

As doth the sun, it shall remain
for ever in my sight.

38 And

38 And as the moon within the skie
for ever standeth fast
A faithful witness from on high,
so shall his kingdom last.

39 But, Lord, thou dost him now reject,
and put him in great fear :
Yea thou art wroth with thine elect,
thine own anointed dear.

40 The cov'nant with thy servant made,
Lord, thou hast quite undone :
And down upon the ground also
hast cast his royal crown.

The Fifth Part.

41 Thou pluck'st his hedges up with might
his walls thou dost confound :
Thou bearest all his bulwarks down,
casting them to the ground.

42 That he is fore destroy'd and torn
of comers by throughout :
And so is made a mock and scorn
to all that dwell about.

43 Thou their right hand hast lifted up
that him so sore annoy :
And all his foes that him devour,
lo thou hast made to joy.

44 His sword-edge thou dost take away,
that should his foes withstand :
To him in war no victory
thou giv'st, nor upper hand.

45 His glory thou dost also waste,
his throne, his joy, his mirth
By thee is overthrown and cast
full low upon the earth.

46 Thou hast cut off and made full short
his youth and joyfull days,
And rais'd of him an ill report,
with shame and great dispraise.

47 How long away from me, O Lord,
for ever wilt thou turn ?
And shall thine anger still alway
as fire consume and burn ?

48 O call to mind, remember then,
my time consumeth fast :
Why hast thou made the sons of men
as things in vain to waste ?

49 What man is he that liveth here,
and death shall never see ?
Or from the hand of hell his soul
shall he deliver free ?

50 Where is, O Lord, thine own goodness
so oft declar'd before.
Which by thy truth and uprightness
to David thou hast sworn ?

Psalm xc.

51 The great rebukes to mind I call
that on thy servants lie :

The railings of the people all
born in my breast have I.

52 Wherewith, O Lord, thine enemies
blasphemed have thy Name :
The steps of thine anointed one
they cease not to defame.

53 All praise be given unto thee,
O God the Lord most high,
From this time forth for evermore,
Amen, amen, say I.

Psalm xc. 3. H.

THou, Lord, hast been our sure defence
our place of ease and rest,
In all times past, yea so long time
as cannot be express.

2 E'er there was made mountain or hill,
the earth and world abroad ;
From age to age and always still
for ever thou art God.

3 Thou grindest man through grief and pain
to dust or clay, and then,
Thou unto them again dost say,
return ye sons of men.

4 The lasting of a thousand years,
what is it in thy sight ?
As yesterday it doth appear,
or as a watch by night.

5 So soon as thou dost scatter them,
then is their life and trade,
Even as a sleep, or like the grass,
whose beauty soon doth fade.

6 Which in the Morning shines full bright,
but fadeth suddenly :
And is cut down e'er it be night,
all wither'd, dead and dry.

7 For through thine anger we consume,
our might is much decay'd :
And of thy servant wrath, O Lord,
we are full sore afraid.

8 The wicked works that we have wrought
thou sett'st before thine eye :
Our privy faults, yea all our thoughts
thy countenance doth spy.

9 For through thy wrath our days do waste
thereof doth nought remain :
Our years consume as doth a blast,
and are not call'd again.

10 The time of our abode on earth
is threescore years and ten :
But if we come to fourscore years,
our life is grievous then.

The Second part.

11 For of his time the strength and chief
we dote so much upon,
Is nothing else but pain and grief,
and we as blasts are gone. (strength
12 What man doth know what power and
what might thine anger hath ?
Or in his heart who doth thee fear
according to thy wrath ?
13 Instruct us, Lord, to know and try
how long our days remain :
That so we may our hearts apply
true wisdom to attain.
14 Return O Lord, how long wilt thou
in thy great wrath proceed ?
Shew favour to thy servants now,
and help them at their need.
15 Refresh us with thy mercy soon,
and then most cheerfully,
All times so long as life doth last,
in heart rejoyce will we.
16 As thou hast plagued us before,
now also make us glad :
And for the years wherein full sore
affliction we have had.
17 O let thy work and power appear,
and on thy servants light :
And shew unto thy children dear
thy glory and thy might.
18 Lord, let thy grace and glory stand
on us thy servants thus :
Confirm the works we take in hand,
and prosper them to us.

Psalm xci. J. H.

HE that within the secret place
of God most high doth dwell :
In shadow of his mighty grace
at rest shall keep him well.
2 Thou art my hope and my strong hold,
I to the Lord will say :
My God is he, in him will I
my whole affiance stay.
3 He shall defend thee from the snare
the which the hunter laid :
And from the deadly plague and care
whereof thou art afraid :
4 And with his wings shall cover thee,
and keep thee safely there :
His faith and truth thy fence shall be,
as sure as shield and spear.
5 So that thou never shalt have cause
to fear or be affright,
For all the shafts that flie by day,
or terrors of the night :

6 Nor of the plague that privily
doth walk in dark so fast :
Nor yet of that which doth destroy,
and at noon day doth waste.

7 Yea, at thy side as thou dost stand,
a thousand dead shall be :
Ten thousand more at thy right hand,
and yet shalt thou be free.
8 But thou shalt see it for thy part,
thine eyes shall well regard :
According unto their desert
the wicked have reward.
9 For why ? O Lord, I only rest
and stay my hope on thee :
In the most High I put my trust,
my sure defence is he.
10 No evil thou shalt need to fear,
with thee it shall go well :
No plague shall ever once come near
the house where thou dost dwell.

11 For why ? unto his angels all
with charge commanded he,
That still in all thy ways they shall
preserve and prosper thee.
12 And in their hands shall bear thee up,
still waiting thee upon :
So that thy foot shall never chance
to dash against a stone.

13 Upon the lions thou shalt go,
the adder fell and long :
And tread upon the lions young,
with dragons stout and strong.
14 Because he sets his love on me,
I'll save him by my might :
And him advance, because that he
doth know my Name aright.

15 When he for help to me doth cry,
an answer I will give :
And from his grief take him will I
in glory for to live.
16 With length of years, and days of wealth
I will fulfil his time :
The goodness of my saving health
I will declare to him.

Psalm xcii. J. H.

IT is a thing both good and meet
to praise the highest Lord :
And to thy Name, O thou most High,
to sing with one accord.
2 To shew the kindness of the Lord,
betime e're day be light :
And to declare his truth abroad,
when it doth draw to night.

M m m

3 Upon

- 3 Upon ten-stringed instrument,
or lute and harp so sweet :
With all the mirth you can invent
of instruments most meet.
- 4 For thou hast made me to rejoyce
in things so wrought by thee :
That I have joy in heart and voice
thy handy works to see.
- 5 O Lord, how glorious and how great
are all thy works so stout !
So deeply are thy counsels set,
that none can find them out.
- 6 The man unwise hath not the wit
this work to pass to bring :
And all such fools are nothing fit,
to understand this thing.
- 7 When as the wicked at their will
like grass do spring full fast,
And when they flourish in their ill,
they shall for ever waste.
- 8 But thou art mighty, Lord most high,
and thou dost reign therefore
In every time eternally,
both now and evermore.
- 9 Behold, O Lord, thine enemies
shall be destroy'd alway :
And all that work iniquity
shall perish and decay.
- 10 But thou like as an unicorn
shalt lift mine horn on high ;
With fresh and new prepared oyl
anointed king am I.
- 11 And of my foes before mine eyes
shall see the fall and shame :
Of all that up against me rise,
mine ears shall hear the same.
- 12 The just shall flourish up on high
as palm trees bud and blow :
And as the cedars multiply
in Libanus that grow.
- 13 For they are planted in the place
and dwelling of our God :
Within his courts they spring apace,
and flourish all abroad.
- 14 And in their age much fruit shall bring
both fat and well beeen :
And pleasantly both bud and spring
with bows and branches green.
- 15 To shew that God is good and just,
and upright in his will :
He is my rock, my hope, and trust,
in him there is none ill.

Psalm xciii. f. H.

THe Lord doth raig, and cloathed is
with majesty most bright :

- And to declare his strength likewise,
hath girt himself with might.
- 2 The Lord likewise the earth hath made
and shaped it so sure,
No might can make it move or fade,
at stay it doth endure.
- 3 E're that the world was made or wrought,
thy seat was set before :
Beyond all time that can be thought,
thou hast been evermore.
- 4 The floods, O Lord, the floods do rise,
they roar and make a noise :
The floods I say did enterprife,
and lifted up their voice.
- 5 Yea though the storms arise in fight
though seas do rage and swell :
The Lord is strong and more of might,
for he on high doth dwell.
- 6 O Lord, thy testimonies great,
are very sure : therefore
Doth holiness right well become
thy house for evermore.

Psalm xciv. f. H.

- O** Lord, thou dost revenge all wrong,
vengeance belongs to thee :
Since then it doth to thee belong,
declare that all may see.
- 2 Set forth thy self, for thou of right
the earth dost judge and guide :
Reward the proud and men of might
according to their pride.
- 3 How long shall wicked men bear sway
with lifting up their voice ?
Shall proud and wicked men alway,
thus triumph and rejoyce ?
- 4 How long shall they with brags burst out
and proudly prate their fill ?
Shall they rejoyce that be so stout,
whose works are ever ill ?
- 5 Thy flock, O Lord, thine heritage
they spoil and vex full sore :
Against thy people they do rage
still daily more and more.
- 6 The widows which are comfortless,
and strangers they destroy :
They slay the children fatherless,
and none doth put them by.
- 7 And when they take these things in hand
this talk they have of thee,
Can Jacobs God this understand ?
tush, no, he cannot see.
- 8 O folk unwise, and People rude,
some knowledge now discern :
Ye fools among the multitude,
at length begin to learn.

9 The Lord which made the ear of man,
he needs of right muſt hear
He made the eye, all things muſt then
before his ſight appear.

10 The Lord doth all the world correct,
and make them underſtand :

Shall he not then your deeds detect ?
how can ye ſcape his hand ?

The Second Part.

11 The Lord doth know the thoughts of man,
his heart he ſees full plain :

And he their very thoughts doth ſcan,
and findeth them but vain.

12 But, Lord, that man is happy ſure,
whom thou doſt keep in aw,

And through correction doſt procure
to teach him in thy law.

13 Whereby he ſhall in quiet reſt
in time of trouble ſit :

When wicked men ſhall be ſuppreſt,
and fall into the pit.

14 For ſure the Lord will not reſuſe
his people for to take :

His heritage whom he did chuſe,
he will no time forſake.

15 Until that judgment be decreed
to juſtice to convert :

That all may follow her with ſpeed
that are of upright heart.

16 But who upon my part ſhall ſtand
againſt the curſed train ?

Or who ſhall rid me from their hand
that wicked works maintain ?

17 Except the Lord had been mine, aid
mine enemies to quell :

My ſoul and life had now been laid
almost as low as hell.

18 When I did ſay, My foot doth ſlide
before that I could call :

Thy mercy, Lord, moſt ready was
to ſave me from the fall.

19 When with my ſelf I muſed much,
and could no comfort find :

Then, Lord, thy goodneſs did me touch
and that did eaſe my mind.

20 Wilt thou accuſtom, Lord, thy ſelf
with wicked men to ſit :

Who with pretence inſtead of law
much miſchief do commit ?

21 For they conſult againſt the life
of righteous men and good :

And in their counſels they are riſe
to ſhed the guiltleſs blood.

22 But yet the Lord is unto me
a ſure and ſtrong defence :

To him I flee, becauſe he is
my ſtrength and confidence.

23 And he ſhall cauſe their miſchiefs all,
themſelves for to annoy.

And in their malice they ſhall fall,
our God ſhall them deſtroy.

Pſalm xcvi. F. H.

O Come let us liſt up our voice
and ſing unto the Lord :
In him our rock of health rejoyce
let us with one accord.

2 Yea, let us come before his face
to give him thanks and praiſe :
In ſinging pſalms unto his grace
let us be glad always.

3 For why ? the Lord he is no doubt
a great and mighty God,
A King above all gods throughout
in all the world abroad.

4 The ſecrets of the earth ſo deep,
and corners of the land,
The tops of hills that are ſo ſteep,
he hath them in his hand.

5 The ſea and waters all are his,
for he the ſame hath wrought :
The earth and all that therein is,
his hand hath made of nought.

6 Come let us bow and praiſe the Lord,
before him let us fall :
And kneel to him with one accord,
the which hath made us all.

7 For why ? he is the Lord our God,
for us he doth provide :
We are his flock, he doth us feed,
his ſheep, and he our guide.

8 To day if ye his voice will hear,
then harden not your heart :
As yea with grudging many year
provo'kt me in deſart.

9 Whereas your fathers tempted me,
my power for to prove :
My wondrous works when they did ſee,
yet ſtill they would me move,

10 Twice twenty years they did me grieve
and I to them did ſay,
They err in heart, and not believe,
they have not known my way.

11 Wherefore I ſware when that my wrath
was kindled in my breaſt,
That they ſhould never tread the path,
to enter in my reſt.

Pſalm xcvi. F. H.

Sing ye with praiſe unto the Lord,
new ſongs with joy and mirth :
Sing unto him with one accord,
all people on the earth.

Psalm xcvi, xcvi.

2 Yea, sing unto the Lord alway,
praise ye his holy Name :
Declare and shew from day to day
salvation by the same :
3 Among the heathen all declare
his honour round about :
To shew his wonders do not spare
in all the world throughout.
4 For why ? the Lord is much of might,
and worthy of all praise :
And he is to be dread of right,
above all gods always.
5 For all the gods of heathen folk
are idols that will fade :
But yet our God he is the Lord
that hath the heavens made.
6 All praise and honour also dwell
ever before his face :
Both power and might likewise excell
within his holy place :
7 Ascribe unto the Lord therefore,
all men with one accord :
All might and worship evermore
ascribe unto the Lord.
8 Ascribe unto the Lord also
the glory of his Name :
Also into his courts do go
with gifts unto the same.

The Second Part.

9 Fall down and worship ye the Lord
within his temple bright :
Let all the people of the world
be fearful at his sight.
10 Tell all the world, be not afraid,
the Lord doth reign above :
Yea, he the earth so fast hath stay'd
that it can never move.
11 And that it is the Lord alone
that rules with princely might,
To judge the nations every one
with equity and right.
12 The heavens shall joyfully begin,
the earth likewise rejoyce :
The sea with all that is therein
shall shout and make a noise.
13 The fields shall joy, and every thing
that springeth on the earth :
The wood and every tree shall sing
with gladness and with mirth.
14 Before the presence of the Lord,
and coming of his might :
When he shall justly judge the world,
and rule his folk with right.

Psalm xcvi. J. H.

THe Lord doth reign, whereat the earth
may joy with pleasant voice :

Also the isles with joyful mirth
may triumph and rejoyce.
2 Both clouds and darkness likewise swell
and round about him beat :
Yea, right and justice ever dwell
and bide about his seat.
3 Yea, fire and heat at once do run,
and go before his face :
Which all his enemies shall burn
abroad in every place.
4 His lightings great full bright did blaze
and to the world appear :
Whereat the earth did look and gaze
with dread and deadly fear.
5 The hills like wax did melt in sight
and presence of the Lord :
They fled before that ruler's might,
which guideth all the world.
6 The heav'ns likewise declare and shew
his justice forth abroad,
That all the world may see and know
the glory of our God.
7 Confusion sure shall come to such
as worship idols vain :
Also to those that glory much
dumb pictures to maintain.
8 For all the idols of the world,
which they their gods do call,
shall feel the power of the Lord,
and down to him shall fall.
9 With joy shall Sion hear this thing,
and Judah shall rejoyce :
For at thy judgments they shall sing,
with a most cheerful voice.
10 For thou, O Lord, art set on high,
in all the earth abroad :
And art exalted wondrously
above each other god.
11 All ye that love the Lord, do this,
hate all things that are ill :
For he doth keep the souls of his
from such as would them spill.
12 And light doth spring up to the just,
with pleasure for his part :
Gladness and joy likewise to them
that are of upright heart.
13 Ye righteous in the Lord rejoyce,
his holiness proclaim :
And thankfully with heart and voice,
be mindful of the same.

Psalm xcvi. J. H.

O Sing ye now unto the Lord,
a new and pleasant song :
For he hath wrought throughout the world
his wonders great and strong.

- 2 With his right hand full worthily
he doth his foes devour,
And gets himself the victory
with his own arm and power.
- 3 The Lord doth make the people know
his saving health and might:
And also doth his justice show
in all the heathens fight.
- 4 His grace and truth to Israel
in mind he doth record:
And all the earth hath seen right well
the goodness of the Lord.
- 5 Beglad in him with joyful voice,
all people of the earth:
Give thanks to God, sing and rejoyce
to him with joy and mirth.
- 6 Upon the harp unto him sing,
give thanks to him always:
Rejoyce before the Lord our King,
with trumpets sound his praise.
- 7 Yea, let the sea with all therein
for joy both roar and swell:
The earth likewise let it begin,
with all that therein dwell.
- 8 And let the floods rejoyce their fills,
and clap their hands apace:
Yea, let the mountains and the hills,
triumph before his face.
- 9 For he shall come to judge and try
the world and every wight:
And rule the people mightily
with justice and with right.

Psalm xcix. f. H

- T**He Lord doth reign, although at it
the people rage full sore:
Yea, he on cherubims doth sit,
though all the world do roar.
- 2 The Lord that doth in Sion dwell,
is high and wondrous great:
Above all folk he doth excell,
and he aloft is set.
 - 3 Let all men praise thy mighty Name,
for it is fearful sure:
And let them magnifie the same,
that holy is and pure.
 - 4 The princely power of our King
doth love judgment and right:
Thou rightly rulest every thing
in Jacob through thy might.
 - 5 To praise the Lord our God devise,
all honour to him shew:
And at his footstool worship him,
that holy is, and true.
 - 6 Moses, Aaron, and Samuel,
as priests on him did call:
When they did pray he heard them well,

and gave them answer all.

- 7 Within the cloud to them he spake,
then did they labour still
To keep such laws as he did make,
according to his will.
- 8 O Lord our God, thou didst them hear,
and answeredst them again:
But their inventions punished,
which foolish were and vain.
- 9 O praise our God and Lord therefore
within his holy hill:
For why: our God whom we adore,
is holy ever still.

Psalm c. f. H.

- A**ll people that on earth do dwell,
sing to the Lord with chearful voice:
2 Him serve with fear, his praise forth tell
come ye before him and rejoyce.
- 3 The Lord ye know is God indeed,
without our aid he did us make:
We are his flock, he doth us feed,
and for his sheep he doth us take.
 - 4 O enter then his gates with praise,
approach with joy his courts unto:
Praise, laud, and blefs his Name always,
for it is seemly so to do.
 - 5 For why the Lord our God is good
his mercy is for ever sure:
His truth at all times firmly stood,
and shall from age to age endure.

Another of the same, by J. H.

- I**N God the Lord be glad and light,
praise him throughout the earth:
2 Serve him, and come before his sight
with singing and with mirth.
- 3 Know that the Lord our God he is,
he did us make and keep,
Not we our selves for we are his
own flock and pasture sheep.
 - 4 O go into his gates always,
give thanks within the same:
Within his courts set forth his praise,
and laud his only Name.
 - 5 For why? the goodness of the Lord
for evermore doth reign:
From age to age throughout the world
his truth doth still remain.

Psalm ci. N.

- I** Mercy will and judgment sing,
O Lord God, unto thee:
2 O let me understand the ways
that good and holy be.
- Within my house I'll daily walk
with heart pure and upright:
3 And I no kind of wicked thing
will set before my sight.

- 1 I hate their works that fall away.
they shall not cleave to me :
- 4 From me shall part the froward heart,
none evil will I see.
- 5 Him I'll destroy that slandereth
his neighbour privily :
- The lofty heart I cannot bear,
nor him that looketh high.
- 6 Mine eyes shall be on them within
the land that faithful be :
- In perfect way who walketh, shall
be servant unto me.
- 7 I will no guileful person have
within my house to dwell :
- And in my presence he shall not
remain that lies doth tell.
- 8 Betimes I will destroy even all
the wicked of the land :
- That I may from Gods City out
the wicked workers hand.

Psalm cii. N.

- H**ear thou my prayer, O Lord, and let
my cry come unto thee :
- 2 In time of trouble do not hide
thy face away from me.
- 3 Incline thine ear to me, make haste
to hear me when I call :
- For as the smoak doth fade, so do
my days consume and fall.
- 4 And as an hearth my bones are burnt,
my heart is smitten dead,
And withers like the grafs, that I
forget to eat my bread.
- 5 By reason of my groaning voice
my bones cleave to my skin :
- 6 As pelican in wilderness,
such case now am I in.
- And as an owl in desert is,
lo, I am such an one :
- 7 I watch, and as a sparrow on
the house-top am alone.
- 8 Lo, daily in reproachful wise
my foes they do me scorn :
- And them that do against me rage,
against me they have sworn.
- 9 Surely with ashes as with bread,
my hunger I have fill'd :
- And mingled have my drink with tears
that from mine eyes distill'd.
- 10 Because of thy displeasure, Lord,
thy wrath and thy disdain :
- For thou hast lifted me aloft,
and cast me down again.
- 11 The days wherein I pass my life,
are like the fleeting shade :

- And I am with' red like the grafs
that soon away doth fade.
- 12 But thou, O Lord, for ever dost
remain in steady place :
- And thy remembrance ever doth
abide from race to race.

The Second Part.

- 13 Thou wilt arise, and mercy thou
to Sion wilt extend :
- The time of mercy, now the time
forefet is come to end.
- 14 For in the very stones thereof
thy servants do delight :
- And on the dust thereof they have
compassion in their sight.
- 15 Then shall the heathen people fear
the Lords most holy Name :
- And all the kings on earth shall dread
thy glory and thy fame.
- 16 Then when the Lord the mighty God
again shall Sion rear :
- And then when he most nobly in
his glory shall appear.
- 17 To pray'r of the poor desolate
when he himself shall bend :
- When he shall not disdain unto
their pray'rs for to attend.
- 18 This shall be written for the age
that after shall succeed :
- The people that are yet unborn,
the Lords renown shall spread.
- 19 From his high sanctuary he
hath looked down below :
- And out of heav'n most high he hath
beheld the earth also.
- 20 That of the mourning captive he
might hear the woful cry :
- And that he might deliver those
that were condemn'd to die.
- 21 That they in Sion may declare
the Lords most holy Name :
- And in Jerusalem set forth
the praises of the same :
- 22 Then when the people of the land
and kingdoms with accord ;
Shall be assembled to perform
their service to the Lord.
- The Third Part.*
- 23 My former force of strength he hath
abated in the way :
- And shorter he did cut my days ;
thus I therefore did say.
- 24 My God, in midst of all my days
now take me not away :
- Thy years endure eternally,
and never do decay.

25 Thou the foundations of the earth
before all time haſt laid

The heavens alſo, they are the work
which thine own hands have made.

26 They all ſhall periſh and decay,
but thou remaineſt ſtill :

And they ſhall all in time wax old
even as a garment will.

27 Thou as a garment ſhalt them change
and changed ſhall they be :
But thou doſt ſtill abide the ſame,
thy years do never flee.

28 The children of thy ſervants ſhall
continually endure :

And in thy ſight their happy ſeed
for ever ſhall ſtand ſure.

Pſalm ciii. T. S.

MY ſoul give laud unto the Lord,
my ſpirit do the ſame :

And all the ſecrets of my heart,
praiſe ye his holy Name.

2 Give thanks to God for all his gifts,
ſhew not thy ſelf unkind :

And ſuffer not his benefits
to ſlip out of thy mind.

3 That gave thee pardon for thy faults,
and thee reſtor'd again,

From all thy weak and frail diſeaſe,
and heal'd thee of thy pain.

4 That did redeem thy life from death,
from which thou could'ſt not flee :

His mercy and compaſſion both
he did extend to thee.

5 That fill'd with goodneſs thy deſire,
and did prolong thy youth :

Like as the eagle caſts her bill,
whereby her age renew' th.

6 The Lord with juſtice doth repay
all ſuch as be oppreſt :

So that their ſuff'rings and their wrongs
are turned to the beſt.

7 His ways and his commandments all
to Moſes he did ſhow :

His counſels and his valiant acts
the Iſraelites did know.

8 The Lord is kind and merciful
when ſinners do him grieve :

The ſloweſt to conceive a wrath,
and readieſt to forgive.

9 He chides not us continually,
though we be full of ſtrife :

Nor keeps our faults in memory,
for all our ſinful life.

10 Nor yet according to our ſins
the Lord doth us reward :

And after our iniquities
he doth us not reward.

11 But as the ſpace is wondrous great
'twixt earth and heaven above :

So is his goodneſs much more large
to them that do him love.

12 God doth remove our ſins from us,
and our offences all,

As far as the ſun-riſing is
full diſtant from his fall.

The Second Part.

13 And look what pity parents deare
unto their children bear :

Like pity beareth God to ſuch
as worſhip him in fear.

14 The Lord that made us knows our ſhape
our mould and faſhion juſt :

How weak and frail our nature is,
and how we are but duſt.

15 And how the time of mortal men
is like the with'ring hay :

Or like the flower right fair in field,
that fades full ſoon away.

16 Whoſe gloſs and beaurty ſtormy winds
do utterly diſgrace :

And make that after their affaults
ſuch bloſſoms have no place.

17 But yet the goodneſs of the Lord
with his ſhall ever ſtand :

Their childrens children do receive
his righteousneſs at hand.

18 I mean which keep his covenant
with all their whole deſire :

And not forget to do the thing
that he doth them require.

19 The heavens moſt high are made the ſeat
and footſtool of the Lord :

And by his power imperial
he governs all the world.

20 Ye angels which are great in power,
praiſe ye and bleſs the Lord :

Which to obey and do his will
immediately accord.

21 Ye noble hoſts and miniſters,
ceafe not to laud him ſtill :

Which ready are to execute
his pleaſure and his will.

22 Yea, all his works in every place,
praiſe ye his holy Name :

My thankful heart, my mind and ſoul,
praiſe ye alſo the ſame.

Pſalm civ. W. K.

MY ſoul praiſe the Lord.
ſpeak good of his Name.

O Lord our great God,
how doſt thou appear,

So passing in glory.
that great is thy fame?
Honour and majesty
in thee shine most clear.

2 With light as a robe,
thou hast thy self clad,
Whereby all the earth
thy greatness may see:
The heavens in such sort
thou also hast spread,
That it to a curtain
compared may be.

3 His chamber-beams lie
in the clouds full sure,
Which as his chariots,
are made him to bear:
And these with much swiftness
his course doth endure,
Upon the wings riding
of winds in the air.

4 He maketh his spirits
as heralds to go:
And lightnings to serve
we see also prest:
His will to accomplish
they run to and fro,
To save or consume things,
as seemeth him best.

5 He groundeth the earth
so firmly and fast,
That it once to move
none shall have such power.

6 The deep a fair covering
for it made thou hast:
Which by his own nature
the hills would devour.

7 But at thy rebuke
the waters do flee:
And so give due place
thy word to obey.
At thy voice of thunder
so fearful they be,
That in their great raging
they haste soon away.

8 The mountains full high
they then up ascend:
If thou do but speak,
thy word they fulfil.
So likewise the valleys
most quickly descend,
Where thou them appointest
remain they do still.

9 Their bounds thou hast set
how far they shall run;
So that in their rage
not that pass they can:
For God hath appointed

Psalm civ.

they shall not return
The earth to destroy more,
which made was for man.

The Second Part.

10 He sendeth the springs
to strong streams or lakes,
Which do run full swift
among the huge hills:
11 Where both the wild asses
their thirst oft times slakes,
And beasts of the mountains;
thereof drink their fills.

12 By these pleasant springs
of fountains full fair,
The fowls of the air
abide shall and dwell:
Who moved by nature
to hop here and there,
Among the green branches
their songs shall excel.

13 The mountains to moist
the clouds he doth use:
The earth with his works
is wholly replete,

14 So as the brute cattel
he doth not refuse:
But grafs doth provide them,
and herb for mans meat.

15 Yea, bread, wine, and oyl
he made for mans sake,
His face to refresh,
and heart to make strong.

16 The cedars of Liban
this great Lord did make:
Which trees he doth nourish
that grow up so long.

17 In these may birds build
and make there their nests:
In firr-trees the storks
remain and abide.

18 The high hills are succours
for wild goats to rest:
Also the rock stony
for conies to hide.

19 The moon then is set
her seasons to run:
The days from the nights
thereby to discern,
And by the descending
also of the sun,
The cold from heat away
thereby we do learn.

20 When darkness doth come
by Gods will and power,
Then creep forth do all
the beasts of the wood.

21 The lions range roaring
their prey to devour
But yet it is thou, Lord,
which givest them food.

22 As soon as the sun
is up, they retire :
To couch in their dens.

then are they full fain :

23 That man to his work may,
as right doth require,
Till night come and call him
to take rest again.

The Third part.

24 How sundry, O Lord,
are all thy works found !
With wisdom full great
they are indeed wrought :
So that the whole world
of thy praise doth sound .
And as for thy riches,
they pass all mens thought.

25 So is the great sea,
which large isand abroad,
Where things that creep swarm,
and beasts of each sort.

26 There mighty thips sail,
and some lie at rode :
The whale huge and monstrous
there also doth sport.

27 All things on thee wait
thou dost them relieve :
And thou in due time
full well dost them feed.

28 Now when it doth please thee,
the same for to give,
They gather full gladly
those things which they need,

Thou openest thy hand,
and they find such grace,
That they with good things
are filled we see.

29 But fore are they troubled
if thou turn thy face :
For if thou their breath take
vile dust then they be,

30 Again when thy Spirit
from thee doth proceed
All things to appoint,
and what should ensue :
Then are they created
as thou hast decreed :
And dost by thy goodness
the dry earth renew.

31 The praise of the Lord
for ever shall last,

Who may in his works
by right well rejoyce.

32 His look can the earth make
to tremble full fast,
And likewise the mountains
to smook at his voice.

33 To this Lord and God
sing will I always :
So long as I live,
my God praise will I.

34 Then am I most certain
my words shall him please :
I will rejoyce in him,
to him will I cry.

35 The sinners, O Lord,
consume in thine ire :
Also the perverse,
them root out with shame :
But as for my soul now,
let it still desire,
And say with the faithful,
Praise ye the Lords Name,

Pſalm cv. N.

Give praises unto God the Lord,
and call upon his Name :
Among the people all declare
his works to spread his fame.

2 Sing joyfully unto the Lord,
yea, sing unto him praise :
And tskal of all his wondrous works
that he hath wrought always.

3 In honour of his holy Name
rejoyce with one accord :
And let the heart also be glad
of them that seek the Lord.

4 Seek yea the Lord, and seek the strength
of his eternal might :
Seek his face continually,
and presence of his light.

5 The wondrous works which he hath done
keep still in mind full heart :
Let not the judgments of his mouth
out of your mind depart :

6 Ye that of faithful Abraham
his servants are the seed :
Ye his elect the children that
of Jacob do proceed.

7 For why ? his he alone that is
the mighty Lord our God :
And his most righteous judgments are
through all the earth abroad.

8 His promise and his covenant
which he hath made to his,
He hath remembered eve more
to thousands of degrees.

The Second Part.

- 9 The covenant which he hath made
with Abram long ago,
And faithful oath which he hath sworn
to Isaac alſo :
10 And did appoint it for a law,
that Jacob ſhould obey ;
And for eternal covenant
to Iſrael always.
- 11 When thus he ſaid, Lo I to you
all Canaan land will give :
The lot of your inheritance,
wherein your feed ſhall live.
- 12 Although their number at that time
did very ſmall appear :
Yea, very ſmall, and in that land
they then but ſtrangers were.
- 13 While yet they walkt from land to land
without a ſure abode :
And while from ſundry kingdoms they
did wander all abroad.
- 14 Yet wrong at no oppreſſors hand
he ſuffered them to take :
But even the great and mighty kings
reproved for their ſake.
- 15 And thus he ſaid, Touch ye not thoſe
that mine anointed be :
Nor do the prophets any harm
that do pertain to me.
- 16 He call'd a dearth upon the land,
of bread deſtroy'd the ſtore :
But yet againſt the time of need
did ſend a man before.

The Third Part.

- 17 Even Joſeph which had once been ſold
to live a ſlave in wo :
Whoſe feet they hurt in ſlocks, whoſe ſoul
the irons pierc'd into.
- 18 Until the time came when his cauſe
was known apparently,
The mighty word of God the Lord
his faultleſs truth did try.
- 19 The king ſent and deliver'd him
from priſon where he was :
20 The ruler of the people then,
did freely let him paſs.
- 21 And over all his houſe he made
him Lord, to bear the ſway :
And of his ſubſtance made him have
the rule and all the ſtay.
- 22 That he might to his will inſtruct
the princes of the land :
And wiſdom teach his ſenators
rightly to underſtand.
- 23 Then into the Egyptian land
came Iſrael alſo :

And Jacob in the land of Ham
did ſojourn to and fro.

- 24 His people he exceedingly
in numbers made to flow ;
And over all their enemies
in ſtrength he made them grow.
- 25 Whoſe heart he turned that with hate
they did his people treat :
And did his ſervants wrongfully
abuse with falſe deceit.

The Fourth Part.

- 26 His faithful ſervant Moſes then,
and Aaron whom he choſe,
He did command to go to them,
his meſſage to diſcloſe.
- 27 His wonderful and mighty ſigns
among them he did ſhow :
And wonders in the land of Ham.
then did they work alſo.
- 28 Darkneſs he ſent and made it dark
inſtead of brighter day :
And his commiſſion and his word
they did not diſobey.
- 29 He turn'd their waters into blood,
and did their fiſhes ſlay :
30 Their land brought frogs up in the place
where their king Pharaoh lay.
- 31 He ſpeak and at their voice there came
great ſwarms of noiſome flies :
And all the quarters of their land
were fill'd with crawling lice.
- 32 He gave them cold and ſtoney hail
inſtead of milder rain :
And fiery flames within their land
he ſent unto their pain.
- 33 He ſmote their vines and all the trees
whereon their figs did grow :
And all the trees within their coaſt,
alſo did overthrow.
- 34 He ſpake, then caterpillars did
and graſhoppers abound :
35 Eating the graſs in all their land,
and fruit of all their ground.
- The Fifth Part.*
- 26 The fiſt begotten in their land,
with death did likewiſe ſmite :
Yea, the beginning and fiſt fruit
of all their ſtrength and might.
- 37 With gold and ſilver cauſed them
from Egypt land to paſs :
And in the number of their tribes
no feeble one there was.
- 38 Egypt was glad and joyful then
when they did thence depart :
For terror and the fear of them
was fall'n upon their heart.

39 To shroud them from the parching heat
a cloud he did display :
And fire he sent to give them light
when night had hid the day.

40 They asked, and he caused quails
to rain at their request :
And fully with the bread of heaven
their hunger he repress.

41 He opened the stony rock,
and waters gushed out,
Also the dry and parched ground
like rivers ran about.

42 For of his holy covenant he
was mindful evermore :
Which to his servant Abraham
he plighted long before.

43 He brought his people forth with mirth ;
and his elect with joy,
Out of the cruel and where they
had liv'd in great annoy.

44 And of the heathen men he gave
to them the fruitful lands :
The labours of the people did
they take into their hands.

45 That they his holy statutes might
observe for evermore ;
And faithfully obey his laws.
praise ye the Lord therefore.

Psalm cvi. N.

PRaise the Lord, For he is good,
his mercy lasts alway :

2 Who can express his noble acts,
or all his praise display ?
3 They blessed are that judgment keep,
and justly do alway.

4 With favour of thy people Lord,
remember me, I pray.

And with thy saving health, O Lord,
vouchsafe to visit me :

5 That I the great felicity
of thine elect may see :

And with thy peoples joy I may
a joyful mind possess ;

And may with thine inheritance
a chearful heart express.

6 Both we and our forefathers all
have sinned every one :

We have committed wickedness,
and very lewdly done.

7 The wonders great which thou, O Lord
hast done in Egypt land,

Our fathers though they saw them all,
yet did not understand :

Nor they thy mercies multitude
did keep in thankful mind :

But at the sea, yea, the Red sea,
rebelled most unkind.

8 Nevertheless he saved them
for honour of his Name :
That he might make his power known,
and spread abroad his fame.

9 The Red sea he did then rebuke,
and forthwith it was dri'd :
And as in wilderness, so through
the deep he did them guide.

10 He sav'd them from the cruel hand
of their despiteful foe,
And from their enemies he did
deliver them also.

The Second Part.

11 The waters did them overwhelm,
not one was left alive :

12 Then they believ'd his word and praise
in song they did him give.

13 But very soon unthankfully
his works they clean forgot :
And for his counsel and his will
they did neglect to wait :

14 But sinned in the wilderness
with fond and greedy lust :
And in the desert tempted God,
the stay of all their trust.

15 Who then their wanton minds desire
did suffer them to have :
But wasting leannels therewithall
into their souls he gave.

16 Then when they lodged in their tents,
at Moses they did grutch :

Aaron the holy of the Lord
they also envy'd much.

17 Therefore the earth did open wide,
and Dathan did devour :
And all Abirams company
did cover in that hour.

18 In their assembly kindled was
a hot consuming fire :
And wasting flame did then burn up
the wicked in his ire,

19 Upon the hill of Horeb they
an idol-calf did frame :
And there the molten image they
did worship of the same.

20 Thus to the likeness of a calf
which feedeth on the grass,
They turned all their glory, and
their honour did deface.

21 And God their only Saviour
unthankfully forgot ;
Which many great and mighty things
in Egypt land had wrought.

The Third Part.

- 22 And in the land of Ham for them
most wondrous works had done,
And by the Red sea dreadful things
performed long agon.
23 Therefore because they shew'd themselves
forgetful and unkind.
To bring destruction on them all
he purpos'd in his mind :
Had not his chosen Moses stood
before him in the way,
To turn away his wrath, lest he
should them destroy and slay.
24 They did despise the pleasant land
that he to them did give :
Yea, and the words that he had spoke
they did no whit believe.
25 But in their tents with grudging heart
they wickedly repin'd,
Nor to the voice of God the Lord
did give an heark'ning mind.
26 Therefore against them lifted he
his strong revenging hand,
Them to destroy in wilderness
e're they should see the land :
27 And to destroy their seed among
the nations with his rod,
And through the kingdoms of the world
to scatter them abroad:
28 To baal-peor they did joyn
themselves most wickedly :
The sacrifices of the dead
eating most greedily.
29 Thus they with their inventions
his anger did provoke :
And in his fore enkindled wrath
the plague upon them broke.
30 But Phinehas stood up with zeal
the sinners vile to slay :
And judgment he did execute,
and then the plague did stay

The Fourth Part.

- 31 It was imputed unto him
for righteousness that day :
And from thenceforth so counted is
from race to race away,
32 At waters called Meribah
they did him angry make :
Yea, so far forth, that Moses then
was punish't for their sake.
33 Because they vex't his spirit so,
that in impatient heat
His lips spake unadvisedly.
his fervour was so great.
34 Nor as the Lord commanded them,
did they the people slay :

Psalm cvi.

- 35 But were among the heathen mixt,
and learn'd their wicked way :
36 They did their idols serve which was
their ruin and decay :
37 To fiends their sons and daughters they
did offer up and slay.
38 Yea, with unkind and murd'ring knife
the guiltless blood they spilt :
Yea their own sons and daughters blood
without all cause or guilt.
Whom they to Canaan idols then
off'red with wicked hand :
And so with blood of innocents
defiled was the land.
39 Thus were they stained with the works
of their own filthy way :
And with their own inventions
a whoring went astray.
40 Therefore against his people was
his anger kindled sore :
And even his one inheritance
he did abhor therefore.
41 Into the hands of heathen men
he gave them for a prey,
And made their foes their lords, whom they
were forced to obey.

The Fifth Part.

- 42 Yea, and their hateful enemies
oppress't them in the land :
And they were humbly made to stoop
as subjects to their hand.
43 Full oftentimes from thrall had he
deliver'd them before :
But with their counsels they to wrath
provok'd him evermore.
Therefore they by their wickedness
were brought full low to lie :
44 Yet when he saw them in distress,
he hearkned to their cry:
45 He call'd to mind his covenant
which he to them had swore :
And by his merces multitude
repented him therefore.
46 And favour he them made to find
before the sight of those
That led them captive from their land,
though they had been their foes.
47 Save us, O Lord, that art our God,
save us, O Lord, we pray :
And from among the heathen folk,
Lord, gather us away.
48 That we may triumph and rejoyce
in thy most holy Name :
That we may glory in thy praise
and sounding of thy fame.

49 The Lord the God of Iſrael
be bleſt for evermore :
Let all the people ſay, Amen,
Praiſe ye the Lord therefore.

Pſalm cvii. w. K.

Give thanks unto the Lord our God,
for gracious is he :
And that his mercy hath no end
all mortal men may ſee.

2 Such as the Lord redeemed hath,
with thanks ſhall praiſe his Name :
And ſhew how they from foes were freed,
and how he wrought the ſame.

3 He gath'ed them forth of the lands
that lay ſo far about :
From eaſt to weſt, from north to ſouth
his hand did find them out.

4 They wandred in the wilderneſs,
and ſtrayed from the way :
And found no city where to dwell,
that ſerve might for their ſtay.

5 Whoſe thirſt and hunger was ſo great
in thoſe deſerts ſo void :
That faintneſs them affaulted, and
their ſouls greatly annoy'd.

6 Then did they cry in their diſtreſs
unto the Lord for aid :
Who did remove their troublous ſtate,
according as they pray'd.

7 And by that way which was moſt right
he led them like a guide :
That they might to their city go,
and there alſo abide.

8 Let men therefore before the Lord
confels his goodneſs then :
And ſhew the wonders that he doth
before the ſons of men.

9 For he their empty ſouls ſuſtain'd,
whom thirſt had made to faint :
Their hungry ſouls with goodneſs fed,
and heard their ſad complaint.

10 Such as do dwell in darkneſs deep
where they on death do wait :
Faſt bound to bear ſuch troublous ſtorms
as iron chains do threat.

The Second Part.

11 Becauſe againſt the words of God
they proudly did rebell :
Eſteeming light his counſels high,
which do ſo far excel.
12 But when he humbled them full low,
they then fell down with grief :
And none was found that could them help,
or give them ſome relief.

13 Then did they cry in their diſtreſs
unto the Lord for aid :
Who did remove their troublous ſtate
according as they pray'd.

14 For he from darkneſs brought them out
and from deaths dreadful ſhade :
Buſting with force the iron bands
which them before did lade.

15 Let men therefore before the Lord
confels his kindneſs then :
And ſhew the wonders that he doth
before the ſons of men.

16 For he threw down the gates of braſs,
with ſtrong and mighty hand :
The iron bars in ſunder brake,
nothing could him withſtand.

17 The fooliſh folk great plagues do feel,
by reaſon of their ſin :
And for their great tranſgreſſion
which they continue in.

18 Their ſoul abhorr'd all ſorts of meat,
no reliſh they could have :
Whereby death had them almoſt brought
unto the very grave.

19 Then did they cry in their diſtreſs
unto the Lord for aid :
Who did remove their troublous ſtate,
according as they pray'd.

20 For then he ſent to them his word,
which health did ſoon reſtore :
And brought them from thoſe dangers deep
wherein they were before.

The Third Part.

21 Let men therefore before the Lord
confels his kindneſs then :
And ſhew the wonders that he doth
before the ſons of men.

22 And let them offer ſacrifice
to him moſt thankfully :
And ſpeak of all his wondrous works
with gladneſs and with joy.

23 Such as in ſhips and brittle barks
into the ſeas deſcend,
Their merchandiſe through fearful floods
to compaſs and to end :

24 Thoſe men are forced to behold
the Lords works what they be :
And in the dangerous deep the ſame,
moſt marvellous they ſee.

25 For at his word the ſtormy wind
ariſeth in a rage,
And ſtirreth up the ſurges ſo,
that nought can them aſſuage.

26 Then

26 Then are they lifted up ſo high,
the clouds they ſeem to gain;
And Plunging down the depth until
their ſouls conſume with pain.

27 And like a drunkard to and fro
now here now there they reel,
As men who had their reaſon loſt
and had no ſenſe to feel.

28 Then did they cry in their diſtreſs
unto the Lord for aid;
Who did remove their troublous ſtate
according as they pray'd.

29 For with his word the Lord doth make
the ſturdy ſtorms to ceaſe;
So that the waves from their great rage
are brought to reſt and peace.

30 Then are they glad when reſt is come,
which they ſo much did crave;
And to the haven by him are brought,
which they ſo ſain would have.

The Fourth Part.

31 Let men therefore before the Lord
confels his kindneſs then,
And ſhew the wonders that he doth
before the ſons of men.

32 Let them in preſence of the folk
with praife extol his Name;
And where the elders do convent
there let them do the ſame.

33 The wilderneſs he often makes
with waters to abound:
And water ſprings he often turns
to dry and parched-ground.

34 A fruitful land with pleaſures deckt
full barren doth he make;
When on their ſins that dwell therein
he doth juſt vengeance take.

35 Again the wilderneſs full rude
he maketh fruit to bear,
With pleaſant ſprings of waters clear,
though none before were there.

36 Wherein ſuch hungry ſouls are ſet
as he doth freely chuſe;
That they a city may them build
to dwell in for their uſe.

37 That they may ſow their pleaſant land
and vineyards alſo plant,
To yield them fruits of ſuch increaſe,
that they may have no want.

38 They multiply exceedingly,
the Lord doth bleſs them ſo:
Who alſo maketh the brute beaſts
in numbers great to grow.

39 But when the faithful are brought low,
by the oppreſſours ſtout,

Diminiſhing through many plagues
that compels them about.

40 Then doth he princes bring to ſhame
which did them ſore oppreſs,
And likewiſe cauſed them to err
within the wilderneſs.

41 But yet the poor he raiſeth up
out of his troubles deep;
And oft times doth his train augment
much like a flock of ſheep.

42 The righteous ſhall behold this ſight,
and alſo much rejoyce,
Whereas the wicked and perverſe
with grief ſhall ſtop their voice.

43 But who is wiſe that now full well
he may theſe things record?
For certainly ſuch ſhall perceive
the kindneſs of the Lord.

Pſalm cviii. J. H.

○ God, my heart prepared is,
my tongue is likewiſe ſo;
I will advance my voice in ſong,
that I thy praife may ſhow.

2 Awake my viol and my harp
ſweet melody to make;
And in the morning I my ſelf
right early will awake.

3 By me among the people, Lord,
ſtill praized ſhalt thou be:
And I among the heathen folk
will praifes ſing to thee.

4 Becauſe thy mercy doth aſcend
above the heavens high;
Alſo thy truth doth reach the clouds
within the lofty ſky.

5 Above the ſtarry heavens high
exalt thy ſelf, O God;
Diſplay likewiſe upon the earth
thy glory all abroad.

6 That thy dearly beloved may
be ſet at liberty,
Help, O my God, with thy right hand
and hearken unto me.

7 God in his holineſs hath ſpoke,
wherefore my joys abound;
Sichem I will divide and meet
the vale of Succoths ground.

8 And Gilead ſhall be mine own,
Manaſſes mine ſhall be:
My head-ſtrength Ephraim, and law
ſhall Judah give to me.

9 Moab my waſh-pot, and my ſhoe
on Edom will I throw;
Upon the land of Paleſtine
in triumph will I go.

10 Who to the City strong shall be
leader and guide to me ?

Also by whom to Edoms land
conveyed shall I be ?

11 Is it not thou, O Lord, which late
hast us forsaken quite ?

And thou also, which with our hosts
didst not go forth to fight ?

12 Give us, O Lord, thy saving aid
when troubles do assail :

For all the help of man is vain,
and can no whit avail.

13 Through God we shall do valiant acts
and worthy of renown :

He shall subdue our enemies,
yea, he shall tread them down.

Psalm cix. N.

IN speechless silence do not hold,
O God, thy tongue always ;
Even thou, O Lord, because thou art
the God of all my praise.

2 The wicked and the guileful mouths,
on me disclosed be ;

And they with false and lying tongues
have spoken unto me.

3 They did beset me round about
with words of hateful spite ;

Without all cause of my desert
against me they did fight.

4 For my good will they were my foes
then I began to pray :

5 My good with ill, my friendliness
with hate they did repay.

6 Set thou the wicked over him,
to have the upper hand :

At his right hand, Lord, suffer thou
his hateful foe to stand.

7 When he is judged, let him then
condemned be therein :

And let the pray'r that he doth make
be turned into sin.

8 Few be his days, his charge also
let thou another take :

9 His children let be fatherless
his wife a widow make.

10 Let his off-spring be vagabonds,
and ever beg their bread :

In places desolate and waste,
let them seek to be fed.

11 Let covetous extortioners
get all his goods in store :

And let the stranger spoil the fruit
of all his toil before.

12 Let there be none to pity him,
let there be none at all,

That on his children fatherless
will let their mercy fall.

The Second Part.

13 Let his posterity be quite
destroy'd and never breed :
Their name out-blotted in the age
that after shall succeed.

14 Let not his fathers wickedness
from Gods remembrance fall :
And never let his mothers sin
be done away at all.

15 But in the presence of the Lord,
let them for ever stay :
That from the earth their memory
he may cut clean away.

16 Since mercy he forgot to shew,
but did pursue with spight
The troubled man, and sought to slay
the woful hearted wight.

17 As he did cursing love, it shall
happen unto him so :

And as he did not blessing love,
far from him it shall go.

18 As he with cursing clad himself
so it like water shall
Enter his bowels, and like oyl
into his bones shall fall.

19 As garment let it be to him,
to cover him withall :

And as a girdle wherewith he
always be girded shall.

20 Let this be the reward from God,
of him that is my foe :

Yea, and of those that evil speak
against my soul also.

21 But thou, O Lord, that art my God,
deal graciously with me :

Deliver me for thy Names sake,
for great thy mercies be.

22 Because in depth of great distress
I needy am and poor :

Also within my pained breast,
my heart is wounded sore.

The Third Part.

23 Even so do I depart away,
as doth declining shade :

And as the grasshopper, so I
am shaken off and fade.

24 With fasting long from needful food
my knees enfeebled are

And all the fatness of my flesh
is gone with grief and care.

25 And I also a vile reproach
to them am made to be :

And they that did upon me look,
did shake their heads at me.

26 Therefore, O God my Saviour,
mercies did and incommence be :

According to thy mercies great,
save and deliver me.

- 27 And they shall know thereby, that this
is thy most mighty hand :
And that 'tis thou that hast it done,
they well shall understand.
- 28 Although they curse with spite, yet thou
shalt bleis with loving voice :
When they rise up, and come to shame,
thy servant shall rejoyce.
- 29 Let them with shame be clothed all,
that are mine enemies :
And with confusion, as a cloak
be covered likewise.
- 30 But greatly I will with my mouth
give thanks unto the Lord :
And I among the multitude
his praises will record,
- 31 For he with help at his right hand
will stand the poor man by,
To save him from the man that would
condemn his soul to die.

Psalm cx. N.

- T**He Lord, did say unto my Lord,
sit thou on my right hand,
Till I have made thy foes a stool
whereon thy feet shall stand.
- 2 The Lord shall out of Sion send
the scepter of thy might :
Amidst thy mortal foes, he thou
the ruler in their sight.
- 3 And in the day on which thy reign
and power they shall see :
Then hereby free will-off'rings shall
the people offer thee.
- Yea, with an holy worshipping,
then shall they offer all :
Thy births dew is the dew that doth
from womb of morning fall.
- 4 The Lord hath sworn, and never will
repent what he doth say :
By th' order of Melchisedech,
thou art a priest alway.
- 5 The Lord thy God on thy right hand
that standeth for thy stay,
Shall wound for thee the stately kings
upon his wrathful day.
- 6 The heathen he shall judge, and fill
the place with bodies dead :
And over divers countries shall
in sunder smite the head.
- 7 And he shall drink out of the brook
that runneth in the way :

Wherefore he shall lift up on high
his royal head that day.

Psalm cxi. N.

- W**ith heart I do accord.
To praise and laud the Lord,
In presence of the just,
To search them such are bound.
- 2 For great his works are found,
As do him love and trust,
- 3 His works are glorious,
Also his righteousness
It doth endure for ever.
- 4 His wondrous works we would,
We still remember should,
His mercy faileth never.
- A portion full fair
- 5 Such as to him love bear,
He hath up for them laid :
For this they shall well find.

- And keep them as he said.
He will them have in mind,
- 6 For he did not disdain,
His works to shew them plain,
By lightnings and by thunders :
When he the heathens land
Where they beheld his wonders,
Did give into their hand,
- 7 Of all his works ensu'th
Both judgment, right and truth,
Whereto his statutes tend :
For ever to endure,
Which equity doth end.
Redemption he gave,
- 9 And hath also required,
His people for to save :
His promise not to fail,
But always to prevail,
His holy Name be feared,
- 10 Whoso with heart full fain
True wisdom would attain,
The Lord fear and obey :
Such as is laws do keep
Shall knowledge have full deep,
His praise shall last alway.

Psalm cxii. W. R.

- T**He man is blest that God doth fear,
And that his law doth love indeed :
- 2 His seed on earth God will uprear,
And blest such as from him proceed.
- 3 His house with riches he will fill,
His righteousness endure shall still :

4 Unto the righteous doth arise
In trouble joy, in darkness light.
Compassion is in his eyes,
And mercy always in his sight.
5 Yea, pity moveth him to lend.
He doth with judgment things expend,

6 And surely he shall never fail,
For in remembrance had is he :
7 Nor tidings ill his mind assail,
Who in the Lord sure hope doth see.
8 His heart is firm, his fear is past,
For he shall see his foes down cast.
9 He did well for the poor provide,
His righteousness shall still remain :
And his estate with praise abide,
Which wicked men behold with pain.
10 Yea gnash their teeth there at shall they
And so consume and melt away.

Psalm cxiii. W. R.

YE children which do serve the Lord,
Praise ye his name with one accord.
2 Yea, blessed be always his Name.
3 Who from the rising of the sun,
Till it return where it begun,
Is to be praised with great fame.
4 The Lord all people doth surmount ;
As for his glory we may count,
Above the heavens high to be.
5 With God the Lord who may compare,
Whose dwellings in the heavens are ?
Of such great power and force is he.
6 He doth abase himself we know,
Things to behold on earth below.
And also in heaven above.
7 The needy out of dust to draw,
Also the poor which help none saw,
His only mercy did him move.
8 And so him set in high degree
With princes of great dignity,
That rule his people with great fame.
9 The barren he doth make to bear,
And with great joy her fruit to rear :
Therefore praise ye his holy Name.

Psalm cxiv. W. W.

When Israel by Gods command
from Pharaohs land was bent :
And Jacobs house the strangers left,
and in the same train went.
2 In Judah God his glory shew'd,
his holyness most bright :

So did the Israelites declare
his kingdom power and might.

3 The sea it saw, and suddenly
as all amaz'd did flee :
The roaring streams of Jordans flood
gave back immediately.
4 As rams afraid, the mountains skipt,
their strength did them forsake :
And as the silly trembling lambs,
their tops did beat and shake.

5 What ailed thee, O sea, that thou,
so suddenly didst flee ?
Ye rolling waves of Jordans flood
why turned ye so swiftly ?
6 Ye mountains, even as rams afraid
why did your strength so shake ?
Why did your tops, as trembling lambs,
for fear quiver and quake :

7 O earth confess thy Sovereign Lord,
and dread his mighty hand :
Before the face of Jacobs God
fear ye both sea and land.
8 I mean the God which from hard rocks
doth cause floods to appear :
And from the stony flint doth send
fountains of waters clear.

Psalm cxv. N.

Not unto us, Lord, not to us,
but to thy Name give praise,
Both for thy mercy and thy truth
that are in thee always.
2 Why shall the heathen scornors say,
where is their God become ?
3 Our God he is in heaven, and what
he will'd, that hath he done.
4 Their idols silver are and gold,
works of mens hands they be :
5 They have a mouth and do not speak ;
and eyes but do not see :
6 And they have ears joyn'd to their heads
but do not hear at all :
Noses also they formed have,
but not to smell withall.
7 And hands they have, but handle not,
and feet but cannot go :
A throat they have, yet through the same
they make no sound to blow.
8 They and their makers are alike,
and those whose trust they be.
9 O Israel trust in the Lord,
thy help and shield is he.

- 10 O Aarons house, trust in the Lord,
that still defendeth thee:
11 Ye that do fear him, trust in him,
your sure defence is he.
12 The Lord hath mindful been of us,
and will us blefs alio:
On Israel and on Aarons house
his blessings he will show.
13 Them that be fearers of the Lord,
the Lord will blefs them all:
Yea, he will blefs them every one,
the great and alio small.
14 To you alway the living Lord
will multiply his grace:
And alio to the children that
shall follow of his race.
15 Ye are the blessed of the Lord,
even of the Lord most high:
Which both the heav'n and earth did make.
and fix immovably.
16 The heav'ns, yea the highest heav'ns
belong unto the Lord:
The earth unto the son of men
he gave of free accord.
17 They that be dead do not with praise
set forth the Lords renown:
Nor any that into the place
of silence do go down.
18 But we will praise the Lord our God,
henceforth for evermore:
He only worthy is of praise,
praise ye the Lord therefore.

Psalm cxvi. N.

- I** Love the Lord, because my voice
and prayer heard hath he:
2 I'll ever call on him, because
he bow'd his ear to me.
3 Even when the snares of cruel death
about beset me round:
When pains of hell me caught, and when
I woe and sorrow found:
4 Upon the Name of God my Lord,
then did I call, and say;
Deliver thou my soul O Lord,
I do thee humbly pray.
5 The Lord is very merciful,
and just he is alio:
And in our God compassion
doth plentifully flow.
6 The Lord his safety doth preserve
all those that simple be:
I was in woful misery,
and he deliver'd me.
7 And now my soul, since thou art safe,
return unto thy rest:
For largely, lo, the Lord to thee
his bounty hath express.

- 8 Because thou hast delivered
my soul from deadly thrall:
My moistned eyes from mournful tears,
my sliding feet from fall:
9 Before the Lord I in the land
of life will walk therefore:
10 I did believe, therefore I spake,
for I was troubled sore.

The Second Part.

- 11 I said in my distress and fear,
that all men liars be:
12 What shall I pay the Lord for all
his benefits to me?
13 The wholesome cup of saving health
I thankfully will take:
And on the Lords Name I will call
when I my prayers make.
14 I to the Lord will pay my vows
with joy and great delight:
Even at this very present time
in all his peoples sight.
15 Right dear and precious in his sight
he always doth esteem
The death of all his holy ones,
whatever men do deem.
16 Thy servant, Lord, thy servant, lo,
I do my self confess,
Son of thy handmaid, thou hast broke
the bonds of my distress.
17 Therefore I'll offer up to thee
a sacrifice of praise:
And I will call upon the Name
of God the Lord always.
18 I to the Lord will pay my vows
within his temple bright,
Even at this very present time
in all his peoples sight.
19 Yea, in the courts of Gods own house,
and in the midst of thee.
O Thou, Jerusalem: Therefore
the Lord our God praise ye.

Psalm cxvii. N.

- O** All ye nations of the world,
praise ye the Lord always:
And all ye people every where
set forth his noble praise.
2 For great his kindness is to us,
his truth doth not decay:
Wherefore praise ye the Lord our God,
praise ye the Lord alway.

Psalm cxviii. N.

- O** Give ye thanks unto the Lord,
for gracious is he:
Because his mercy doth endure
for ever towards thee.

- 2 Let Israel confesse that his
mercy doth ever dure :
- 3 Let Arons house likewise confesse
his mercy's, ever sure.
- 4 Let all that fear the Lord our God,
even now confesse and say,
The mercy of the Lord our God
endureth still alway.
- 5 In trouble and in heaviness
unto the Lord I cri'd :
Which lovingly heard me at large,
my suit was not deni'd.
- 6 The Lord himself is on my side,
I will not stand in doubt,
Nor fear what man can do to me,
when God stands me about.
- 7 The Lord doth take my part with them
that help to succour me
Therefore I shall see my desire
upon mine enemy.
- 8 Better it is to trust in God,
then in mans mortal seed :
- 9 Or to put confidence in kings
or princes in our need.
- 10 All nations have inclosed me,
and compassed me round :
But in the Name of God shall I
mine enemies confound.
- 11 They kept me in on every side,
and did me quite surround :
But in the Lords most mighty Name
I'll cast them to the ground.
- 12 They came about me all like bees,
but in the Lords great name
I quencht their thorns that were on fire,
and will destroy the same.

The Second Part.

- 13 They did with force thrust fore at me
that I indeed might fall :
But through the Lord I found such help
that they were vanquisht all.
- 14 The Lord is my defence and strength,
my joy, my mirth, and song :
He is become for me indeed
a Saviour most strong.
- 15 The right hand of the Lord our God
doth bring to pass great things :
He causeth voice of joy and health
in righteous mens dwellings.
- 16 The right hand of the Lord doth bring
most mighty things to pass :
His hand hath the preeminence,
his force is as it was.
- 17 I shall not die, But ever live
to utter and declare.

The mighty power of the Lord,
his works, and what they are.
18 The Lord himself hath chastened,
and hath corrected me :
But not me given over yet
to death, as ye may see.

19 Set open unto me the gates
of truth and righteousness :
That I may enter into them,
the Lords Praise to exprels.
20 This is the gate even of the Lord,
which open shall be set :
For good and righteous men alway
shall enter into it.

The Third Part.

- 21 I will give thanks to thee, O Lord,
and ever will praise thee,
Who hast me heard, and art become
a Saviour unto me.
- 22 The stone which e're this time amon
the builders was refus'd,
Is now become the corner-stone,
and chiefly to be us'd.
- 23 This was the mighty work of God,
this was the Lords own fact :
And it is wondrous to behold
which eyes that noble act.
- 24 This is the joyful day indeeds,
which God himself hath wrought :
Let us be glad and joy thereia,
in heart, in mind, and thought.
- 25 Now help us, Lord, and Prosper us
we with with one accord :
- 26 Blessed is he that comes to us
in the Name of the Lord.
- 27 God is the Lord that shews us light
bind ye therefore with cord
Your sacrifice to the altar,
and give thanks to the Lord.
- 28 Thou art my God, I will confesse,
and render thanks to thee :
Thou art my God and I will praise,
thy mercy towards me.
- 29 O give ye thanks unto the Lord,
for gracious is he :
Because his mercy doth endure
for ever towards me.

A L E P H. Psalm cxix W. W.

Blessed are they that perfect are:
and pure in mind and heart:
Whose lives and conversations
from Gods laws never start.
2 Blessed are they that give themselves
his statutes to observe:
Seeking the Lord with all their heart,
and never from him swerve.

O o o 2

3 doubtless

3 Doubtless such men go not astray,
nor do no wicked thing,
But steadfastly walk in his way
without any wandring.
4 This thy commandment and thy will,
that with attentive heed,
Thy noble and divine precepts
we learn and keep indeed:

5 O would to God it might thee please
my ways so to direct:
That I might always keep thy laws,
and never then reject.

6 So should no shame my life attain,
whilst I thus set mine eyes,
And bend my mind always to muse
on thy sacred decrees.

7 Then will I praise with upright heart,
and magnifie thy Name,
When I shall learn thy judgments just,
and likewise prove the same.

8 And wholly will I give my self
to keep thy laws most right:
For sake me not for ever, Lord,
but shew thy grace and might:

BETH. The Second Part.

9 By what means may a young man best,
his life learn to amend?
If that he marks and keep thy word,
and therein his time spend.
10 Unfeignedly I have thee sought,
and thus seeking abide:
O never suffer me, O Lord,
from thy precepts to slide.

11 Within my heart and secret thoughts
thy words I have hid still:
That I might not at any time
offend thy godly will.

12 We magnifie thy Name, O Lord,
and praise thee evermore:
Thy statutes of most worthy fame,
O, Lord teach me therefore.

13 My lips have never ceast to preach
and publish day and night,
The judgments all which did proceed
from thy mouth full of might.

14 Thy testimonies and thy ways,
much more my heart rejoyce,
Then all the treasures of the earth,
which worldlings make their choice.

15 On thy precepts I will still muse,
and thereto frame my talk:
As at a mark, so will I aim
how I thy ways may walk:

16 My only joy shall be so fixt,
and on thy laws so set,
That nothing shall me so far blind,
that I thy words forget.

GIMEL. The Third Part.

17 Grant to thy servant now such grace,
as may my life prolong:

Thy holy word then will I keep,
both in my heart and tongue.

18 Mine eyes which were dim and shut up,
so open and make bright:
That of thy law and wondrous works,
I may have the clear sight.

19 I am a stranger in this earth,
wandring now hear now there:
Thy word therefore to me disclose
my footsteps for to clear.

20 My soul is ravish'd with desire,
and never is at rest:
But seeks to know thy judgments high,
and what may please thee best.

21 The proud man and malicious
thou hast destroy'd each one:
And curs'd are such as do not
thy laws attend upon.

22 Lord, turn from me rebuke and shame
which wicked men conspire:
For I have kept their covenants
with zeal as hot as fire.

23 The princes great in council sat,
and did against me speak:
But then thy servant thought how he
thy statutes might not break.

24 For why? thy covenants are the joy,
and solace of my heart:
They are my faithful counsellors,
from them I'll not depart.

DALETH. The Fourth Part.

25 I am, alas, as brought to grave,
and almost turn'd to dust:
Restore therefore my life again,
as thy promise is just.

26 My ways when I acknowledged,
with mercy thou didst hear:
Hear now also, and me instruct
thy laws to love and fear.

27 Make me O Lord to understand
thy precepts evermore:
Then on thy works I'll meditate,
and lay them up in store.

28 My soul I feel to sore oppress;
that it doth melt for grief:
According to thy word therefore
haste, Lord, to send relief.

29 From lying and deceitful lips
let thy grace me defend:
And that I may learn thee to love,
thy holy law me send.

30 The way of truth both straight and sure
I chosen have and found:
Before me I thy judgments set
which keep me safe and sound.

31 Since then, O Lord I readily
thy covenants embrace :
Let me therefore have no rebuke,
nor check in any case.
32 Then will I run doth joyfully
where thy word doth me call :
When thou hast set my heart at large
and rid me out of thrall.

H E. The Fifth Part.

33 Instruct me Lord, in the right way
of thy statutes divine :
And them to keep unto the end,
my heart will I incline.
34 Grant me the knowledge of thy law,
and I shall it obey :
With heart and mind, and all my might
I will it keep alway.
35 In the right paths of thy precepts
guide me, Lord, I require :
None other pleasure do I wish,
nor greater thing desire.
36 Incline my heart thy laws to keep,
and covenants to imbrace :
And from all filthy avarice,
Lord shield me with thy grace.
37 From vain desires and worldly lusts
turn back mine eyes and sight :
Give me the spirit of life and power,
to walk thy ways aright.
38 Confirm thy gracious promise, Lord,
which thou hast made to me :
Which am thy servant, and do love,
and fear nothing but thee.
39 Reproach and shame which I so fear,
from me, O Lord, expel :
For thou dost judge with equity,
and therein dost excel.
40 Behold, my hearts desire is bent
thy laws to keep alway :
Lord, strengthen me so with thy grace,
that it perform I may.

V A U. The Sixth Part.

41 Thy mercies great and manifold
let me obtain, O Lord :
Thy saving health let me enjoy
according to thy word.
42 So shall I stop the slanderous mouths,
of lewd men and unjust :
For in thy faithful promises
stands my comfort and trust.
43 The word of truth within my mouth
let ever still be prest :
For in thy judgments wonderful
my hope doth stand and rest.
44 And whilst that breath within me doth
this natural life preserve,

Yea, till this world shall be dissolv'd,
thy law will I observe.

45 So walk will I as set at large,
from dread and danger free
Because I study how to keep
thy precepts faithfully.
46 Thy noble acts I will describe
as things of most great fame :
Even before kings I will them blaze,
and shrink no whit for shame.
47 I will rejoyce then to obey
thy just commands and will :
Which evermore I have lov'd best,
and so will love them still.
48 My hands I will lift to thy laws,
which I have dearly sought :
And practice thy commandments
in will, in deed and thought.

Z A I N. The Seventh Part.

49 Thy promise which thou mad'st to me
remember, Lord, I pray :
For therein have I put my trust,
and confidence alway.
50 It is my comfort, and my joy,
when troubles me assail :
For were my life not by thy word,
it suddenly would fail.
51 The proud, and such as God condemn,
still made of me a scorn :
Yet would I not thy law forsake,
as if I were forlorn :
52 But call to mind, Lord, thy great works,
shew'd to our fathers old :
Whereby Israel my joy surmount
my grief an hundred fold.
53 Horror hath taken hold on me,
because the wicked do
forsake thy righteous law, and will
have no regard thereto.
54 But as for me, I fram'd my songs
thy statutes to exalt,
When I among the strangers dwell,
and grief did me assault.
55 I thought upon thy Name, O Lord,
by night when others sleep :
Thy law also I keep always,
and ever will it keep.
56 This grace I did obtain, because
thy covenants most dear
I did embrace, and also keep
with reverence and fear.
H E T H. The Eighth Part.
57 O God, which art my part and lot,
my comfort and my stay,
I have decreed and promised
thy laws to keep alway.

- 58 Mine earnest heart did humbly sue
in presence of thy face :
As thou therefore hast promised,
Lord, grant to me thy grace.
- 59 My life I have examined:
and tri'd my secret heart :
Which to thy statutes caused me
my feet straight to convert
- 60 I did not stay nor linger long,
as they that slothful are :
But hastily thy laws to keep
I did my self prepare.
- 61 The cruel bands of wicked men
have made of me their prey :
Yet would I not thy law forget,
nor from thee go astray.
- 62 Thy righteous laws and judgments are
so very great and high :
That even at midnight I will rise
thy Name to magnifie.
- 63 I am companion to all them
which fear thee in their heart :
And never will for love nor dread
from thy commandments start.
- 64 Thy mercies, Lord, most plenteously
the earth throughout do fill :
O teach me how I may obey
thy statutes and thy will.

T E T H. *The Ninth Part.*

- 65 According to thy promise Lord,
so hast thou with me dealt :
For of thy grace in sundry sorts
have I thy servant felt.
- 66 Teach me to judge always aright,
and give me knowledge sure :
For certainly I do believe
thy precepts are most pure.
- 67 Before that I afflicted was,
I err'd and went astray :
But now I keep thy holy word,
and make it all my stay.
- 68 Thou art both good and gracious
giving most lib'rally :
Thine ordinances how to keep
therefore, O Lord, teach me.
- 69 The proud and the ungodly have
against me forg'd a lie :
Yet thy commandments still observe
with all my heart will I.
- 70 Their hearts are swollen with worldly wealth
they are exceeding fat :
But in thy law do I delight,
and nothing seek but that.
- 71 O happy time, may I well say,
when thou didst me correct :
For as a guide to learn thy laws
thy rod did me correct :
- 72 So that to me thy word and law

is dearer manifold
Then thousand of gold and silver,
or ought that can be told.

F O D. *The Tenth Part.*

- 73 Thy hands have made and fashion'd me
thy creature for to be :
Make me to understand thy law,
and keep it faithfully.
- 74 So they that fear thee shall rejoyce,
whenever they may see :
Because I have learn'd by thy word :
to put my trust in thee.
- 75 When with thy rods the world is plagu'd,
I know the cause is just :
So when thou dost correct me, Lord,
the cause right needs be must.
- 76 Now of thy goodness I thee pray
some comfort to me send :
And as thou hast me hitherto,
O Lord, still me defend,
- 77 Thy tender mercies pour on me,
and I shall surely live :
For joy and consolation both
thy law to me doth give.
- 78 Confound the Proud, who do me seek
Perverfly to destroy :
But as for me, thy laws to know,
I will my self employ.

- 79 Who so with reverence do thee fear,
to me let them retire :
And such as do thy covenants know,
and them alone desire.
- 80 My heart without all wavering
let on thy laws be bent :
That no confusion come to me,
nor any discontent.

C A P H. *The Eleventh Part.*

- 81 My soul doth faint and ceaseth not
thy saving health to crave :
And for thy words sake still I trust
my hearts desire to have.
- 82 Mine eyes do fail with looking for
thy word, and thus I say,
Oh when wilt thou me comfort, Lord ?
why dost thou thus delay ?
- 83 Like as a bottle in the smoke,
so am I parcht and dry'd :
Yet will I not out of my heart
let thy commandments slide.
- 84 How long, O Lord, shall I yet live,
before I see the hour,
That on my foes which me torment.
thy vengeance thou wilt pour ?
- 85 Presumptuous men have digged pits,
thinking to make me sure :
That contrary unto thy law,
my hurt they do procure.

86 But thy commandments are all true,
and causeless they me grieve :
To thee therefore I do complain,
that thou may'st me relieve.

87 Almost they had me clean destroy'd,
and brought me quite to ground :
Yet by thy statutes I abode,
and therein succour found.

88 Restore me, Lord, again to life,
for thy mercies excel :
And so shall I thy cov'nants keep
till death my life expel.

L A M E D. The Twelfth Part.

89 In heav'n, O Lord, where thou dost dwell
thy word is stablish'd sure :
And shall to all eternity
fast settled there endure.

90 From age to age thy truth abides
as doth the earth witness :
Whose ground-work thou hast laid so sure
as no tongue can express.

91 Even to this day we may well see
how thou dost them preserve :
According to thine ordinance,
for all things do thee serve.

92 Had it not been that in thy law
my soul had comfort sought,
Long time e're now in my distress
I had been brought to nought.

93 Therefore will I thy precepts keep
in memory full fast :
Because that thou by them, O Lord,
my life restored hast.

94 No man to me can title make,
for I am only thine :
Save me therefore, for to thy laws
mine ears and heart incline.

95 The wicked men that seek my bane,
for me do lie in wait :
But I will meditate upon
thy testimonies great.

96 For nothing in this world I see
which hath at length no end :
But thy commandment and thy word
beyond all time extend.

M E M. The Thirteenth Part.

97 What great desire and fervent love
unto thy law I bear :
On it my daily study is,
that so I may thee fear.

98 Thy word hath taught me to exceed
in wisdom all my foes :
For they are ever with me, and
do daily me oppose.

99 My teachers which did me instruct,

in knowledge I excell :
Because I do thy cov'nants keep,
and them to others tell :

100 In wisdom I do far surpass
the ancient men also :
And that because I keep thy laws,
and so resolve to do.

101 My feet I have refrain'd likewise
from every evil way,
That so I might thy word observe
and keep without delay.

102 I have not from thy judgments swerv'd
nor shrunk, as thou canst tell :
For why ? thou hast me taught thereby
to live godly and well.

103 O Lord, how sweet unto my taste
I find thy words alway ?
Doubtless no honey in my mouth
doth taste so sweet as they.

104 Thy laws have me such wisdom learn'd
that utterly I hate
All wicked and ungodly ways,
in every kind of rate.

N U N. The Fourteenth Part.

105 Even as a lantern to my feet,
to doth thy word shine bright :
And to my paths where-e're I go
it is a flaming light.

106 I have both sworn and will perform
in truth and faithfulness,
That I will keep thy judgments just,
and them in life express.

107 Affliction hath me sore oppress'd,
and brought me to deaths door :
O Lord, as thou hast promised,
so me to life restore.

108 The offerings which with heart and voice
most freely I thee give,
Accept, and teach me how I may
after thy judgments live.

109 My soul is ever in my hand,
great dangers me assail :
Yet do I not thy law forget,
nor it to keep will fail.

110 Although the wicked laid their nets
to make of me a prey,
Yet did I not from thy precepts
once swerve or go astray.

111 Thy law, O Lord, I taken have
mine heritage to be :
Because such great delight and joy
it doth afford to me.

112 For evermore I have been bent
thy statutes to fulfil ;
Even so likewise unto the end
I will continue still.

S A M E C H. *The Fifteenth Part.*

- 113 All thoughts that vain and wicked are,
I do always detest:
But for thy precepts and thy laws,
I love them ever best.
- 114 Thou art my hid and secret place,
my shield and strong defence:
Therefore have I thy promises
look'd for with patience.
- 115 Therefore ye evil-doers all
away from me be gone:
For the commandments will I keep
of God my Lord alone.
- 116 As thou hast promis'd so perform,
that I may live, and be
Never ashamed of the hope
which thou hast given me.
- 117 Uphold me, and I shall be safe,
for ought they do or say:
And in thy statutes pleasure take
will I both night and day.
- 118 Thou hast trod such under thy feet
as do thy statutes break:
For nought avails their subtilty,
their counsel is too weak.
- 119 Like dross thou cast'st the wicked out
where-e're they go or dwell:
Therefore can I as thy statutes
love nothing half so well.
- 120 My flesh doth quake for fear of thee,
my soul is much dismay'd:
By reason of thy judgments great
my heart is sore afraid.

A I N. *The Sixteenth Part.*

- 121 I do the thing that lawful is,
and give to all men right:
Reign me not to them that would
oppress me with their might.
- 122 But for thy servant surety be,
in that thing which is right:
And never let the proud oppress
me with their rage and spite.
- 123 Mine eyes do fail with waiting for
thy health which I do crave
And for thy righteous promise, Lord,
whereby thou wilt me save.
- 124 Entreat thy servant lovingly,
and favour to him show;
And thy statutes most excellent
teach me also to know.
- 125 Thy humble servant, Lord, I am,
grant me to understand,
How by thy statutes I may know
best what to take in hand.
- 126 It is now time, Lord, to begin,
for truth doth quite decay:
Thy law likewise they have made void,
and none doth it obey.

- 127 This is the cause wherefore I love
thy laws much more than gold.
Or jewels fine, which are esteem'd
most costly to be sold.
- 128 I thought thy precepts all most just,
and so them keep in store:
All crafty and malicious ways
I greatly do abhor.

P E. *The Seventeenth Part.*

- 129 Thy cov'nants are most wonderful,
and full of things profound:
My soul therefore doth keep them sure,
when they are tri'd and found.
- 130 The entrance of thy word doth give
to men a light most clear:
The simple likewise understand
when they it read or hear.
- 131 My mouth I open'd, and did pant,
because my soul did long,
For thy commandments, which always
do guide my heart and tongue.
- 132 With mercy and compassion Lord,
behold me from above,
As thou art wont such to behold
as thy Name fear and love.
- 133 Direct my footsteps by thy word,
that I thy will may know:
And never let iniquity
thy servant overthrow.
- 134 From slanderous tongues and deadly harms
preserve and keep me sure:
Thy precepts then will I observe,
with heart upright and pure.
- 135 Thy countenance which doth surmount
the sun in his bright hue,
Let shine on me, and by thy law
teach me what to eschew.
- 136 Rivers of waters from mine eyes
continually do fall:
Because I see how wicked men
thy laws keep not at all.

Z A D E. *The Eighteenth Part.*

- 137 In every point, Lord, thou art just,
although the wicked grudge:
And when thou dost sentence pronounce,
thou art a righteous judge.
- 138 To render right and flee from guile,
are to chief points most high:
And such as thou hast in thy law
commanded us straitly.
- 139 My zeal hath even consumed me
and I am pin'd away,
Because my foes thy word forget,
and will it not obey.
- 140 Thy word is very perfect, and
it doth my heart rejoyce:
Therefore thy servant nothing more
can love or make my choice.

141 And though I be nothing ſet by,
as one of baſe degree :
Yet do I not thy laws forget,
nor ſhrink away from thee.
142 Thy truth and righteouſneſs, O Lord,
for ever ſhall endure :
Alſo thy laws is truth it ſelf,
moſt conſtant and moſt pure.
143 Trouble and grief have ſeiz'd on me,
and brought me wondrous low.
Yet do I ſtill of thy precepts
delight to hear and know.
144 The righteouſneſs of thy judgments
doth laſt for evermore :
Then teach them me, becauſe in them
my life lies up in ſtore.

K O P H. *The Nineteenth Part.*

145 With fervent heart I call'd and cri'd,
now answer me, O Lord :
That thy commandments to obſerve
I fully may accord.
146 To thee, my God, I make my ſuit,
ſave me I humbly pray :
Thy teſtimonies then will I
always keep and obey.
147 To thee I cry, even in the morn'
before the day appear :
Becaufe I hoped in thy word,
and thee alone do fear.
148 Mine eyes prevent the night-watches,
before they call, I wake :
That meditating on thy word,
I might ſome comfort take.
149 Incline thine ears to hear my voice,
and pity on me take :
As thou waſt wont, ſo quicken me,
leſt life ſhould me forſake.
150 My foes draw near, and greedily
do after miſchief run :
From thy law they are far gone back,
and wickedly it ſhun.
151 Therefore, O Lord, approach thou near,
for need doth ſo require :
For all thy precepts are moſt true,
then help, I thee deſire.
152 Concerning thy commandments, I
have learned long ago,
That they remain for evermore,
thou haſt them grounded ſo.

R E S H. *The Twentieth Part.*

153 My trouble and affliction
conſider and behold :
Deliver me, for of thy law
I ever took faſt hold.
154 Defend my good and righteous cauſe,

with ſpeed ſome ſuccour ſend :
From death as thou haſt promiſed,
Lord, ever me defend.
155 As for the wicked far they are
from ſaving health and grace :
Becaufe the way thy laws to know
they enter not the trace.
156 Great are thy mercies, Lord, I grant,
what tongue can them explain ?
According to thy judgments good,
let me my life obtain.
157 Though many men did trouble me,
and Perſecute me fore :
Yet from thy laws I never ſhrunk,
nor went aſide therefore.
158 The great tranſgreſſours I beheld
with great anxiety :
Becaufe they did not keep thy word,
nor ever ſeek to thee
159 Behold, how I do love thy laws
with a moſt upright heart :
Then quicken me, O Lord for thou
moſt good and gracious art.
160 Thy word from the beginning hath
been ever true and juſt :
Thy righteous judgments every one
always continue muſt.

S C H I N. *The Twenty firſt Part.*

161 Princes have perſecuted me
without a cauſe, but ſaw
It was in vain ; for of thy word
my heart did ſtand in aw.
162 And ſurely of thy word I was
more joyful and more glad,
Then he that of rich ſpoils and prey
great ſtore and plenty had.
163 But as for lies and falſities,
them I hate and deſert :
Becaufe thy holy law I do
above all things love beſt.
164 Seven times a day I praife the Lord
ſinging, with heart and voice :
Becaufe thy righteous judgments do
greatly my heart rejoyce.
165 Great peace and reſt ſhall all ſuch have
as do thy ſtatutes love :
No danger ſhall their quiet ſtate
impair or once remove.
166 My only health and comfort, Lord,
I look for at thy hand :
And therefore have I done thoſe things
which thou didſt me command
167 Thy laws have been my exerciſe,
which my ſoul moſt deſired:

So much to them my love was bent,
that nought else I required.
168 Thy statutes and commandments I
have kept with heart upright :
For all my doings and my ways
are present in thy sight.

T A U. The Twenty Second Part.

169 O Lord, let my complaint and cry
before thy face appear ;
And as thou hast me promise made
so teach me thee to fear ;
170 O let my supplication
have free access to thee ;
And grant me, Lord, deliverance,
as thou hast promis'd me.

171 Then shall my lips thy Praises speak
after most ample sort ;
When thou thy statutes hast me taught,
wherein stands my comfort.
172 My tongue shall freely preach thy word,
and evermore confess,
Thy famous acts and noble laws
are truth and righteousness.

173 Stretch out thy hand, I thee beseech,
and speedily me save :
For thy commandments to observe
chosen, O Lord, I have.
174 Of thee alone, Lord, I crave health,
for other I know none :
And in thy Law and nothing else
I do delight alone.

175 Grant me therefore long days to live
thy Name to magnifie :
And of thy judgments merciful
let me the favour try.
176 For I was lost and went astray
much like a wandering sheep ;
O seek me for I have not fail'd
thy statutes for to keep.

Psalm cxx. T. S:

IN trouble and in thrall
Unto the Lord I call,
And he doth me comfort,
2 Deliver me I say,
From liars lips away,
And tongues of false report.
3 What vantage, or what thing,
Gett'st thou thus for to sing,
4 Thou false and flatt'ring liar ?
Thy tongue doth hurt I ween,

No less then arrows keen,
Or hot consuming fire.
5 Alas ! too long I slack,
Within these tents so black,
Which Kedar are by name,
By whom the flock elect,
And all of Isaac's seed
Are put to open shame:

6 With them that peace did hate,
I came a Peace to make :
And set a quiet life,
7 But when my mind I told,
Causeless I was controul'd
By them that would have strife.

Psalm cxxi. W. W.

ILift mine eyes to Sion hill,
From whence I do attend,
That succour God me send.
2 The mighty God me succour will
Which heav'n and earth did frame,
And things therein did name.
3 Thy foot from slip he will preserve
And will thee safely keep,
For he will never sleep.
4 So he that Isra'el doth conserve
sleep never can surprise,
Nor slumber close his eyes.
5 The Lord is thy keeper always,
The Lord he doth thee cover
As at thy right hand and ever :
6 The Sun shall not thee parch by day
Nor Moon not half so bright
With cold hurt thee by night.
7 The Lord will keep thee from distress
And will thy life sure save :
And thou shalt also have
8 In all thy business good success,
When thou goest in or out,
He'll compass thee about.

Psalm cxxii W. K.

IDid in heart rejoyce
To hear the Peoples voice,
In offering so willingly :
2 For let us up say they,
And in the Lord's house pray,
Thus speak the folk full lovingly.
3 Our feet that wandred wide,
Shall in thy gates abide,
O Thou Jerusalem full fair,

Which

Which are ſo ſeemly ſet
 Much like a city neat,
 The like whereof is not elſewhere.
 4 The tribes with one accord,
 The tribes of God the Lord
 Are thither bent their way to take,
 So God before did tell
 That there his Iſrael
 Their prayers ſhould together make.
 5 For there are thrones erect,
 And that for this reſpect,
 To ſet forth juſtice orderly :
 Which thrones right to maintain,
 To David's houſe pertain,
 His folk to judge accordingly.
 6 To pray let us not ceaſe
 For Jeruſalems peace.
 Thy friends God proſper mightily ;
 7 Peace be thy walls about,
 And proſper thee throughout
 Thy palaces continually.
 8 I with thy prosperous ſtate :
 For my poor brethrens ſake,
 That comfort have by means of thee ;
 9 Gods houſe doth me allure
 Thy wealth for to procure.
 So much as lies in me.

Pſalm cxxiii. T. S.

O Thou that in the heavens doſt dwell,
 I liſt mine eyes to thee ;
 Even as a ſervant liſteth his,
 his maſters hands to ſee.
 2 As handmaids watch their miſtriſs hand
 ſome grace for to atchieve ;
 So we behold the Lord our God,
 tell he do us forgive ;
 3 Lord, grant us thy compaſſion,
 and mercy in thy ſight ;
 For we are fill'd and overcome
 with hatred and diſpight.
 4 Our minds are ſtuff with great rebuke,
 the rich and worldly wiſe
 Do make of us their mocking ſtocks,
 the proud do us deſpiſe.

Pſalm cxxiv. W. W.

Now Iſrael
 may ſay, and that truly ;
 If that the Lord
 had not our cauſe maintain'd,
 2 If that the Lord
 had not our right ſuſtain'd,
 When all the world
 againſt us furiously

Made their uprore.
 and ſaid we ſhould all die.

3 Now long ago
 they had devour'd us all,
 And ſwallowed quick
 for ought that we could deem ;
 Such was their rage,
 as we might well eſteem.
 4 And as the floods
 with mighty force do fall,
 So had they now
 our lives even brought to thrall.
 5 The raging ſtreams,
 moſt proud in roaring noiſe,
 Had long ago
 o'erwhelm'd us in the deep :
 6 But lov'd be God,
 which doth us ſafely keep
 From bloody teeth,
 and their moſt cruel voice,
 Which as a prey,
 to eat us would rejoyce.

7 Even as a bird
 out of the fowlers gin
 Eſcapes away
 right ſo it fares with us ;
 Broke are their nets
 and we eſcaped thus.
 8 God that made heaven
 and earth is our help then :
 His name hath ſav'd
 us from theſe wicked men.

Pſalm cxxv. W. K.

Such as in God the Lord do truſt
 As mount Sion ſhall firmly ſtand :
 And be removed at no hand.
 The Lord will count them right and juſt ;
 ſo that they ſhall be ſure
 For ever to endure.

2 As mighty mountains huge and great
 Jeruſalem about do cloſe ;
 So will the Lord do unto thoſe
 Who on his godly will do wait ;
 Such are to him ſo dear,
 They never need to fear.

3 For though the righteous try doth he
 By making wicked men his rod,
 Left they through grief forſake their God,
 It ſhall not as their lot ſtill be.
 4 Give, Lord, to us thy light,
 whoſe hearts are true and right.

But as for such as turn aside,
By crooked ways which they out sought,
The Lord will surely bring to nought.
With workers vile they shall abide :
But peace with Israel
For evermore shall dwell,

Another of the same by W. W.

THose that do put their confidence
Upon the Lord our God only
And flee to him for their defence
In all their need and misery :
Their faith is sure still to endure,
Grounded on Christ the Cornerstone
Mov'd with none ill, but standeth still,
Stedfast like to the mount Zion :

And as about Jerusalem.
The mighty hills do it compass,
So that no enemies come to them,
To hurt that town in any case :
So God indeed in every need,
His faithful people doth defend,
Standing by them assuredly,
From this time forth world without end.

Right wise and good is our Lord God,
And will not suffer certainly,
The sinners and ungodlies rod,
To rest upon his family :
Lest they also from God should go,
Falling to sin and wickedness.
O Lord defend world without end,
Thy Christian flock through thy goodness.

O Lord do good to Christians all,
That stedfast in thy word abide,
But such as from the Lord do fall,
And to false doctrine daily slide,
Such will the Lord scatter abroad,
With hypocrites thrown down to hell.
God will them send pains without end :
But Lord grant peace to Israel.

Glory to God the Father of might,
And to the Son our Saviour,
And to the holy Ghost, whose light
Shine in our hearts and us succour,
That the right way from day to day
We may walk and him glorifie :
With hearts desire all that are here
Worship the Lord and say, Amen.

Psalms cxxvi. W. W.

WHen that the Lord
again his Zion had forth brought :
From bondage great,

and also servitude exmtrea :
His works were such
as did surmount mans heart and thought :
So that we were
much like to them that use to dream.
2 Our mouths were all
with laughter filled then,
Also our tongues
did shew us joyful men.

The heathen folk
were forced then this to confess,
How that the Lord
for them also great things had done.
3 But much more we,
and therefore can confess no less :
Wherefore to joy
we have good cause as we begun.

4 O Lord go forth
thou canst our bondage end :
As to deserts
the flowing rivers send.

5 Full true it is,
that they which sow in tears indeed,
A time will come
when they shall reap in mirth and joy.
6 They went and wept
in bearing of their precious seed,
For that their foes
full oftentimes did them annoy :
But their return
with joy they shall sure see,
Their sheaves home bring
and not impaired be.

Psalms cxxvii. W. W.

EXcept the Lord the house doth make,
And thereunto doth set his hand,
What men do build it cannot stand ;
Likewise in vain men undertake,
Cities and holds to watch and ward,
Except the Lord be their safeguard.

2 Though ye rise early in the morn,
And so at night go late to bed,
Feeding full hardly with brown bread.
Yet were your labour lost and worn ;
But they whom God doth love and keep
Receive all things with quiet sheep.

3 Therefore mark well when e're ye see
That Men have heirs t'enjoy their land,
It is the gift of Gods own hand :
For God himself doth multiply,
Of his great liberality,
The blessing of posterity.

4 And when the children come to age,
They grow in strength and aduveness
In person and in comeliness,

So that a shaft shot with courage,
Of one that hath a most strong arm :
Flies not so swift, nor doth like harm.

5 O well is he that hath his quiver
Furnish'd with such artillery :
For when in peril he shall be.

Such one shall never shake nor shiver,
When that he pleads before the judge
Against his foes that bear him grudge.

Psalm cxxviii T. S.

Blessed art thou that fearest God,
and walkest in his way :

2 For of thy labour thou shalt eat,
happy art thou, I say.

3 Like fruitful vines on thy house side,
so doth thy wife spring out :
Thy children stand like olive plants,
thy table round about.

4 Thus art thou blest that fearest God,
and he shall let thee see,

5 The promised Jerusalem,
and her felicity.

Thou shalt thy childrens children see,
to thy great joys increase :
And likewise grace on Israel,
prosperity and peace.

Psalm cxxix. N.

Oft they (now Israel may say
me from my youth, assail'd :

2 Of they assail'd me from my youth,
yet never have prevail'd.

3 Upon my back the plowers plow'd,
and furrows long did cast :

4 The righteous Lord hath cut the cords
of wicked foes at last.

5 They that hate me shall be asham'd
and turned back also :

6 And made as grafs upon the house,
which withereth ere it grow.

7 Whereof the mower cannot find
enough to fill his hand :

Nor can he fill his lap that goes
to glean upon the land.

8 Nor passers by pray God on them
to let his blessing fall :

Nor say, We bless you in the Name
of God the Lord at all.

Psalm cxxx. W. W.

Lord, to thee I make my moan,
when dangers me oppress :
I call, I sigh, complain and groan,
trusting to find release.

2 Hear now (O Lord) my request
for it is full due time :

And let thine ears, O Lord, be prest,
unto this prayer of mine.

3 O Lord our God, if thou dost weigh
our sins and them peruse :

Who shall then escape and say,
I can my self excuse?

4 But (Lord) thou art merciful,
and turn'st to us thy grace,
That we with hearts most carefully
should fear before thy face.

5 In God I put my whole trust,
my soul waits on his will :

For his promise is most just,
and I hope therein still.

6 My soul to God hath regard,
withing for him alway.
More than they that watch and ward
to see the dawning day.

7 Let Israel then boldly
in the Lord put his trust :

For he the God of mercy is
that his deliver must.

8 For he it is that must save
Israel from his sin,

And all such as surely have
their confidence in him.

Psalm cxxxii. M.

O Lord, I am not puffed in mind:
I have no scornful eye :

I do not exercise my self
in things that are to high.

2 But as the child that weaned is,
even from his mothers breast :

So have I (Lord) behav'd my self
in silence and in rest.

3 O Israel trust in the Lord,
let him be all thy stay,
From this time forth for evermore,
from age to age, alway.

Psalm cxxxii. M.

Remember Davids troubles, Lord,
how to the Lord he swore :

2 And vow'd a vow to Jacobs God,
to keep for evermore.

3 I will not come into my house,
nor climb up to my bed,

4 Nor let my temples take their rest,
nor the eyes in my head.

5 Till I have found out for the Lord
a place to sit thereon ;

An house for Jacobs God to be
an habitation.

6 We heard of it at Ephrata,
there did we hear this sound :
And in the fields and forests there,
these voices first were found.

- 7 We will assay, and go into
his tabernacle there,
Before his footſtool to fall down,
and worſhip him in fear.
8 Ariſe, O Lord, ariſe, I pray,
into thy reſting place:
Thou and the ark of thy great ſtrength,
the preſence of thy grace.
9 Let all thy prieſts be clothed, Lord,
with truth and righteousneſs
Let all thy ſaints and holy men
ſing with great joyfulneſs.
10 And for thy ſervant Davids ſake,
reſuſe not, Lord, I pray,
The face of thine anointed, and
turn not thy face away.

The Second Part.

- 11 The Lord to David ſwore in truth,
and will not ſhrink from it,
Saying, the fruit of thy body
upon thy ſeat ſhall ſit.
12 And if thy ſons my cov'nant keep,
that I ſhall learn each one,
Then ſhall their ſons for ever ſit
upon thy princely throne.
13 The Lord himſelf hath Sion choſe
and loves therein to dwell,
14 Saying, this is my reſting place,
I love and like it well.
15 And I will bleſs with great increaſe
her victuals ev'ry where:
And I will ſatiſſie with bread
the needy that be there.
16 With my ſalvation I will cloath
their prieſts for evermore:
And all her ſaints likewise ſhall ſing
and ſhout for joy therefore.
17 There will I ſurely make the horn,
of David for to bud,
For there I have ordain'd for mine
a lantern bright and good.
As for his foes, I will them cloath
with ſhame for evermore:
But I will cauſe his crown to ſhine
more freſh than heretofore.

Pſalm cxxxiii. W. W.

- O How happy a thing it is
and joyful for to ſee,
Brethren together faſt to hold
the band of amity!
2 It calls to mind that ſweet perfume
and that coſtly oyntment,
Which on the ſacrificers head
by Gods command was ſpent.
It wet not Aarons head alone,
but on his beard did fall:

- And finally it did run down
on his rich garments all.
3 And as the lower ground doth drink
the dew of Herman hill,
And Sion with his ſilver drops
the fields with fruit doth fill.
4 Even ſo the Lord doth pour on them
his bleſſings manifold,
Whoſe hearts and mind without all guile
this knot doth keep and hold.

Pſalm cxxxiv. W. W.

- Behold and have regard,
Ye ſervants of the Lord,
Which in his houſe by night do watch,
praiſe him with one accord.
2 Lift up your hands on high
unto his holy place,
And give the Lord his praifes due
his benefits embrace.
3 For why? the Lord who did
both earth and heaven frame,
Doth Sion bleſs and will conſerve
for evermore the ſame.

Pſalm cxxxv. N.

- O Praiſe the Lord, praiſe him, praiſe him
praiſe him with one accord,
O praiſe him ſtill all ye that be
the ſervants of the Lord:
2 O praiſe him ye that ſtand and be
in the houſe of the Lord:
Ye of his court, and of his houſe
praiſe him with one accord.
3 Praiſe ye the Lord for he is good,
ſing praifes to his Name:
It is a comely and good thing
always to do the ſame.
4 For why? the Lord hath Jacob choſe:
his very own ye ſee:
ſo hath he choſen Iſrael
his treaſure for to be.
5 For this I know, and am right ſure,
the Lord is very great:
He is indeed above all gods,
moſt eaſie to intreat.
6 For whatſoever pleaſed him
all that full well he wrought:
In heaven, in earth, and in the ſea,
which he hath made of nought.
7 He lifts up clouds even from the earth,
he makes lightnings and rain:
He bringeth forth the winds alſo
and nothing made in vain.
8 He ſmote the firſt born of each thing
in Egypt that took reſt:
He ſpared there no living thing
the man nor yet the beaſt,

9 He did likewise shew wonders great
on their inhabitants

Upon king pharaoh, and also
on his severe servants.

10 He smote then many nations,
and did great acts and things :
He slew the great and mightiest
and chiefest of their kings.

11 Schon king of the Amorites
And Og king of Basan :
He slew also the kingdoms all
that were of Canaan :

12 And gave their land to Israel,
an heritage we see,
To Israel his own people
an heritage to be.

The Second Part.

13 Thy Name shall still endure, and thy
memorial likewise
Throughout all generations
that are, or shall arise.

14 The Lord will surely now avenge
his people all indeed :
And to his servants he will shew
favour in time of need.

15 The Idols of the heathen which
are in the coasts and lands,
Of silver and of gold they be,
the work even of mens hands.

16 They have their mouths but cannot speak
and eyes that have no sight :

17 And they have ears, but hear nothing,
their mouths are breathless quite.

18 Wherefore all they are like to them
that so do set them forth :
And likewise those that trust in them,
or think they be ought worth.

19 O all ye house of Israel,
see that ye praise the Lord :
And ye that be of Aarons house,
praise him with one accord.

20 And ye that be of Levi's house,
praise ye likewise the Lord :
And ye that stand in aw of him
praise him with one accord.

21 And out of Sion sound his praise,
the great praise of the Lord,
Which dwelleth in Jerusalem,
praise him with one accord.

Psalm cxxxvi. N.

Praise ye the Lord, for he is good,
for his mercy endureth for ever,

2 Give praise unto the God of gods,
for his mercy, &c.

3 Give praise unto the Lord of lords,
for his mercy, &c.

4 Which only doth great wondrous works,
for his mercy, &c.

5 Which by his wisdom made the heavens,
for his mercy, &c.

6 Which on the waters stretcht the earth,
for his mercy, &c.

7 Which made great lights to shine abroad
for his mercy, &c.

8 As sun to rule the lightsome day,
for his mercy, &c.

9 The Moon and stars to guide the night,
for his mercy, &c.

10 Which Egypt smote with their first-born
for his mercy, &c.

11 And Israel brought out from thence,
for his mercy, &c.

12 With mighty hand, and stretched arm,
for his mercy, &c.

13 Which cut the Red-sea in two parts.
for his mercy, &c.

14 And Israel made to pass there-through,
for his mercy, &c.

15 And drowned Pharaoh and his host,
for his mercy, &c.

16 Through wilderness his people led,
for his mercy, &c.

17 He which did smite great noble kings,
for his mercy, &c.

18 And which hath slain the mighty kings,
for his mercy, &c.

19 As schon king of Amorites,
for his mercy, &c.

20 And Og the king of Basan-land
for his mercy, &c.

21 And gave their land for heritage,
for his mercy, &c.

22 Even to his servant Israel,
for his mercy, &c.

23 Remembering us in base estate,
for his mercy, &c.

24 And from oppressours rescu'd us,
for his mercy, &c.

25 Which giveth food unto all flesh,
for his mercy, &c.

26 Praise ye the Lord of heaven above,
for his mercy, &c.

27 Give thanks unto the Lord of Lords,
for his mercy endureth for ever.

Another of the same, by T. C.

O Laud the Lord benign,
Whose mercies ne'er decay :

2 Give thanks, and praises sing
To God of gods alway.

For certainly
His mercies dure
Both firm and sure.
Eternally.

3 The Lord of Lords praise ye,
Whose mercies ever dure :

4 Great wonders only he
Doth work by his great pow'r.

For certainly, &c.

5 Which

5 Which God omnipotent
By his great wisdom he
The heavenly firmament
Did frame as we may see.
For certainly
His mercies dure
Both firm and sure
Eternally.

6 Yea, he the heavy charge
Of all the earth did stretch:
And on the waters large
The same he did out reach. For, &c.

7 Great lights he made, for why?
His mercy lasts alway

8 The Sun within the skie
To rule the lightfom day. For, &c.

9 Also the moon so clear,
Which shineth in our light,
And stars that do appear
To guide the darkfom night. For, &c.

10 With grievous plagues and fore
All Egypt smote he then
The first born less and more
He slew of beasts and men. For, &c.

11 And from amidst their land
His Israel forth brought:

12 Which he with mighty hand
And stretched arm hath wrought.
For certainly, &c.

13 The sea he cut in two
Which stood up like a wall:

14 And made through it to go
His chosen children all. For, &c.

15 But there o'erwhelmed then
The proud king Pharaoh,
With his huge host of men
And chariots also. For, &c.

16 Who led through wilderness
His people safe and sound

17 And for his love endless
Great kings he brought to ground.
For certainly, &c.

18 And with puissant hand
Slew kings of mighty fame:

19 As of Amorites land
Sehon the king by name. For, &c.

20 And Og (the giant large)
Of Basan king also:

21 Whose land for heritage
He gave his people to. For, &c.

22 Even unto Israel
His servant dear, I say,
He gave the same to dwell,
And there abide alway. For, &c.

23 To mind he did us call
In our most base degree:

24 And from oppressours all
In safety set us free. For, &c.

25 All flesh in earth abroad
With food he doth fulfil:
26 Wherefore of heaven the God
To laud be it your will.

For certainly
His mercies dure
Both firm and sure
Eternally.

Psalm cxxxvii. W. W.

When as we sat in Babylon
the rivers round about:

And in remembrance of Sion
the tears for grief burst out:

2 We hang'd our harps and instruments
the w' low-trees upon:

For in that place men for their use
had planted many an one.

3 Then they to whom we prisoners were,
said to us tauntingly,

Now let us hear your Hebrew songs,
and pleasant melody.

4 Alas! said we, who can once frame
his heavy heart to sing

The praises of our loving God,
thus under a strange king?

5 But yet if I Jerusalem
out of my heart let slide:

Then let my fingers quite forget
the warbling harp to guide.

6 And let my tongue within my mouth
be ty'd for ever fast,

If that I joy before I see
thy full deliv'rance past.

7 Therefore, O Lord, remember now
the cursed noise and cry:

That Edom's sons against us made,
when they rais'd our city.

Remember, Lord, their cruel words,
when as with mighty sound

They cried, Down, yea, down with it
unto the very ground.

8 Even so shalt thou, O Babylon,
at length to dust be brought:

And happy shall that man be call'd,
that our revenge hath wrought.

9 Yea, blessed shall that man be call'd,
that takes thy little ones,

And dasheth them in pieces small
against the very stones.

Psalm cxxxviii.

Thee will I praise with my whole heart
my Lord my God always:

Even in the presence of the gods
I will advance thy praise.

2 Toward thy holy temple I
will look and worship thee:

And praised in my thankful mouth
thy holy Name shall be.

Even

Even for thy loving kindness sake,
and for thy truth withal :
For thou thy Name hast by thy word
advanced over all.
3 When I did call thou heardest me,
and thou hast made also
The power of increased strength
within my soul to grow.

4 Yea, all the kings on earth they shall
give praise to thee, O Lord :
For they of thy most holy mouth
have heard the mighty word.
5 They of the ways of God the Lord
in singing shall entreat :
Because the glory of the Lord
it is exceeding great.

6 The Lord is high but yet he doth
the lowly man respect :
The proud he knows far off, and them
with scorn he doth reject.

7 Although in midst of trouble I
do walk, yet shall I stand
Reviv'd by thee ; for thou, O Lord,
wilt stretch out thy right hand

Upon the wrath of all my foes,
and saved shall I be
By thy right hand, the Lord God will
perform his works to me.

8 Thy mercy lasts for evermore,
Lord, do me not forsake :
Forsake me not that am the work
which thine own hand did make.

Psalm cxxxix.

O Lord, thou hast met try'd and known,
my sitting down dost know,

2 My rising up, and thoughts far off,
thou understandst also.

3 My paths, yea, and my lying down
thou compass'est always :
And by familiar custom art
acquainted with my ways.

4 No word is in my tongue, O Lord,
that is not known to thee.

5 Thou hast beset me round about,
and laid thy hand on me.

6 Such knowledge is too wonderful
and past my skill to gain :
It is so high that I unto
the same cannot attain.

7 From sight of thy all seeing Spirit,
Lord, whither shall I go ?

Or whither shall I fly away,
from thy presence also.

8 To heaven if I do mount aloft,
lo, thou art present there :

In hell if I lie down below,
even there thou dost appear.

9 Yea, let me take the morning wings
and let me go and dwell

Even in the very utmost parts
where flowing sea doth swell :

10 Yet certainly there also shall
thy hand me laid and guide :

And thy right hand shall hold me fast
and make me to abide.

11 Or if I say the darkness shall
shroud me quite from thy sight :
Even then the night that is most dark,
about me shall be light.

12 The darkness hideth not from thee,
but night doth shine as day :
To thee the darkness and the light
are both alike alway.

The Second Part.

13 For thou possessedst my reins,
and thou hast covered me,
When I within my mothers womb
enclosed was by thee.

14 Thee will I praise, made fearfully
and wondrously I am :
Thy works are marvellous right well
my soul doth know the same.

15 My bones they are not hid from thee,
although in secret Place
I have been made, and in the earth
beneath I shaped was.

16 When I was formless, then thine eye
saw me : for in thy book
Were written all, nought was before
that after fashion took.

17 The thoughts therefore of thee, O God,
how dear are they to me !

And of them all how passing great
the endless number be !

18 If I should count them, lo, their sum
more then the sand I see :
And whensoever I awake
yet am I still with thee.

19 The wicked and ungodly thou
most certainly wilt slay :
Therefore now all yea bloody men,
depart from me away.

20 For they against thee, O my God,
do speak full wickedly
They take thy Name in vain, and are
great enemies to thee.

21 Hate I not them, that hate the Lord,
and that in earnest wise ?
Am I not grieved with all those
that up against me rise ?

22 I hate them with a perfect hate,
even as my utter foes.
Try me, O God, and know my heart,
my thoughts prove and disclose :

- 14 Consider, Lord, if wickedness
in me there any be:
And in thy way, O God my guide,
for ever lead thou me.

psalm cxl. N.

- L**ord save me from the evil man,
and from his pride and spite,
2 And from all those also which do,
in violence delight.
Which make on me continual war,
their tongues, lo, they have whet
3 Like serpents underneath their lips
is adders poison set.
4 Keep me, O Lord, from wicked hands,
preserve me to abide
Free from the cruel man that means
to cause my steps to slide.
5 The proud have laid a snare for me,
and they have spread a net
With cords in my path-way and gins
for me also have set.
6 Therefore I said unto the Lord,
thou art my God alone:
Hear me, O Lord, O hear the voice
wherewith I pray and mone.
7 O Lord my God, thou only art
the strength that saveth me:
My head in day of battle hath
been cover'd still by thee.
8 Let not, O Lord, the wicked have
the end of his desire:
Perform not his ill thought, lest he
with pride be set on fire.
9 Of them that compass me about,
the chiefest of them all,
Lord let the mischief of their lips
upon their own heads fall.
10 Let coals fall on them, let them be
cast in consuming flame,
And in deep pit, so as they may
not rise out of the same.
11 For no backbiter shall on earth
be set in stable plight:
And evil to destruction
shall hunt the cruel wight.
12 I know the Lord th' afflicted will
revenge, and judge the poor?
13 The just shall praise thy Name and shall
dwell with thee evermore.

Psalm cxli.

- O** Lord, upon thee do I call,
then haste thee unto me:
And hearken thou unto my voice
when I do cry to thee.
2 As incense let my pray'rs still be
directed in thine eyes:

And the uplifting of my hands
as evening sacrifice.

- 3 For guiding of my mouth, O Lord,
set thou a watch before:
And also of my moving lips,
O Lord, keep thou the door.
4 That I should wicked works commit,
incline thou not my heart:
With ill men of their delicates,
Lord, let me eat no part.
5 But let the righteous smite me, Lord,
for that is good for me:
Let him reprove me and the same
a precious oyl shall be.
Such smiting shall not break my head,
the time shall shortly fall,
When I shall in their misery,
make Prayers for them all.
6 And when in stony places down
their judges shall be cast:
Then shall they hear my words, because,
they have a pleasant taste.
7 Our bones about the graves mouth are
all scattered and found:
As he that heweth wood, or he
that diggeth up the ground.
8 But, O my Lord my God mine eyes
do look up unto thee:
In thee is all my trust, let not
my soul forsaken be.
9 Keep and preserve me from the snare
which they for me have laid:
And from the gins of wicked men,
whereof I am afraid.
10 The wicked into their own nets
together let them fall:
While I do by thy help escape,
the danger of them all.

Psalm cxlii. N.

- U**nto the Lord God with my voice
I did send out my cry:
And with my strained voice unto
the Lord God prayed I.
2 My meditation in his fight
to pour I did not spare:
And in the presence of the Lord
my trouble did declare.
3 Although perplexed was my soul,
my path was known to thee:
In way where I did walk a snare
they sily laid for me.
4 I look'd and view'd on my right hand,
but none there would me know:
All refuge failed me, and for
my soul none cared now,

5 Then cried I to thee, and said,
O Lord, my hope thou art
And in the land of the living,
my portion and my part.

6 Hear to my cry, for I am brought
full low, deliver me
From them that do me persecute,
for me too strong they be.

7 That I may praise thy Name my soul
from prison, Lord bring out :
When thou art good to me, the just
shall press me round about.

Psalm cxliii. N.

Lord, hear my prayer, and my complaint
that I do make to thee :
And in thy native truth, and in
thy justice answer me.

2 In judgment with thy servant, Lord,
O enter not at all :

For justifi'd be in thy sight
not one that liveth shall.

3 The enemy pursu'd my soul,
my life to ground hath thrown :
And laid me in the dark like them
that dead are long agon.

4 Within me in perplexity
was mine afflicted spirit :

And in me was my troubled heart
amazed and affright.

5 Yet I record time past, and on
thy works I meditate :

Yea, I do muse upon thy works
that thy hands have create.

6 To thee, O Lord my God, do I
stretch forth my craving hands :

My soul desireth after thee,
as do the thirsty lands.

7 Hear me with speed, my spirit fails,
hide not thy face lest I

Be like to them that in the pit
sink down, and there do lie.

8 Let me thy loving kindness in
the morning hear and know :

For in thee is my trust, shew me
the way where I shall go.

9 For I lift up my soul to thee,
O Lord, deliver me,

From all mine enemies for I
have hidden me with thee.

10 Teach me to do thy will, for thou,
thou art my God alway.

Let thy good spirit to the land
of mercy me convey.

11 For thy Names sake with quickning grace
alive do thou me make :

And out of trouble bring my soul
even for thy justice sake.

12 And of thy mercy slay my foes,
O Lord, destroy them all

That do oppress my soul, for I
thy servant am and shall.

Psalm cxliv. N.

Bless be the Lord my strength that doth
instruct my hands to fight :

The Lord that doth my fingers frame :
to battle by his might,

2 He is my hope, my fort, and tower,
deliverer and shield :

In him I trust ; my people he
subdues to me to yield :

3 O Lord, what thing is man, that him
thou dost so highly prize ?

O or son of man, that upon him
thou thinkest in such wise ?

4 Man is but like to vanity,
so pass his days to end.

5 As fleeting shade, bow down, O Lord,
the heavens and descend ;

6 The mountains touch, and they shall smoe,
cast forth thy lightning flame

And scatter them : thine arrows shoot
consume them with the same.

7 Send down thy hand from heav'n above :
O Lord, deliver me :

Take me from waters great, from hands
of strangers set me free.

8 Whose subtil mouth of vanity
with flattering words doth treat

And their right hand is a right hand
of falsehood and deceit.

9 A new song will I sing O God,
and singing will I be

On viol and on instrument
ten-stringed unto thee.

10 Even he it is that only gives
deliverance to kings :

Unto his servant David help
from hurtful sword he brings.

11 From strangers hand me save and shield ;
whose mouth talks vanity :

And their right hand is a right hand
of guile and subtilty.

12 That our sons may be as the plants
whom growing youth doth rear :

Our daughters as carv'd corner-stones
like to a palace fair.

- 13 Our garners full and plenty may
of sundry sorts be found :
Our sheep bring thousands in our streets,
ten thousands may abound.
- 14 Our oxen be to labour strong,
that none do us invade :
There be no goings out, nor cries
within our streets be made.
- 15 The people blessed are that with
such blessings great are stor'd :
Yea, blessed all the people are
whose God is God the Lord.

Psalm cxlv. N.

- T**Hee will I laud, my God and King,
and blest thy Name alway :
2 For ever will I praise thy Name,
and blest thee day by day.
- 3 Great is the Lord, most worthy praise,
his greatness none can reach :
From race to race they shall thy works
praise, and thy power preach.
- 4 I of thy glorious Majesty,
thy beauty will record :
5 And meditate upon thy works
most wonderful, O Lord.
- 6 And they shall of thy power, and of
thy fearful acts declare,
And I to publish all abroad
thy greatness will not spare.
- 7 And they into the mention shall
break of thy goodness great,
And I aloud thy righteousness
in singing shall repeat.
- 8 The Lord our God is gracious,
and merciful also :
Of great abounding mercy, and
to anger he is slow :
- 9 Yea, good to all ; and all his works
his mercy doth exceed :
- 10 Lo, all thy works do praise thee, Lord,
and do thy honour spread.
- 11 Thy saints do blest thee, and they do
thy kingdoms glory show :
- 12 And blaze thy power, to cause the sons
of men thy power to know.

The Second Part.

- And of his kingdoms majesty
to spread the glorious praise,
13 Thy kingdom, Lord, a kingdom is
that doth endure always :
And thy dominion through each age
endures without decay.
- 14 The Lord upholdeth them that fall,
their sliding he doth stay.
- The eyes of all do wait on thee :
15 thou dost them all relieve :

And thou to each sufficing food
in season due dost give.

16 Thou openest thy plentiful hand,
and bounteously dost fill

All things whatever that do live,
with gifts of thy good will.

17 The Lord is just in all his ways,
his works are holy all :

18 And he is near all those that do,
in truth upon him call.

19 He the desires which they require,
that fear him will fulfil ;

And he will hear them when they cry,
and save them all he will.

20 The Lord preserve all those to him,
that bear a loving heart :

But he them all that wicked are
will utterly subvert.

21 My thankful mouth shall gladly speak
the praises of the Lord :

All flesh to praise his holy name
for ever shall accord.

Psalm cxlvi. F. H.

MY soul, praise thou the Lord always,
my God I will confess :

2 While breath and life prolong my days,
my tongue no time shall cease.

3 Trust not in worldly princes then,
though they abound in wealth :

Nor in the sons of mortal men :
in whom there is no health.

4 For why ? their breath doth soon depart,
to earth anon they fall :

And then the counsels of their heart
decay and perish all.

5 Blessed and happy is that man,
whom Jacobs God doth aid :
And he whose hope doth not decay,
but on the Lord is staid.

6 Who made the earth and waters deep
the heavens high withal

Which doth his word and promise keep
in truth, and ever shall :

7 With right always doth he proceed
for such as suffer wrong :

The poor and hungry he doth feed,
and loose the fetters strong,

8 The Lord doth send the blind their sight,
the lame to limbs restore :

And he doth love the righteous,
and just man evermore.

9 He doth defend the fatherless,
and stranger sad in heart,
And quit the widow from distress,
and ill mens ways subvert.

10 Thy Lord and God eternally,
O Sion still shall reign,
In time of all posterity
for ever to remain.

Psalm cxlvii. N.

Praise ye the Lord for it is good
unto our God to sing :
For it is pleasant, and to praise
it is a comely thing.

2 The Lord his own Jerusalem
he buildeth up alone :
And the dispersit of Israel
doth gather into one.

3 He heals the broken in their heart,
their sores he doth up bind :

4 He counts the number of the stars,
and names them in their kind.

5 Great is the Lord, great is his power,
his wisdom infinite

6 The Lord relieves the meek, and throws
to ground the wicked wight.

7 Sing unto God the Lord with praise,
unto the Lord rejoyce,
And to our God upon the harp
advance your singing voice.

8 He covers heaven with clouds, and for
the earth prepareth rain,
And on the mountains he doth make
the grasse to grow again.

9 He gives to beasts their food, and to
young ravens when they cry.

10 His pleasure not in strength of horse,
nor in mans legs doth lie ;

11 But in all those that do him fear,
the Lord hath his delight,
And such as do attend upon
his mercies shining light.

The Second Part.

12 O praise the Lord, Jerusalem,
Thy God, O Sion praise :

13 For he the bars hath forged strong,
wherewith thy gates he stays.

14 Thy children he hath blest in thee :
and in thy borders he

doth settle peace, and with the flour
of wheat he filleth thee.

15 And his commandment upon
the earth he sendeth out :

Also his word with speedy course
doth swiftly run about.

16 He giveth snow like wool, and frost
like ashes scattereth wide :

17 Like morsels cast his ice, thereof
the cold who can abide ?

18 He sendeth forth his mighty word,
and melteth them again :
His wind he makes to blow, and then
the waters flow amain.

19 The doctrine of his holy word,
to Jacob he doth show :
His statutes and his judgments he
gives Israel to know.

20 With every nation he hath not
so dealt, not have they known
His secret judgments ; ye therefore
praise ye the Lord alone.

Psalm cxlviii. F. H.

Give laud unto the Lord,
From heaven that is so high :
Praise him in deed and word,
Above the starry skie.

2 And also ye,
His angels all,
Armies royal,
Praise joyfully.

3 Praise him both moon and sun,
Which are so clear and bright :
The same of you be done,
Ye glistering stars of light.

4 And eke no less,
Ye heavens fair,
And clouds of the air,
His laud expreis.

5 For at his word they were
All formed as we see,
At his voice did appear
All things in their degree.

6 Which he set fast ;
To them he made
A law and trade
Always to last.

7 Extol and praise Gods Name
On earth ye dragons tell :
All deeps do ye the same,
For it becomes ye well.

8 Him magnifie,
Fire, hail, ice, snow,
And storms that blow
At his decree.

9 The hills and mountains all,
And trees that fruitful are,
The Cedar great and tall,
His worthy praise declare-

- 10 Beasts and cattel,
Yea birds flying,
And worms creeping
That on earth dwell.
- 11 All kings both more and less,
With all their pompous train,
Princes and all judges
That in the world remain.
Exalt his Name,
- 12 Young men and maids,
Old men and babes,
Do ye the same.
- 13 For his name shall we prove
To be most excellent,
Whose praise is far above
The earth and firmament.
- 14 For sure he shall,
Exalt with blis,
the horn of his,
And help them all.
- 15 His saints all shall forth tell
His praise and worthiness,
Children of Israel,
Each one both more and less,
- 16 And also they
That with good will
His words fulfil,
And him obey.

Psalm cx'ix. N.

- S**ing ye unto the Lord our God,
a new rejoycing song;
And let the praise of him be heard
his holy saints among.
- 2 Let Israel rejoyce in him,
that made him of nothing:
And let the children of Sion
be joyfull in their king.
- 3 Let them sound praise with voice of lute
unto his holy Name:
And with the timbrel and the harp,
sing praises to the same.

- 4 For why? the Lord his pleasure all
hath in his people set:
And by deliverance he will raise
the meek to glory great.
- 5 With glory and with honour now
let all his Saints rejoyce:
And now aloud upon their beds
advance their singing voice.
- 6 And in their mouths let be the high
praises of God the Lord:
And in their hands likewise a sharp
and double edged sword:
- 7 To plague the heathen, and correct
the people with their hands,
- 8 To bind their stately kings in chains
their Lords in iron bands:
- 9 To execute on them the doom
that written was before:
This honour all his saints shall have,
praise ye the Lord therefore.

Psalm cl. N.

- Y**ield unto God the mighty Lord
praise in his sanctuary
And praise him in the firmament
that shews his power on high:
- 2 Advance his Name, and praise him in
his mighty acts always:
According to his excellence
and greatness give him praise.
- 3 His praises with the princely noise,
of sounding trumpets blow:
Praise him upon the viol, and
upon the harp also.
- 4 Praise him with timbrel and with flute,
organs and virginals:
- 5 With sounding cymbals praise ye him,
praise him with loud cymbals.
- 6 Whatever hath the benefit
of breathing, praise the Lord:
To praise his great and mighty Name
agree with one accord.

The end of the Psalms.

A song to be sung before Morning Prayer. T. B. And the Lords truth be ye assur'd
abideth perpetually.

- P**raise ye the Lord, ye Gentiles all,
which hath brought you into his light:
O praise him all people mortal,
as it is most worthy and right.
For he is full determined
on us to pour out his mercy:

Glory be to God the Father,
and to Jesus Christ his true Son,
With th' holy Ghost in like manner,
now and at every season,

The Ten Commandments. The Lords Prayer.

105

A song to be sung before Evening Prayer.

BEhold now give heed, such as be
the Lords servants faithful and true
Come praise the Lord every degree,
with such songs as to him are due.

Oye that stand in the Lords house,
even in our own Gods mansion,
Praise ye the Lord so bounteous,
which worketh our salvation.

Lift up your hands in his holy place,
yea, and that in the time of night:
Praise ye the Lord which gives all grace,
for he is a Lord of great might.

Then shall the Lord out of Sion,
which made heaven and earth by his power,
Give to you and your nation
his blessing, mercy, and favour, &c.
Glory be to God the Father, &c.

*The ten commandments of G. d.
Exod. 20. W. W.*

ATtend my People and give ear,
Of fearely things I will thee tell:
See that my words in mind thou bear
And to my precepts listen well.

1 I am thy sovereign Lord and God,
Which have the brought from carefull thrall,
And eke reclaim'd from Pharaohs rod:
Make thee no gods on them to call:

2 Nor fashioned form of any thing
In heaven or earth to worship it:
For I thy God by revenging
With grievous plagues this sin will smite.

3 Take not in vain Gods holy Name,
Abuse it not after thy will:
For thou might'st soon purchase blame
And in his wrath he would the spill.

4 The Lord from work the seventh day ceast,
And brought all things to perfect end:
So thou and thine that day take rest,
That to Gods befts yea may attend.

5 Unto thy parents honour give,
As Gods commandments do intend:
That thou long days and good mayst live
In earth where God a place doth lend.

6 Beware of murder and cruel hate.

7 All filthy fornication fear.

8 See thou steal not at any rate.

9 Falsie witness against no man bear.

10 Thy neighbours house wish not to have,
His wife, or ought that he calls mine;
His field, his ox, his ass, his slave,
Or any thing which is not thine.

A Prayer.

The Spirit of grace grant us, O Lord,
To keep these laws our hearts restore:

And cause us all with one accord
To magnifie thy Name therefore.

For of our selves no strength we have
To keep these laws after thy will:
Thy might therefore, O Christ, we crave;
That we in thee may them fulfill.

Lord, for thy Names sake grant us this
Thou art our strength, O Saviour Christ:
Of thee to speed how should we miss
In whom our treasure doth consist;

To thee for evermore be praise,
With the Father in each respect,
And with the holy spirit always,
The comforter of thine elect,

The Lords prayer. D. Cox.

Our Father which in heaven art
And mak'st us all one brotherhood,
To call upon thee with one heart,
Our heavenly Father and our God:

Grant we pray not with lips alone,
But with our hearts deep high and grone.

Thy blessed Name be sanctified,
Thy holy word might us inflame,
In holy life for to abide
To magnifie thy holy Name,
From all errors defend and keep
The little flock of thy poor sheep.

Thy kingdom come even at this hour,
And henceforth everlastingly:
Thine holy Ghost into us pour,
With all his gifts most plenteously:
From Satans rage and filthy band
Defend us with thy mighty hand.

Thy will be done with diligence,
Like as in heaven in earth also:
In trouble grant us patience,
Thee to obey in wealth and wo.
Let not flesh, blood, or any ill,
Prevail against thy holy will.

Give us this day our daily bread,
And all other good gifts of thine;
Keep us from war and from bloodshed,
Also from sickness, dearth, and pine:
That we may live in quietness,
Without all greedy carefulness.

Forgive us our offences all,
Relieve our careful conscience;
As we forgive both great and small
Which unto us have done offence.

Prepare us, Lord, for to serve thee,
In perfect love and unity.

O Lord, into temptation
Lead us not; when the fiend doth rage,
To withstand his invasion
Give power and strength to very age:
Arm and make strong thy feeble host
With faith, and with the holy Ghost.

O Lord from evil deliver us,
The days and times are dangerous ;
From everlasting death save us :
And in our last need comfort us :
A blessed end to us bequeath,
Into thy hands our souls receive.

For thou, O Lord, art King of kings,
And thou hast power over all :
Thy glory shineth in all things,
In the wide world universal.
Amen, let it be done, O Lord,
That we have pray'd with one accord.

The Twelve Articles of the Christian Faith

AL my belief and confidence
is in the Lord of might,
The Father which all things hath made,
the day and eke the night :
The heavens and the firmament,
and also many a star :
The earth and all that is therein,
which pass mans reason far.

And in like manner I believe
in Christ our Lord his Son,
Coequal with the Deity,
and man in flesh and bone :
Conceived by the holy Ghost,
his word doth me assure :
And of his mother Mary born,
yet she a Virgin pure.

Because mankind to Satan was
for sin in bond and thrall :
He came and offered up himself
to death to save us all.
And suffering most grievous pain,
then Pilate being judge,
Was crucified on the crosse,
and thereat did not grudge.

And so he died in the flesh,
but quicken in the sprite :
His body then was buried,
as is our use and rite.

His soul did after this descend
into the lower parts :

A dread unto the wicked sprites,
but joy to faithful hearts.

And in the third day of his death
he rose to life again,
To th' end he might be glorifi'd
out of all grief and pain.

Ascending to the heavens high,
to sit in glory still

On Gods right hand his Father dear,
according to his will.

Untill the day of judgment come,
when he shall come again
With angels power (yet of that day
we all be uncertain)

A Prayer to the holy Ghost.

To judge all people righteously,
whom he hath dearly bought :
The living and the dead also,
which he hath made of nought.

And in the holy Spirit of God,
my faith to fatisfie,

The third person in Trinity
believe I stedfastly :

The holy and the Catholick Church
that Gods work doth maintain,
And holy Scripture doth allow,
which Satan doth disdain.

And also I do trust to have
by Jesus Christ his death
Release and pardon of my sins,
and that only by faith :
What time all flesh shall rise again
before the Lord of might ;
And see him with their bodily eyes,
which now do give them light.

And then shall Christ our Saviour
the sheep and goats divide,
And give life everlastingly
to those whom he hath tri'd :

Within his realm celestial
in glory for to rest,

With all his holy company
of saints and angels blest ;

Which serve the Lord omnipotent
obediently each hour :
To whom be all dominion
and praise for evermore.

A prayer to the holy Ghost, to be sung before Sermon.

Come holy Spirit the God of might,
Comforter of us all :
Teach us to know thy word aright,
that we do never fall.

O holy Ghost, visit our coast,
defend us with thy shield :
Against all sin and wickedness,
Lord, help us win the field.

Lord keep our king and his counsel,
and give them will and might

To persevere in thy Gospel,
which can put sin to flight.

O Lord, that giv'st thy holy word,
send preachers Plenteously :

That in the same we may accord,
and therein live and die.

O holy Spirit, direct aright

The preachers of thy word,
That thou by them mayst cut down sin
as it were with a sword,

Depart not from thy pastors pure,
but aid them at their need :

Which break to us the bread of Life,
whereon our souls do feed.

Da pacem, Domine.

O blessed Spirit of truth keep us
in peace and unity,
Keep us from sects and errors all,
and from all Papistry.
Convert all those that are our foes,
and bring them to our light :
That they and we may well agree,
and praise thee day and night.

O Lord increase our faith in us,
and love so to abound ?
That man and wife be void of strife,
and neighbours 'bout us round,
In our time give thy peace, O Lord,
to nations far and nigh :
And teach them all thy holy word,
that we may sing to thee.

All glory to the Trinity
that is of mighties most :
The living Father, and the Son,
and eke the holy Ghost.
As it hath been in all the time
that hath been heretofore :
As it is now, and so shall be
henceforth for evermore.

Da pacem, Domine.

Give peace in these our days, O Lord,
Great dangers are now at hand :
Thine enemies with one accord
Christ's Name in every land

Seek to deface,
Rout out and race
Thy true right worship indeed.
Be thou the stay,
Lord, we thee pray,
Thou help'st alone in all need.

Give us that peace that we do lack,
Through misbelief and ill life :
Thy word to offer thou dost not slack,
Which we unkindly gain-strive.

With fire and sword
This healthful word
Some persecute and oppress :
Some with the mouth
Confess the truth
Without sincere godliness.

Give peace, and us thy Spirit down send,
With grief and repentance true
Do pierce our hearts, our lives to amend,
And by faith in Christ renew :

That fear and dread,
War and bloodshed,
Through thy sweet mercy and grace,
May from us slide :
Thy truth may abide,
And shine in every place:

The Lamentation.

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The Lamentation.

O Lord, in thee is all my trust,
give ear unto my woful cry :
Refuse me not that am unjust,
but bowing down thy heavenly eye,
Behold how I do still lament
my sins wherein I do offend :
O Lord for them shall I be shent,
sith thee to please I do intend ?

No, no; not so thy will is bent
to deal with sinners in thine ire :
But when in heart they shall repent,
Thou grant'st with speed their just desire.
To thee therefore still shall I cry,
to Wash away my sinful crime
Thy blood, O Lord, is not yet dry
but that it may help me in time.

Haste thee, O Lord, haste thee, I say,
to pour on me thy gifts of grace,
That when this life shall flit away
in heaven with thee I may have place :
Where thou dost reign eternally
with God which once did down thee send,
Where angles sing continually :
to thee be praise world without end.

*A Thanksgiving after the receiving of the Lords
Supper.*

THe Lord be thanked for his gifts
and mercies evermore
That he doth shew unto his saints :
to him be laud therefore.
Our tongues cannot so praise the Lord
as he doth right deserve :
Our hearts cannot of him so think
as he doth us preserve.

His benefits they be so great
to us that be but sin,
That at our hands for recompence
there is no hope to win.
O sinful flesh that thou should'st have
such mercies of the Lord !
Thou dost deserve most worthily
of him to be abhorr'd.

Nought else but sin and wretchedness
doth rest within our hearts :
And stubbornly against the Lord
we daily play our Parts.
The sun above in firmament
that is to us a light,
Doth shew it self more clear and pure
than we be in his sight.

The heavens above and all therein
more holy are than we :
They serve the Lord in their estate,
each one in his degree.
They do not strive for mastership,
nor slack their office set :

R r r

But

But serve the Lord and do his will,
hate is to them no lett.
Alſo the earth and all therein
of God it is in aw,
It doth obſerve the formers will,
by ſkilful natures law.
The ſea and all that is therein
doth bend when God doth beck :
The ſpirits beneath do tremble all,
and fear his wrathful check.
But we (alas !) for whom all theſe
were made them for to rule,
Do not ſo know or love the Lord
as doth the ox or mule.
A law he gave for us to know,
what was his holy will :
He would us good, but we would not
avoid the thing is ill.
Not one of us that ſeeketh out
the Lord of life to pleaſe :
Nor doth the thing that might us lead
to Chriſt and quiet eaſe.
Thus are we all his enemies,
we can it not deny :
And he again of his good will
would not that we ſhould die.
Therefore when remedy was none
to bring us unto life,
The Son of God our fleſh he took
to end our mortal ſtrife.
And all the law of God the Lord
he did it full obey :
And for our ſins upon the croſs
his blood our debts did pay.
And that we ſhould not yet forget
what good he to us wrought,
A ſign he left our eyes to tell
that he our bodies bought.
In bread and wine here viſible
unto thine eyes and taſte,
His mercies great thou may'ſt record,
if that is Spirit thou haſt.
As once the corn did live and grow,
and was cut down with ſithe,
And thręſhed out with many ſtripes,
out from his huſk to drive :
And as the mill with violence
did tear it out ſo ſmall,
And made it like to earthly duſt,
not ſparing it at all.
And as the oven with fire hot
did cloſe it up with heat,
And all this done that I have ſaid,
that it ſhould be our meat :
ſo was the Lord in his ripe age
cut down by cruel death :

His ſoul he gave in torments great,
and yielded up his breath.

Because that he to us might be
an everlaſting bread,
With much reproach and troubles great
on earth his life he led.
And as the grapes in pleaſant time
are preſſed very fore,
And plucked down when they be ripe,
and let to grow no more.

Because the juice that in them is
as comfortable drink,
We might receive, and joyſul be
when ſorrows make us ſhrink :
So Chriſt his blood out- preſſed was,
with nails and eke with ſpear ;
The juice thereof doth ſave all thoſe
that rightly do him fear.

And as the corns of unity
into one loaf are knit :
So is the Lord and his whole Church,
though he in heaven ſit.
As many grapes make but one wine,
ſo ſhould we be but one
In faith and love in Chriſt above,
and unto Chriſt alone :

Leading a life without all ſtrife,
in quiet reſt and peace :
From envy and from malice both
our hearts and tongues to ceaſe.
Which if we do, then ſhall we ſhew
that we his choſen be :
By faith in him to lead a life
as always willed he,

And that we may ſo do indeed,
God ſend us all his grace :
Then after death we ſhall be ſure
with him to have a place.
Preſerve us, Lord, by thy dear word :
From Turk and Pope defend us Lord :
Which both would thruſt out of his throne
Our Lord Jeſus Chriſt thy dear Son.

Lord Jeſus Chriſt, ſhew forth thy might,
That thou art Lord of lords by right :
Thy poor afflicted flock defend,
That we may praife thee without end.
God holy Ghoſt our comforter,
Be our patron, help, and ſuccour :
Give us one mind, and Perfect peace,
All gifts of grace in us increaſe.

Thou living God in perſons three,
Thy Name be praiſ'd in unity :
In all our need ſo us defend,
That we may praife thee without end.

P R A Y E R S.

A Form of Prayer to be used in private Houses every Morning and Evening.

Morning Prayer.

Almighty God and most merciful Father, we do not present our selves here before thy Majesty, trusting not in our own merits or worthiness, but in thy manifold mercies, which hast promised to hear our prayers, and grant our requests which we shall make to thee in the Name of thy beloved Son Jesus Christ our Lord, who also hath commanded us to assemble our selves together in his Name, with full assurance that he will not only be amongst us, but also be our Mediator and Advocate towards thy Majesty, that we may obtain all things which shall seem expedient to thy blessed will, for our necessities. Therefore we beseech thee most merciful Father, to turn thy loving countenance towards us, and impute not unto us our manifold sins and offences, whereby we justly deserve thy wrath and sharp punishment, but rather receive us to thy mercy, for Jesus Christ's sake accepting his Death and passion as a just recompense for all our offences, in whom thou art well pleased, and through whom thou canst not be offended with us. And seeing that of thy great mercies we have quietly passed this night: grant (O heavenly Father) that we may bestow this day wholly in thy service so that all our thoughts, words, and deeds may redound to the glory of thy great name, and good example to all men, who seeing our good works may glorifie thee our heavenly Father.

And forasmuch as of thy meer favour and love thou hast not only created us to thine own similitude and likeness but also hast chosen us to be heirs with thy dear Son Jesus Christ, of that immortal kingdom which thou preparedst for us from the beginning of the world; we beseech thee to increase our faith and knowledge, and to lighten our hearts with thy holy Spirit, that we may in the mean time live in godly conversation and integrity of life, knowing that idolaters, adulterers, covetous men, contentious persons, drunkards, gluttons, and such like, shall not inherit the kingdom of God.

And because thou hast commanded us to pray one for another, we do not only make request, O Lord, for our selves, and for them that thou hast already called to the true understanding of thy heavenly will, but for all people and nations of the world; who as they know by thy wonderful works that thou art God over all, so they may be instructed by thy holy Spirit to believe in thee their only Saviour and Redeemer, but forasmuch as they cannot believe except they hear, nor cannot hear but by preaching, and none can preach except they be sent; therefore, O Lord, raise up faithful distributors of thy miseries, who setting apart all worldly respects, may both in their lives and doctrine only seek thy glory. Contrarily, confound Satan and Antichrist, with all hirelings, whom thou hast already cast off into a reprobate sense, that they may not by sects, schisms, heresies and errors disquiet thy little flock. And because O Lord. we be fallen into the latter

days and dangerous times, wherein ignorance hath gotten the upper hand, and Satan by his ministers seeketh by all means to quench the light of thy gospel; we beseech thee to maintain thy cause against those ravening wolves, and strengthen all thy servants whom they keep in prison and bondage. Let not thy long-suffering be an occasion either to increase their tyranny, or to discourage thy children: neither yet let our sins and wickedness be an hindrance to thy mercies, but with speed, O Lord, consider these great miseries. For thy people Israel many times by their sins provoked thine anger, and thou punishedst them by thy just judgment; yet though their sins were never so grievous, if they once returned from their iniquity, thou receivedst them to mercy. We therefore, most wretched sinners, bewail our manifold sins, and earnestly repent us of our former wickedness, and ungodly behaviour towards thee: and whereas we cannot of our selves purchase thy pardon, yet we humbly beseech thee for Jesus Christ's sake, to shew thy mercies upon us, and receive us again to thy favour. Grant us, dear Father, these our requests, and all other things necessary for us and thy whole Church, according to thy promise in Jesus Christ our Lord: in whose name we beseech thee as he hath taught us, saying, *Our Father which art, &c.*

Evening Prayer.

O Lord God, Father everlasting, and full of pity we acknowledge and confess that we be not worthy to lift up our eyes to heaven, much less to present our selves before thy Majesty with confidence that thou wilt hear our prayers, and grant our requests, if we consider our own deservings; for our consciences do accuse us, and our sins do witness against us, and we know that thou art an upright Judge, which dost not justify the sinners and wicked men, but punishest the faults of all such as transgress thy commandments: yet most merciful Father since it hath pleased thee to command us to call on thee in all our troubles and adversities, promising even then to help us, when we feel our selves as it were swallowed up of death and desperation; we utterly renounce all worldly confidence, and flee to sovereign bounty as our only stay and refuge: beseeching thee not to call to remembrance our manifold sins and wickedness, whereby we continually provoke thy wrath and indignation against us; neither our negligence and unkindness, which have neither our negligence esteemed, nor in our lives sufficiently expressed the sweet comfort of thy gospel revealed unto us; but rather to accept the obedience and death of thy Son Jesus Christ, who by offering up his body in sacrifice once for all, hath made a sufficient recompence for all our sins. Have mercy therefore upon us, O Lord, and forgive us our offences. Teach us by thy holy Spirit that we may rightly weigh them, and earnestly repent us for the same, And so much the rather, O Lord, because that the reprobate and

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such as thou hast forsaken cannot praise thee, nor call upon thy name, but the repenting heart, the sorrowful mind, the conscience oppressed, hungering and thirsting for grace, shall ever set forth thy praise and glory. And albeit we be but worms and dust, yet thou art our Creatour and we be the work of thy hands; yea, thou art our Father, and we thy children thou art our Shepherd, and we thy flock; thou art our Redeemer, and we thy people whom thou hast bought; thou art our God, and we thine inheritance. Correct us not therefore in thine anger, O Lord, neither according to our deserts punish us, but mercifully chastise us with a Fatherly affection, that all the world may know, that at what time soever, a sinner doth repent him of his sins from the bottom of his heart, thou wilt put away all his wickedness out of thy remembrance, as thou hast promised by thy holy prophet.

Finally, forasmuch as it hath pleased thee to make the night for man to rest in, as thou hast ordained him the day to travel in; grant, O dear Father, that we may so take our bodily rest, that our souls may continually watch for the time that our Lord Jesus Christ shall appear for our deliverance out of this mortal life; and in the mean season that we not overcome by any fantasies, dreams, or other temptations, may fully set our minds upon thee, love thee, fear thee, and rest in thee: furthermore, that our sleep be not excessive or over-much, after the insatiable desires of the flesh, but only sufficient to content our weak nature, that we may be the better disposed to live in all godly conversation, to the glory of thy most holy Name, and the profit of our brethren. So be it.

A godly Prayer to be said at all times.

Honour and praise be given to thee, O Lord God Almighty, most dear Father of heaven, for all thy mercies and loving kindness shewed unto us, in that it hath pleased thy gracious goodness, freely and of thine own accord, to elect and choose us to salvation, before the beginning of the world; and even like continual thanks be given to thee for creating us after thine own image, for redeeming us with the precious blood of thy dear Son when we were utterly lost sanctifying us with thy holy Spirit in the revelation and knowledge of thy holy word, for helping and succouring us in all our needs and necessities, for saving us from all dangers of body and soul, for comforting us so fatherly in all our tribulations and persecutions, for sparing us so long and giving us so large a time of repentance. These benefits, O most merciful Father, like as we acknowledge to have received them of thy only goodness; even so we beseech thee for thy dear Son Jesus Christ's sake, grant us always thy holy Spirit, that we may continually grow in thankfulness towards thee, to be led in all truth, and comforted in all our adversities. O Lord, strengthen our faith, kindle it

more in ferventness and love towards thee, and our neighbours for thy sake. Suffer us not, most dear Father, to receive thy word any more in vain: but grant us always the assistance of thy grace and holy Spirit, that in heart, word and deed we may sanctify and do worship to thy name, help to amplify and increase thy kingdom, and whatsoever thou sendest, we may be heartily well content with thy good pleasure and will. Let us not lack the thing, O Father, without the which we cannot serve thee; but bless thou so all the works of our hands, that we may have sufficient, and not be chargeable, but rather helpful to others. Be merciful, O Lord, to our offences; and seeing our debt is great, which thou hast forgiven us in Jesus Christ, make us to love thee and our neighbours so much the more. Be thou our Father, our captain and defender in all temptations, hold thou us by thy merciful hand, that we may be delivered from all inconveniencies, and end our lives in the sanctifying, and honour of thy holy Name, through Jesus Christ our Lord and only Saviour. So be it.

Let thy mighty hand and out stretched arm, O Lord, be still our defence; thy mercy and loving kindness in Jesus Christ thy dear Son our Salvation, thy true and holy word, our instruction; thy grace and holy Spirit, our comfort and consolation, unto the end and in the end. So be it.

O Lord increase our faith.

A Confession for all states and times.

O Eternal God and most merciful Father, we confess and acknowledge here before thy Divine Majesty, that we are miserable sinners conceived and born in sin and iniquity, so that in us there is no goodness. For the flesh evermore rebelleth against the spirit, whereby we continually transgress thy holy precepts and commandments, and so purchase to our selves through thy just Judgment, death and damnation. Notwithstanding, O heavenly Father, forasmuch as we are displeased with our selves for the sins we have committed against thee, and do unfeignedly repent us of the same, we most humbly beseech thee for Jesus Christ's sake to shew thy mercy upon us, to forgive us all our sins, and increase thy holy Spirit in us, that we acknowledging from the bottom of our hearts our own unrighteousness, may from henceforth not only mortify our sinful lusts and affections, but also bring forth such fruits as may be agreeable to thy most blessed will, not for the worthiness thereof, but for the merits of thy dearly beloved Son Jesus Christ our only Saviour, whom thou hast already given an oblation and offering for our sins, and for whose sake we are certainly persuaded that thou wilt deny us nothing that we shall ask in his name, according to thy will; for thy Spirit doth assure our consciences that thou art our merciful Father, and so lovest us thy children through him that nothing is able to remove thy heavenly grace and favour from us. To thee therefore, O Father,

with

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with thy Son, and the holy Ghost, be all honour and glory world without end. Amen.

A Prayer to be said before a man begin his work.

O Lord God most merciful Father and saviour, seeing it hath pleased thee to command us to travel, that we may relieve our need; we beseech thee of thy grace so to bless our labours, that thy blessings may extend unto us, without the which we are not able to continue; and that this great favour may be a witness unto us of thy bountifulness and assistance, so that thereby we may know the fatherly care that thou hast over us. Moreover, O Lord, we beseech thee, that thou wouldst strengthen us with thy holy Spirit, that we may faithfully travel in our estate and vocation, without fraud or deceit; and that we may endeavour our selves to follow thy holy ordinance, rather than to seek to satisfy our greedy affections, or desire to gain. And if it please thee, O Lord, to prosper our labour, give us a mind also to help them that have need, according to that ability that thou of thy mercy shalt give us. And knowing that all good things come of thee, grant that we may humble our selves to our neighbours, and not by any means lift up our selves above them which have not received so liberal a portion as thou of thy mercy hast given unto us. And if it please thee to try, and exercise us by greater poverty and need than our flesh would desire, that thou wouldst yet, O Lord, grant us grace to know that thou wilt nourish us continually through thy bountiful liberality, that we be not so tempted that we fall into distrust, but that we may patiently wait till thou fill us, not only with corporal graces and benefits, but chiefly with thy heavenly and spiritual treasures, to the intent that we may always have more ample occasion to give thee thanks, and so wholly to rest upon thy mercies. Hear us, O Lord of mercy, through Jesus Christ thy Son our Lord and Saviour. Amen.

A Prayer for the whole estate of Christ's Church.

Almighty God and most merciful Father, we humbly submit our selves, and fall down before thy divine Majesty, beseeching thee from the bottom of our hearts, that the seed of thy word now sown amongst us, may take such deep root, that neither the burning heat of persecution caule it to wither, neither the thorny cares of this life choke it; but that as seed sown in good ground, it may bring forth thirty, sixty, and an hundred fold, as thy heavenly wisdom hath appointed. And because we have need continually to crave many things at thy hands, we humbly beseech thee, O heavenly Father, to grant us thy holy Spirit to direct our petitions, that they may proceed from such a fervent mind, as may be agreeable to thy most blessed will. And seeing that our infirmity is able to do nothing without thy help, and that thou art not ignorant with how many and great temptations we poor wretches are on every side enclosed and compassed; let thy strength, O Lord, sustain our weakness, that we being defended with

the force of thy grace, may be safely preserved against all assaults of Satan, who goeth about continually like a roaring lion seeking to devour us. Increase our faith, O merciful Father, that we do not swerve at any time from thy heavenly word; but augment in us hope and love, with a careful keeping of all thy commandments, that no hardness of heart, no hypocrisy, no concupiscence of the eyes, nor incitements of the world, do draw us away from thy obedience. And seeing we live now in these most perilous times, let thy fatherly providence defend us against the violence of our enemies which do seek by all means to oppress thy truth.

Furthermore, so far as by thy holy apostle we be taught to make our prayers and supplications for all men; we pray not only for our selves here present, but beseech thee also to reduce all such as be yet ignorant, from the miserable captivity of blindness and error, to the pure understanding and knowledge of thy heavenly truth, that we all with one consent, and unity of mind, may worship thee our only God and Saviour: and that all pastors, shepherds and ministers, to whom thou hast committed the dispensation of thy holy word and charge of thy chosen people, may both in their life and doctrine be found faithful, setting onely before their eyes thy glory; and that by them all poor sheep which wander and go astray may be gathered and brought home to thy fold. Moreover, because the hearts of all rulers are in thy hands, we beseech thee to direct and govern the hearts of all kings, princes, and magistrates, to whom thou hast committed the sword. Especially, O Lord, according to our bounden duty, we beseech thee to maintain and increase the honourable estate of the Kings Majesty, and all his most noble counsellors and magistrates, with all the spiritual pastors and ministers and all the whole body of this Common-wealth. Let thy fatherly favour so preserve them, and thy holy Spirit so govern their hearts, that they may by such sort execute their office, that thy religion may be purely maintained, manners reformed, and sin punished, according to the precise rule of thy holy word. And for that we be all members of the mystical body of Jesus Christ, we make our requests unto thee, O heavenly Father, for all such as are afflicted with any kind of troubles or tribulation, as war, plague, famine, hunger, poverty, imprisonment, persecution, banishment, or any other kind of thy rods, whether it be calamity of body, or vexation of mind; that it would please thee to give them patience and constancy, till thou send them full deliverance, out of all their troubles. Root out from hence, O Lord, all ravening wolves, which to fill their bellies seek to destroy thy flock. And shew thy great mercies upon those our brethren in other countreys, which are persecuted, cast into prison, and daily condemned for the testimony of thy truth: and although they be utterly destitute of all mans aid, yet let thy sweet comfort never depart from

A Confession of the Christian Faith.

them ; but so influence their hearts with thy holy spirit, that they may boldly and cheerfully abide such trial, as thy good wisdom shall appoint ; so that at length, as well by their death as by their life, the kingdom of thy dear Son Jesus Christ may increase and shine through all the world. In whose name we make our humble petition unto thee as he hath taught us. *Our Father which art, &c.*

A Confession of the Christian faith.

I Believe and confess my Lord God eternal, infinite, unmeasurable, incomprehensible, and invisible, one in substance, and three in person, Father, Son, and holy Ghost : who by his almighty power, and wisdom, hath not only of nothing created heaven and earth, and all things therein contained, and man after his own image, that he might in him be glorified ; but also by his fatherly providence governeth, maintaineth, and preserveth the same according to the purpose of his will.

I believe also and confess Jesus Christ the only Saviour and Messias : who being equal with God, made himself of no reputation, but took on him the shape of a servant, and became man in all things like unto us, except sin, to assure us of mercy and forgiveness. For when through our father Adams transgression, we were become children of perdition, there was no means to bring us from the yoke of sin and damnation, but only Jesus Christ our Lord ; who giving us that by grace, which was his by nature, made us through faith the children of God : Who when the fulness of time was come, was conceived by the power of the holy Ghost, born of the Virgin Mary according to the flesh, and preached in earth the gospel of salvation : till at length by tyranny of the priests, he was guiltless condemned under Pontius Pilate, then president of Jewry, and most slanderously hanged on the cross between two thieves, as a notorious trespasser, where taking up on him the punishment of our sins, he delivered us from the curse of the law. And forasmuch as he being only God could not feel death, neither being only man could overcome death ; he joyned both together, and suffered his humanity to be punished with most cruel death, feeling in himself the anger and severe judgment of God, even as he had been in extreme torments of hell, and therefore cried with a loud voice, *My God, my God, why hast thou forsaken me ?* Thus of his mercy without compulsion, he offered up himself as the only sacrifice to purge the sins of all the world : so that all other sacrifices for sin are blasphemous, and derogate from the sufficiency thereof. Which death albeit it did sufficiently reconcile us to God, yet the Scriptures commonly do attribute our regeneration to his resurrection. For as by rising again from the grave the third day, he conquered death ; even so the victory of our faith standeth in his resurrection : and therefore without one we cannot feel the benefits of the other. For as by his death sin was taken away, so our righteousness was restored by his re-

surrection. And because he would accomplish all things, and take possession for us in his kingdom, he ascended into heaven to enlarge the same kingdom by the abundant power of his Spirit, by whom we are most assured of his continual intercession towards God the Father for us. And although he be in heaven as touching his corporal presence, where the Father hath now set him at his right hand, committing unto him the administration of all things as well in heaven above as in the earth beneath, yet is he present with us his members, even to the end of the world, in preserving and governing us with his effectual power and grace : Who, when all things are fulfilled which God hath spoken by the mouth of all his prophets since the world began, will come in the same visible form in the which he ascended with an unspeakable Majesty, power, and company, to separate the lambs from the goats, the Elect from the Reprobate : so that none whether he be alive then, or dead before, shall escape his judgment.

Moreover, I believe and confess the holy Ghost, God equal with the Father and the Son ; who regenerateth and sanctifieth us, ruleth and guideth us unto all truth, perswading most assuredly in our consciences, that we be the children of God, brethren to Jesus Christ, and fellow heirs with him of life everlasting.

Yet notwithstanding it is not sufficient to believe that God is omnipotent and merciful, that Christ hath made satisfaction, or that the holy Ghost hath his power and effect, except we do apply the same benefits to us which are Gods elect : I believe therefore and confess one holy Church, which (as members of Jesus Christ the only Head thereof) consent in faith, hope, and charity, using the gifts of God whether they be temporal or spiritual, to the profit and furtherance of the same. Which Church is not seen to mans eye, but only known to God : who of the lost sons of Adam hath ordained some as vessels of wrath to damnation, and hath chosen others as vessels of his mercy to be saved ; the which in due time he calleth to integrity of life, and godly conversation, to make them a glorious Church in himself. But that Church which is visible and seen to the eye, hath three tokens and marks whereby it may be known ; First, the word of God contained in the old and new testament : Which as it is above the authority of the same Church, and only sufficient to instruct us in all things concerning salvation ; so it is left for all degrees of men, to read and understand. For without this word, neither Church, Council, nor decree can establish any point touching salvation. The second is the holy Sacraments, to wit, of Baptism, and the Lord Supper. Which Sacraments Christ hath left unto us as holy signs and seals of his promises. For as by Baptism once received, is signified, that we (as well infants, as others of age and discretion) being strangers from God by original sin, are received into his family and congregation,

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with full assurance that although this root of sin lie hid in us, yet to the elect it shall not be imputed: so the Supper declareth, that God as a most provident Father doth not only feed our bodies, but also spiritually nourisheth our souls with the graces and benefits of Jesus Christ, which the Scripture calleth eating of his flesh, and drinking of his blood. Neither must we in the administration of these Sacraments follow mans fantasie; but as Christ himself hath ordained, so must they be ministred, and by such as by ordinary vocation are thereunto called. Therefore whosoever reserveth and worshippeth these Sacraments, or contrariwise contemneth them in time and place, procureth to himself damnation. The third part of this Church is Ecclesiastical Discipline, which standeth in admonition, and correction of faults. The final end whereof is excommunication by the consent of the Church determined, if the offender be obstinate. And besides this Ecclesiastical Discipline, I acknowledge to belong to this Church a politick Magistrate, who ministreth to every man justice, defending the good, and punishing the evil; to whom we must render honour and obedience in all things which are not contrary to the word of God. And as Moses, Ezechias, Josias, and other good rulers purged the Church of God from superstition and idolatry: so the defence of Christ's Church appertaineth to Christian Ma-

gistrates, against all idolaters and herericks, as Papists, Anabaptists, with suchlike limbs of Antichrist, to root out all doctrine of devils & men: as the Mass, Purgatory, limbus patrum, prayers to Saints, and for the dead, free will, Distinction of meats, apparel, and days, vows of single life, presence at idolservice, mans merits, with such like, which draw us from the society of Christs Church wherein standeth only remission of sins, purchased by Christs blood to all them that believe, whether they be Jews or Gentiles, and lead us to a vain confidence in creatures, and trust in our own imaginations. The punishment whereof although God oftentimes deferreth in this life, yet after the general resurrection, when our souls and bodies shall rise again to immortality they shall be damned to unquenchable fire and then we which have forsaken, all mens wisdom to cleave unto Christ, shall hear the joyful voice, *Come ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world;* and so shall go triumphing with him in body and soul to remain everlastingly in glory, where we shall see God face to face and shall no more need to instruct one another, we shall all know him from the highest to thee lowest. To whom with the Son and the holy Ghost, be all praise, honour, and glory, now and ever, So be it.

A Table for the whole number of Psalms, and also in what Leaf you may find every of them.

<i>Psalms.</i>	A	<i>Folio.</i>	H				
30	A ll laud and praise	25	12	H elp Lord	15	22	I did in heart 92
49	All people	37	13	How long	16	6	L ord in thy 12
78	Attend my people	56	51	Have mercy on	40	16	L ord, keep 16
82	Amid the press	61	56	Have mercy Lord	43	26	Lord be my Judge 21
100	All people that	71	67	Have mercy on	48	35	Lord, plead my 28
	B		84	How pleasant is	62	42	Like as the Hart 33
81	B e light and	60	91	He that within	67	68	Let God arise 48
119	Blessed are	85	102	Hear thou my	72	72	Lord give thy 52
128	Blessed art thou	95		I	86	Lord bow thine 61	
134	Behold and have	96	5	I ncline thine	12	88	Lord God of 61
144	Blessed be the Lord	101	11	I n God the Lord	115	130	Lord to thee 95
	D		20	In trouble and	120	140	Lord give me 100
83	D O not O God	61	25	I lift my heart	22	143	Lord hear my 101
	E		34	I will give laud	27		M
127	E xcept the Lord	94	40	I waited long	32	23	M Y shepherd 22
	G		43	Judge and revenge	32	45	My heart 35
29	G ive to the	24	77	I with my voice	34	62	My soul to God 45
37	Grudge not to	30	92	It is a thing	55	71	My Lord my 51
48	Great is the Lord	36	100	In God the Lord	67	103	My soul give laud 73
54	God save me for	41	101	I mercy will	71	104	My soul praise the 73
105	Give praises unto	75	109	In speechless	71	146	My soul praise thou 102
107	Give thanks unto	79	116	I love the Lord	81		N
148	Give laud unto	103	120	In trouble and	84	115	N ot unto us 83
			121	I lift mine eye s	92	124	N ow Israel 93
					92		O

A Table, &c.

<i>Psalms</i>	<i>Folio</i>								
3 O Lord how are	11	136 Praise ye the	97	87 That city shall	63				
4 O God that	12	147 Praise ye the Lord	103	89 To sing the mercies	64				
7 O Lord my God	13			90 Thou Lord hast	66				
8 O God our Lord	13	R		93 The Lord doth	68				
17 O Lord give ear	17	61 R Egard the Lord	46	97 The Lord doth	70				
18 O God my strength	17	131 R Remember	95	99 The Lord doth	71				
22 O Lord how joyful	20	S		110 The Lord did say	81				
31 O God my God	20	59 S End aid and	44	112 The man is blest	82				
41 O Lord I put my	25	69 Save me O	59	125 Those that do put	94				
44 Our ears have	34	96 Sing ye with praise	69	138 Thee will I praise	98				
51 O Lord consider	39	125 Such as in God	93	145 The will I laud	102				
55 O God give ear	42	149 Sing ye unto	104	u					
60 O Lord thou didst	45	T		142 U Nto the Lord	100				
63 O God my God	46	1 T He man is blest	11	w					
64 O Lord unto	46	14 There is no	16						
70 O God to me	51	19 The heavens and	19	2 W Hy did the	11				
79 O God the Gent.	59	23 The Lord is only	22	9 With heart	14				
94 O God thou dost	68	24 The earth is	22	10 What is the cause	14				
95 O come let us	69	27 The Lord is both	23	15 Within thy	16				
98 O sing ye now	70	28 Thou art (O Lord)	24	52 What dost thou	41				
108 O God my heart	80	32 The man is blest	25	74 Why art thou, Lord	54				
117 O all ye nations	84	36 The wicked with	29	111 With heart I do	82				
118 O give ye thanks	84	41 The man is blest that careful	33	114 When Israel by	83				
123 O Lord that	93	46 The Lord is our	37	126 When that the	91				
129 Oft they now	95	50 The mighty God	37	137 When as we sat	98				
131 O Lord I am not	95	50 The God of	38	Y					
133 O how happy a	96	93 The foolish man	41	33 Y E Righteous in	27				
135 O praise the Lord	96	57 Take pity for	43	47 Ye people all	36				
136 O laud the Lord	97	65 Thy praise alone	47	58 Ye rulers that	44				
139 O Lord thou hast	99	73 Truly the Lord	53	66 Ye men on earth	47				
141 O Lord upon thee	100	75 To the O God	55	13 Ye children which	83				
P		76 To all that now	55	150 Yield unto God	104				
138 P ut me not	31	80 Thou shepherd	59						
106 P raise ye the Lord	77	85 Thou hast been	62						

These ye shall have in the beginning of the Psalms.

Veni Creator
The humble suit of a sinner
Venire, exultemus.
Te Deum.
The song of the three children.
Benedictus.
Magnificat.
Nunc dimittis.

Quincunque vult.
The lamentation of a sinner.
The *Pater Noster.*
The ten commandments.
The complaint of a sinner.
These ye shall have after the end of the Psalms.
Praise ye the Lord, ye Gentiles
Behold now give good heed

7 Attend my people
The Lords prayer.
The Creed.
A prayer to the holy Ghost.
Da pacem.
O Lord in thee is all my
A thanksgiving.
Preserve us Lord

F I N I S.



